LINGUISTIC SURVEY OF INDIA.

COMPILED AND EDITED BY

SIR G. A. GRIERSON, K.C.I.E., PH.D., D.LITT., I.C.S. (Retd.)

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VOL. VIII.
PART I.

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SPECIMENS OF

SINDHI AND LAHNDĀ.

LINGUISTIC SURVEY OF INDIA

VOL. VIII

PART I

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PART I

INDO-ARYAN FAMILY

NORTH-WESTERN GROUP

SPECIMENS OF SINDHĪ AND LAHNDĀ

COMPILED AND EDITED BY

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,, II. Mōn-Khmēr and Tai families.
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    ,, III. Bhīl languages, Khāndēśī, etc.
    ,, IV. Pahāṛī languages.
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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ऎ *e*, ए *ē*, ऐ *ai*, ऒ *o*, ओ *ō*, औ *au*.

क	*ka*	ख	*kha*	ग	*ga*	घ	*gha*	ङ	*ṅa*	च	*cha*	छ	*chha*	ज	*ja*	झ	*jha*	ञ	*ña*
ट	*ṭa*	ठ	*ṭha*	ड	*ḍa*	ढ	*ḍha*	ण	*ṇa*	त	*ta*	थ	*tha*	द	*da*	ध	*dha*	न	*na*
प	*pa*	फ	*pha*	ब	*ba*	भ	*bha*	म	*ma*	य	*ya*	र	*ra*	ल	*la*	व	*va* or *wa*		
श	*śa*	ष	*sha*	स	*sa*	ह	*ha*			ड़	*ṛa*	ढ़	*ṛha*	ळ	*ḷa*	ळ्ह	*ḷha*		

Visarga (:) is represented by *ḥ*, thus क्रमशः *kramaśaḥ*. *Anuswāra* (ं) is represented by *ṁ*, thus सिंह *siṁh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written. *ng*; thus বংশ *bangśa*. *Anunāsika* or *Chandra-bindu* is represented by the sign ˜ over the letter nasalized, thus मेँ *mẽ*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا	*a*, etc.	ج	*j*	د	*d*	ر	*r*	س	*s*	ع	‘
ب	*b*	چ	*ch*	ڈ	*ḍ*	ڑ	*ṛ*	ش	*sh*	غ	*gh*
پ	*p*	ح	*ḥ*	ذ	*ẕ*	ز	*z*	ص	*ṣ*	ف	*f*
ت	*t*	خ	*kh*			ژ	*zh*	ض	*ẓ*	ق	*q*
ٹ	*ṭ*							ط	*t̤*	ک	*k*
ث	*s̤*							ظ	*z̤*	گ	*g*
										ل	*l*
										م	*m*
										ن	*n*
										ں	when representing *anunāsika* in Dēva-nāgarī, by ˜ over nasalized vowel.
										و	*w* or *v*
										ہ	*h*
										ی	*y*, etc.

Tanwīn is represented by *n*, thus فوراً *fauran*. *Alif-e maqṣūra* is represented by *ạ̄*;—thus دعویٰ *da‘wạ̄*.

In the Arabic character, a final silent *h* is not transliterated,—thus بندہ *banda*. When pronounced, it is written,—thus گناہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh*^{a}*tā*, pronounced *dēkhtā*; (Kāshmīrī) चह् چھ *ts*^{a}*h*; कर् کٔر *kar*^{u}, pronounced *kor*; (Bihārī) देखथि *dēkhath*^{i}.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted:—

(*a*) The *ts* sound found in Marāṭhī (च), Paṣhṭō (څ), Kāshmīrī (ڇ, च़), Tibetan (ཙ), and elsewhere, is represented by *t̲s̲*. So, the aspirate of that sound is represented by *t̲s̲h*.

(*b*) The *dz* sound found in Marāṭhī (ज), Paṣhṭō (ځ), and Tibetan (ཛ) is represented by *d̲z̲*, and its aspirate by *d̲z̲h*.

(*c*) Kāshmīrī ݩ (ञ़) is represented by *ñ*.

(*d*) Sindhī ڻ, Western Pañjābī (and elsewhere on the N.-W. Frontier) ݨ, and Paṣhṭō ڼ or ڼ are represented by *ṇ*.

(*e*) The following are letters peculiar to Paṣhṭō:—

ټ *ṭ*; څ *t̲s̲* or *d̲z̲*, according to pronunciation; ډ *ḍ*; ړ *ṛ*; ږ *ẓh* or *g*, according to pronunciation; ښ *ṣh* or *ḳh*, according to pronunciation; ڼ or ڼ *ṇ*.

(*f*) The following are letters peculiar to Sindhī:—

ٻ *bb*; ڀ *bh*; ٿ *th*; ٽ *ṭ*; ٺ *ṭh*; ڦ *ph*; ڄ *jj*; جھ *jh*; ڇ *chh*; ڃ *ñ*; ڌ *dh*; ڊ *ḍ*; ڏ *ḍḍ*; ڍ *ḍh*; ڪ *k*; ک *kh*; ڳ *gg*; گھ *gh*; ڱ *ṅ*; ڻ *ṇ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following:—

â,	represents	the sound	of the	*a* in *all*.
ă,	,,	,,	,,	*a* in *hat*.
ĕ,	,,	,,	,,	*e* in *met*.
ŏ,	,,	,,	,,	*o* in *hot*.
e,	,,	,,	,,	*é* in the French *était*.
o,	,,	,,	,,	*o* in the first ***o*** in *promote*.
ö,	,,	,,	,,	*ö* in the German ***schön***.
ü,	,,	,,	,,	*ü* in the ,, *mühe*.
t̲h̲,	,,	,,	,,	*th* in ***think***.
d̲h̲,	,,	,,	,,	*th* in ***this***.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus ***k'***, ***t'***, ***p'***, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) ***ássistai***, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

I am personally responsible for the preparation of both parts of this volume. It has been built up by degrees, some of it having been prepared and put in type several years ago, while other portions have been completed quite lately. Hence, perhaps, the work will here and there appear to be unequally proportioned. I have done my best to avoid this, and, so far as the Dardic languages in this part are concerned, the disproportion is mainly due to the fact that we know so little about many of them. Some of the languages under this head are here dealt with for the first time, and what is written regarding them was collected with no little difficulty. The most striking example[1] of this is Wasī-veri, a language spoken in the heart of Kāfiristān. The materials are entirely based upon the speech of one illiterate Prēsun shepherd who was found after long search, and who knew no language but his own.

The volume concludes with a brief account of the Burushaski language of Hunza-Nagar. This is in no way related to the Dardic languages, or, in fact, to any other form of speech dealt with in this Survey. Its inclusion here is due to geographical considerations, and also to the fact that the ancestors of its speakers appear to have once occupied the whole tract of country in which Dardic languages are now spoken.

GEORGE A. GRIERSON.

CAMBERLEY;

March 20, 1915.

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[1] See p. 59 of Part II of this volume.

THE NORTH-WESTERN GROUP.

Number of Speakers.

The North-Western Group of Indo-Aryan Vernaculars comprises two languages,—Sindhī and Lahndā. The number of speakers has been estimated for the purposes of this Survey as follows:—

Sindhī	3,069,470
Lahndā	7,092,781
TOTAL	10,162,251

Where spoken.

As its name implies, the languages of this group are spoken in the extreme North-West of India,—in the Panjab, west of about the 74th degree of east longitude, and, south of the Panjab, in Sindh and Cutch. It is bounded on the west, in the Panjab, by Afghanistan, and in Sindh, by Baluchistan; but, in the latter country, Sindhī has overstepped the political frontier into Kachchhi Gandava and into Las Bela, both of which fall within the geographical boundaries of Baluchistan.

Linguistic Boundaries.

In Afghanistan and in Baluchistan the languages are Eranian, and are quite distinct from both Lahndā and Sindhī. On the north, the North-Western languages are bounded by the Dardic[1] languages of the North-West Frontier, of which Kāshmīrī is the most important. These are closely connected with the languages now under consideration. On the east, Lahndā is bounded by Pañjābī, and Sindhī by Rājasthānī. On the south, Lahndā has Sindhī, and Sindhī has Gujarātī.

Position in regard to neighbouring Indian Languages.

The position of Lahndā in regard to Pañjābī is altogether peculiar, and is fully described on pp. 234ff. It may here be briefly stated that the whole Panjab is the meeting ground of two entirely distinct languages,—*viz*. the Dardic parent of Lahndā which expanded from the Indus Valley eastwards, and the old Midland language, the parent of the modern Western Hindī, which expanded from the Jamna Valley westwards. In the Panjab they overlapped. In the Eastern Panjab, the wave of old Lahndā had nearly exhausted itself, and old Western Hindī had the mastery, the resulting language being Pañjābī. In the Western Panjab, the old Western Hindī wave had nearly exhausted itself, and old Lahndā had the mastery, the resulting language being modern Lahndā. The latter language is therefore in the main of Dardic origin, but bears traces of the old Western Hindī. Such traces are much more numerous, and of much greater importance in Pañjābī; Lahndā may be described as a Dardic language infected by Western Hindī, while Pañjābī is a form of Western Hindī infected by Dardic.

Sindhī, on the contrary, shows a much more clear relationship to the Dardic languages, being protected from invasion from the east by the desert of Western Rajputana. While modern Lahndā, from its origin, merges imperceptibly into Pañjābī, Sindhī does not merge into Rājasthānī, but remains quite distinct from it. Such border dialects as exist are mere mechanical mixtures, not stages in a gradual linguistic change.

---

[1] These are the languages which elsewhere in this Survey are called 'Piśācha' languages. For the reason for the change of name, see p. 1 of Part II of this volume.

On the south, the case of Sindhī and Gujarātī is nearly the same; but, as explained on p. 184, there is a certain amount of real change from one language to another in the border dialect of Kachchhī owing to the fact that Gujarātī, although now, like Rājasthānī, a member of the Central Group of Indo-Aryan Vernaculars, has at its base remnants of some north-western language.

Position as regards other Indian Languages.

The North-Western Group is a member of the Outer Circle of Indo-Aryan Vernaculars. The other members of this Outer Circle are the southern language Marāṭhī, and the eastern group of languages Oṛiyā, Bengali, Bihārī, and Assamese. The mutual connexion of all these languages, and their relationship to the Central and Mediate languages, Rājasthānī, Pahāṛī, Western Hindī, and Eastern Hindī, will be discussed in the Introductory Volume of this Survey. Of the latter, the only forms of speech that can show any close relationship to the languages of the North-Western Group, are the three Pahāṛī languages. These, as explained under the proper head (Vol. IX, Pt. iv, p. 14, etc.), have, like Sindhī, a basis connected with the Dardic languages.

Ancient History.

The country in which the North-Western languages are spoken is described in the Mahābhārata as rude and barbarous, and as almost outside the pale of Aryan civilization (see Vol. IX, Pt. iv, p. 4). The Lahndā area at that time included the two kingdoms of Gandhāra (*i.e.* the country round the modern Peshawar) and Kēkaya (lower down the Indus, on its left bank), while the Sindhī area was inhabited by the Sindhus and Sauvīras. In spite of the evil character given to the inhabitants of the country in the Mahābhārata, it is certain that the capital of Gandhāra, Takshaśilā, was, as long ago as six centuries before Christ, the site of the greatest university in India.[1] Its ruins still exist in the Rawalpindi District. It was at Śalātura, close to this university, that Pāṇini, the greatest of Sanskrit Grammarians, was born in the 5th or 4th century A.D. In those early times the land of Kēkaya also was famous for its learning. We are told in the *Chhāndōgya Upanishad* (V. xi) how five great theologians came to a Brāhmaṇ with hard questions, which he could not answer for them. So he sent them to Aśvapati, the Kshatriya king of Kēkaya, who, like a second Solomon, solved all their difficulties.

Two persons famous in Indian legend came from the Lahndā area. From Gandhāra came Gāndhārī, the wife of Dhṛitarāshṭra, and mother of Duryōdhana and his 99 brothers, the Kuru protagonists in the great war of the Mahābhārata. From Kēkaya, came Kaikēyī, the wife of Daśaratha and step-mother of Rāma-chandra. It was through her intrigues that Rāma-chandra was sent into banishment as recorded in the other great Indian epic, the Rāmāyaṇa.

The Western Panjab has always been peculiarly exposed to conquerors from the north and from the west. It was through it that the Aryans entered India. The next recorded invasion was that of Darius I of Persia (B.C. 521-485) shortly after the time of the Buddha. According to Herodotus he conquered it and divided it between two satrapies, one of which included Gandhāra (Herodotus iii, 91), while the 'Indians,' *i.e.*

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[1] Although the general opinion of scholars is quite different, I am personally inclined to believe that Pāli, the language of the Southern Buddhist scriptures, is a literary form of the ancient language spoken at Takshaśilā. This accounts for the striking points of resemblance between it and Paiśāchī Prakrit.

the inhabitants of the Indus Valley, formed by themselves the 20th satrapy (iii, 94).[1] Beyond this, the authority of Darius did not extend (iii, 101). Herodotus adds (iii, 94) that these 'Indians are more numerous than any other nation with which we are acquainted, and paid a tribute exceeding that of any other people, to wit, 360 talents of gold dust.' Darius had such complete authority over this part of India, or rather over what was to him and to Herodotus 'India,' that he sent a fleet under Skylax down the Indus to the sea, whence they sailed homewards towards the West (iv, 44). The huge army that his successor Xerxes led (B.C. 480) against Greece contained men from Gandhāra and from the Western Panjab. The latter, according to Herodotus (vii, 65, 66), wore cotton dresses, and carried bows of cane and arrows also of cane, with iron tips.

The invasion of Alexander the Great (B.C. 327-325) was also confined to the Western Panjab and Sindh. One point of interest that has hitherto escaped notice is that many of the Indian names recorded by the Greek historians of this invasion, who necessarily gave them as pronounced by the people of the Western Panjab, show that the local form of speech at that time must have been some form of Paiśāchī Prakrit, a language which, according to the present writer, was the main origin of the modern languages of the Western Panjab and Sindh, and also of the Dardic languages of the North-West Frontier. Such were Πευκελαίτις corresponding to the Indian Pukkhalāvatī, Σανδροφαγος for Chandrabhāga, and Σανδρακοττος for Chandragupta, in the first a medial *t* is preserved, in the second *bh* has become *ph*, and in the third a medial *g* has become *k*, exactly as is required by the rules of Paiśāchī Prakrit.[2]

In B.C. 305 Seleucus Nicator invaded India, and after crossing the Indus made a treaty of peace with the Chandragupta already mentioned.

In the second century B.C. two Greek dynasties from Bactria founded kingdoms in the Western Panjab. One, that founded by Euthydemus, ended about B.C. 156, and the other, that of Eucratides, about B.C. 20.[3] After them, at various times, other nationalities, Scythians, Parthians, Kushanas, and Huns, invaded India through the north-west, and finally, through the same portal, or through Sindh, came the many Musalmān invasions of India, such as those of Maḥmūd of Ghaznī or those of the Mughuls.

We have thus seen that from the earliest times the area in which the North-Western Group of Indo-Aryan vernaculars is spoken has been frequently subjected to foreign influence, and it is extraordinary how little the speech of the people has been affected by it, except that, under Musalmān domination, the vocabulary has become largely mixed with Persian (including Arabic) words. In the true Dardic languages

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[1] See also Rawlinson's note in his translation of Herodotus, iii, 98.

[2] Other examples from the North-West of India, but not necessarily connected with Alexander, are :—

Sanskrit.	Greek.
Amitraghāta	Ἀμιτροχατης (change of *gh* to *kh*)
Kaśyapapura	Κασπαπυρος (retention of medial *p*)
Kubhā	Κωφην (change of *bh* to *ph*)
Sindhu	Σινθος or (Latin) Sindus. (change of *dh* to *th*)
Subhagasēna	Σωφαγασηνος (change of *bh* to *ph*)

Cf. the μαρτιχαόρ of Ctesias, the name of a fabulous man-eating animal of North-Western India, corresponding to some word like the Persian *mard-k͟hōr*.

[3] These dates are taken from Mr. Vincent Smith's *Early History of India*, pp. 224 and 240.

a few Greek words have survived to the present day, such as the Kāshmīrī *dyār* (plural), coined money, a corruption of the Greek δηνάρια, or the Khōwār *drokhum*, silver, a corruption of the Greek δραχμή, but I have not met any such instances either in Lahndā or in Sindhī. Even the name 'Sindhu' of the Indus has remained unchanged, and we meet with nothing like the old Persian 'Hindu,' the form that is the progenitor of the Greek, Ἰνδός, and of our 'India.'

Linguistic Ancestry.

Little is known about the linguistic ancestry of these languages. The immediate predecessor of Sindhī was an Apabhraṁśa Prakrit, named Vrāchaḍa, regarding which the Indian grammarian Mārkaṇḍēya has given us a few particulars. He moreover mentions a Vrāchaḍa Paiśāchī spoken in the same locality, and lays stress on the fact that the Kēkaya Paiśāchī is the principal form of that Prakrit. We have no information regarding the particular form of Apabhraṁśa spoken in the Lahndā tract, corresponding to the ancient Gandhāra and Kēkaya, except that the people who spoke it were fond of saying a word twice over in order to indicate repetition or continuance (*savīpsā Kaikēyī*), but in Gandhāra there are two famous rock-inscriptions of the Indian Emperor Aśōka (*circa* B.C. 250) at Shāhbāz-gaṛhī and at Mansehrā which are couched in what was then the official language of the country. This was a dialectic form of Pāli, distinguished by possessing several phonetic peculiarities that are still observable in the Dardic languages and in Lahndā and Sindhī.[1]

Further particulars will be found in the introductions to the Sindhī and Lahndā sections (pp. 6ff. and 237 below).

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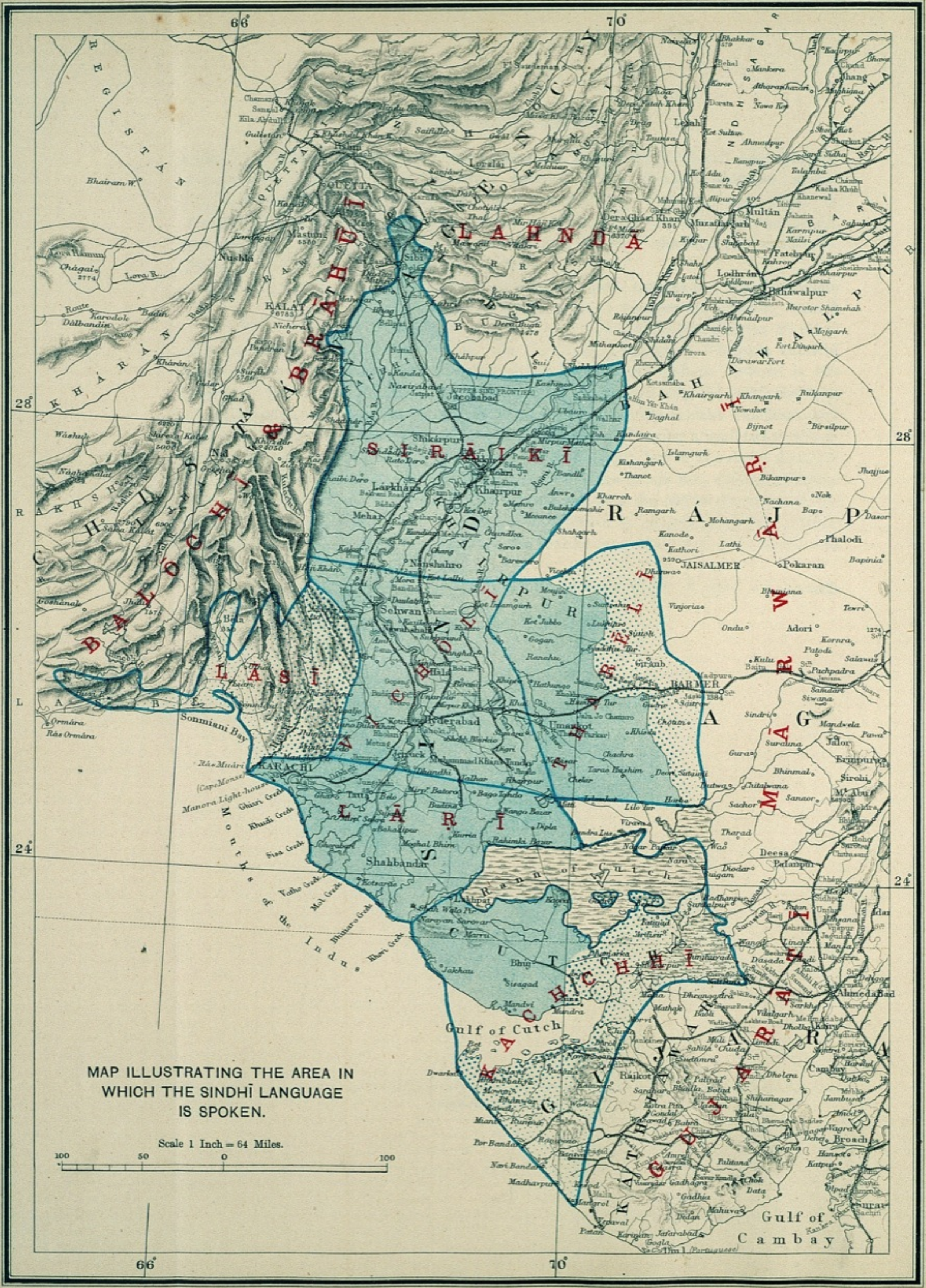
[1] See J. R. A. S., 1904, p. 725.



66°
70°
28°
24°
SIRĀIKĪ
VICHŌLĪ
LĀRĪ
LĀSĪ
BALŌCHĪ & BRĀHŪĪ
LAHNDA
THAṚELĪ
MĀRWĀṚĪ
KACHCHHĪ
GUJARĀTĪ
REGISTĀN
KHĀRĀN
BALU
RĀJPUTANA
BAHĀWALPUR
KATHIAWAR
Quetta
Kalat
Sibi
Jacobabad
Shikarpur
Larkhana
Sukkur
Khairpur
Sehwan
Hyderabad
Karachi
Umarkot
Multān
Bahawalpur
Jaisalmer
Barmer
Bhuj
Mandvi
Rann of Cutch
Gulf of Cutch
Gulf of Cambay
Sonmiani Bay
Mouths of the Indus
Rajkot
Ahmedabad
Dera Ghazi Khan

MAP ILLUSTRATING THE AREA IN WHICH THE SINDHĪ LANGUAGE IS SPOKEN.

Scale 1 Inch = 64 Miles.

100 50 0 100

SINDHĪ.

Name of the Language.

The word 'Sindhī' is an adjective, and means 'of or belonging to the Province of Sindh.'[1] It is hence used to designate the language of that country.

Where spoken.

The name of the language indicates with fair accuracy the locality in which it is spoken; but, as we shall see, it extends beyond the borders of Sindh in every direction,—on the north into Baluchistan and the Panjab, on the east into Rajputana, on the south into Cutch, and on the west into Las.

The Province of Sindh[2] comprises three well-defined tracts; the Kōhistān, or hilly country, which lies as a solid block between Karachi and Sehwan, and is there continued north as a narrow fringe along the skirts of the Kirthar range; Sindh proper, the central alluvial plain, watered by the Indus; and the Rēgistān, or Thar (properly 'Thar^{u}'), a band of so-called desert on the eastern border. Sindh proper is divided by tradition into three parts, *viz.* the Lāṛ (properly 'Lāṛ^{u}') or Lower Sindh, extending from the sea-coast up to near Hyderabad; the Vichōlō, or Central Sindh, extending further northwards from Lāṛ up to about midway between Sehwan and Larkana; and the Sirō, or Upper Sindh, north of the Vichōlō. It is important to bear this division in mind, as reference will again be made to it when we come to speak of the dialects. Sindhī is spoken all over Sindh proper, and from North Sindh has overflowed,—to the north-west into Baluchistan, to the north and north-east into the Panjab and the State of Bahawalpur. On the west, it is bounded by the mountain range separating Sindh from Baluchistan. This has not been crossed by Sindhī except in the southern part of the Kōhistān in Karachi. Here the general language is Balōchī, but Sindhī is also spoken and has overflowed into the territory of the Jām of Las Bela. On the south, Sindhī has crossed the Ran of Cutch, and is spoken by a large number of people in Cutch, alongside of other languages belonging to the mainland. Thence it has further overflowed on to the mainland of Gujarat and the peninsula of Kathiawar. In Cutch, as might be expected, the speakers of Sindhī (in the Kachchhī dialect) are most numerous in the north-west of the peninsula. On the west, Sindhī has overflowed into the Thar, and thence into the neighbouring parts of the Marwar and Jaisalmer States of Rajputana.

Linguistic Boundaries.

On the west, Sindhī is bounded by Balōchī, an Eranian language with which it has but a distant affinity, and by which it is little influenced. On the north, it is bounded by Lahndā, with which it is closely connected. Lahndā is spoken not only to the north of Sindhī, but also by more than 100,000 immigrants scattered all over Sindh, side by side with Sindhī. Although closely connected with Lahndā, Sindhī, except in the extreme north, is little influenced by it, and such influence is almost entirely in the matter of vocabulary. On the other hand, the neighbouring Sindhī has much influenced not only the Lahndā spoken in Sindh, but also the Lahndā of the South-Western Panjab spoken near the Sindh frontier (*vide post*, pp. 357ff. and p. 333).

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[1] The official spelling is 'Sind,' but, throughout this volume, I use the fuller spelling 'Sindh.'

[2] See *Imperial Gazetteer of India*, Vol. xxii, p. 389.

On the east, Sindhī is bounded by the Mārwāṛī dialect of Rājasthānī. In the Thar and in Marwar there are speakers of Sindhī and speakers of Mārwāṛī living intermingled side by side. Hence, as might be expected, there are several forms of speech that are mixtures of Sindhī and Mārwāṛī in varying proportions. Sindhī and Mārwāṛī belong to different groups of Indo-Aryan vernaculars, and therefore do not merge into each other through intermediate dialects. The mixed dialects here referred to are, rather, what may be called mechanical mixtures, words and forms being borrowed by one or other of the neighbouring dialects as ready made vocables of foreign origin, much as, though to a larger extent, French words are borrowed by English at the present day, or as the French have borrowed our institution of five o'clock tea, and have concocted a new French verb 'five-o'cloquer.'

On the south and south-east, Sindhī is bounded by various dialects of Gujarātī. A reference to Vol. IX, Pt. ii, p. 327, will show that Gujarātī, although a member of the Central Group of the Indo-Aryan Vernaculars, has at its base an old, lost, language of the Outer Circle of those vernaculars, of which Sindhī is also a member. This lost language was therefore akin to Sindhī, and when in the south and south-east we come across Sindhī in contact with Gujarātī, we find free intermingling of the two languages, and the formation of what is a real distinct dialect of Sindhī,—not a mere mixture with Gujarātī—in the various forms of Kachchhī. It must not be supposed that there is not also here mechanical intermixture. There is a great deal of it, and, as Gujarātī is freely spoken all over Cutch by people whose numbers and influence vary from place to place, the proportion of Gujarātī in Kachchhī thus depends largely on locality.

Linguistic Relationship.

In the Introduction to the Lahndā section of this volume (*post*, pp. 234ff.) it will be explained that Lahndā and Sindhī form together the North-Western Group of the Outer Circle of Indo-Aryan vernaculars, and also that they possess many characteristics that connect them with the Dardic languages of the North-West Frontier, and especially with Kāshmīrī. I do not here anticipate the consideration of this general fact, and confine myself now to those points that especially concern Sindhī.

In the modern Dardic languages little or no distinction is made between cerebral and dental letters. We shall see (p. 382) that in the Thaḷī dialect of Lahndā *d* is frequently changed to *ḍ*. So also, in Sindhī, *t* and *d* very often become *ṭ* and *ḍ* respectively. Examples are Hindī *tā̃bā*, but Sindhī *ṭāmō*, or even *ṭrāmō*, copper; Hindī *dēnā*, but Sindhī *ḍḍiaṇ*", to give. It may here be noted that the ancient Prakrit Grammarians stated that the same change occurred in the Vrāchaḍa Apabhraṁśa Prakrit from which Sindhī is derived. Again, in the Lāṛī dialect a cerebral *ṛ* is very frequently changed to a dental *r* (see p. 170).

Attention will (p. 235) be drawn to the fact that while most Indo-Aryan vernaculars drop a *t* between two vowels, this is frequently not the case in Lahndā and Pañjābī,—as in L. and P. *sītā*, sewn, but Hindī *sīā*; L. and P. *pītā*, drunk, but Hindī *pīā*. In Sindhī, there is the same tendency to retain this *t*. Thus, Sindhī *pītō*, drunk, but Hindī *pīā*; Sindhī *chhutō*, touched, but Hindī *chhūā*; Sanskrit *jñātakaḥ*, known, Sindhī *jjātō*; Sanskrit *saṁjñātakaḥ*, recognized, Sindhī *suñātō*; Sindhī *kītō* or *kiō*, done, but Hindī *kiā*; Sindhī *sutō*, asleep, but Hindī *sōā*, and others.

In the Dardic languages *r* between two vowels is often elided. Thus, in Pashai we may have either *karam* or *kam*, for 'I do,' and in Bashgalī *dāo* corresponding to the Sanskrit *dāru-*, wood. In standard Sindhī no instances of this have been noted, but in the Kachchhī dialect we have instances such as *chāyaṇ-lā* for *chāraṇ-lā*, in order to graze; *kayṇ lagā* for *karaṇ lagā*, they began to make, and others (see p. 185, and, for Kāyasthī, p. 207). In connexion with the elision of *r*, it may be noted that *ṭr* and *ḍr* of the standard dialect are pronounced *ṭ* and *ḍ* respectively in the Lāṛī dialect. Thus, the standard *puṭr*^{u}, a son, becomes *puṭ*^{u} in Lāṛī, and *maṇḍr*^{u}, an incantation, becomes *maṇḍ*^{u}.

It is to be remembered that non-literary dialects often retain peculiarities that have disappeared in the high literary standard. We have seen this in the case of the medial *r*, and another instance will be found in the treatment of the aspirated sonant consonants *gh*, *jh*, *ḍh*, *dh*, and *bh*. In the Dardic languages these letters do not occur, but are always disaspirated, being represented by the corresponding unaspirated sonants, *viz.* by *g*, *j*, *ḍ*, *d*, and *b*, respectively. We shall see (p. 235) that the same disaspiration is not unfrequent in Lahndā. In literary Sindhī it is rare, the only instance quoted by Trumpp in his grammar being the word *mad*^{u}, liquor, as compared with the Sanskrit *madhu-*. But in the southern dialects it is very common indeed. A long list of Lāṛī examples will be found on p. 170.

Attention is drawn on pp. 237ff. to the manner in which double consonants derived from Prakrit are treated in the Indo-Aryan vernaculars. It was pointed out that in most of these languages one of the double consonants was dropped, and the preceding vowel was lengthened in compensation. Thus, the Sanskrit *bhaktaḥ*, cooked rice, became *bhattu* in Apabhraṁśa Prakrit, and thence *bhāt* (one *t* being dropped, and the preceding vowel being lengthened) in most modern languages. In Pañjābī, however, and also in Lahndā, which in this case imitates Pañjābī, this is not the case. Here the double consonants persist, and there is therefore no necessity for compensatory lengthening, so that we get, for these two languages, *bhatt*. But the case is different in the Dardic languages and in Sindhī. In them one of the double consonants is, indeed, dropped, but there is no compensatory lengthening. Thus, Kāshmīrī has *bat*^{a}, and Sindhī has *bhat*^{u}. This is a very important point, for, as I have shown elsewhere, it goes back to very ancient times,—even to the date of the inscriptions of the Emperor Aśōka (B.C. 250).[1] It most clearly shows the connexion between Sindhī and the Dardic languages.

But in Sindhī this rule is not universal. It does not apply to the sonant consonants *g*, *j*, *ḍ*, *d*, and *b*. In these, the doubling of Prakrit is retained (*dd* in such cases being always cerebralized to *ḍḍ*). Nay more,—so fond is Sindhī of these doubled sonants, that it frequently doubles them even when there was no Prakrit justification for doing so. As examples, we may quote the following:—

Apabhraṁśa Prakrit.	Sindhī.
aggahu	*aggō*, in front.
ajju	*ajj*^{u}, today.
chhaḍḍai	*chhaḍḍē*, he releases.
saddu	*saḍḍ*^{u}, a sound.
ubbālēi	*ubbārē*, he boils.

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[1] See J. R. A. S., 1913, p. 143.

In all the above examples the presence of the Sindhī double consonant is justified by the Prakrit form, but in the following instances the Sindhī double consonant is not original:—

Prakrit *goṭṭhu*	becomes	Sindhī	*ggōṭh*^{u}, a village.
Pañjābī *jaṭṭ*	,,	,,	*jjaṭ*^{u}, a Jaṭṭ.
Prakrit *ḍarai*	,,	,,	*ḍḍarē*, he fears.
Hindī *dēnā*	,,	,,	*ḍḍiaṇ*^{u}, to give.
Sanskrit *bāshpa-*	,,	,,	*bbāph*^{a}, steam.

It will be observed that in all the above examples it is the initial letter that is doubled, and this, in fact, is the general rule.

In one respect, Sindhī does not agree with the Dardic languages or with Lahndā. This is in regard to epenthesis. In Kāshmīrī epenthesis is common (see p. 250). For example, the word *baḍ*^{u}, great, is pronounced *boḍ*^{u}, but in Sindhī the *a* is unchanged, and we have *waḍḍō;* similarly the Sindhī *karaṇ*^{u}, to do, is represented in Lahndā by *karuṇ* and in Kāshmīrī by *karun*, in both of which the second *a* has become *u* under the influence of the original following ^{u}, which has been dropped in the modern languages. In Sindhī, in this respect, the language is in an older stage than that of Lahndā or Kāshmīrī, and the change of vowels has not yet taken place.

It is not necessary to show here how the plurals of the Sindhī personal pronouns are based on the same originals as those of the corresponding words in Lahndā and the Dardic languages, as that will be shown under the head of Lahndā (p. 236). Similarly, as will also be there shown, the use of pronominal suffixes is extremely common in the Dardic languages as well as in Lahndā and Sindhī, as in the Kāshmīrī *mốru-m*, Lahndā *māreu-m*, Sindhī *māryu-m*^{e}, struck by me, *i.e.* I struck.

As regards the conjugation of verbs, attention may be drawn to a few points. The termination of the infinitive in Sindhī closely agrees with the corresponding form in Kāshmīrī. As shown above, and also *post*, p. 250, the Kāshmīrī *karun*, to do, represents an original *karan*^{u}, and in Sindhī we actually have *karaṇ*^{u}. Again, as noted on p. 243, the present participle in Kāshmīrī ends in *n*, as in *mārā-n*, striking, and in North-Eastern Lahndā in *nā*, as in *mār-nā*, striking. In standard Sindhī the present participle ends in *ndō*, but, again in the dialects, we come across sporadic instances of a present participle in *nō*. Thus, we shall see in the grammatical part of this Introduction that the Sindhī future is formed by adding pronominal suffixes to the present participle, and in the Kachchhī dialect we have *mārīnē̃*, thou shalt strike, as compared with the standard *mārīndē̃*.

In the formation of the passive voice, the Dardic language S̲h̲iṇā makes it by adding *īj* to the root. Thus, *shid-emus*, I am striking, but *shid-īj-emus*, I am being struck. Similarly in Sindhī, the passive is formed by adding *ij* (with a short *i*), as in *mār-ē thō*, he strikes; *mār-ij-ē thō*, he is being struck.

Sindhī has one important peculiarity, which it shares with only one or two other Indian languages, *viz.* that every word must end in a vowel. When that vowel is short, it is very lightly pronounced, so as to be hardly audible to a European (see p. 22), and in this respect Sindhī agrees with Kāshmīrī.

Origin of Sindhī.

We have the express statement of the Prakrit grammarian Mārkaṇḍēya (xviii, 1) that the Apabhraṁśa Prakrit spoken in Sindh was called 'Vrāchaḍa.' It is from this that Sindhī is derived. Mārkaṇḍēya gives a few particulars regarding this Apabhraṁśa. He says (xviii, 5) that, at the beginning of a word *t* and *d* may optionally become *ṭ* and *ḍ* respectively. We have already seen that this is the case in Sindhī. In Vrāchaḍa (xviii, 3) all sibilants were pronounced as *ś* (or, as transliterated in Sindhī, *sh* ش). So, *e.g.*, in Sindhī the Sanskrit *vishaya-* (विषय) becomes *viś*^{u} (विशु, *vish*^{u} وِشُ), the world, and the Sanskrit *siṁha-*, a lion, becomes *śīh*$^{\tilde{u}}$ (शीँहुँ, شينهن). The other points mentioned by Mārkaṇḍēya are either matters of detail or, in the present state of our knowledge, unintelligible.

Dialects.

According to the usual computation, Sindhī has four dialects, *viz.* the standard (or Vichōlī), Sirāikī, Tharēlī, and Lāṛī. The specimens received for this Survey, however, show that, as a dialect of Sindhī, Sirāikī has no real existence, and that, on the other hand, two other dialects, Lāsī and Kachchhī, have to be added to the list.

Vichōlī and Sirāikī.

We have already seen (p. 5) that Sindh proper is divided into three parts, *viz.* the Lāṛ^{u}, or Lower Sindh; the Vichōlō, or Central Sindh; and the Sirō, or Upper Sindh. The standard, or Vichōlī, dialect of Sindhī is that spoken in the Vichōlō, which may be taken to mean roughly the country round Hyderabad. This is the dialect described in the following grammatical sketch of Sindhī, and is that employed in literature and by educated people all over Sindh.

The word 'Sirō' means 'Upper' and, with reference to Upper Sindh, means 'Upstream.' It, however, really means any country up the stream of the Indus, and thus includes the Lahndā-speaking portion of the Western Panjab so far as it falls within the purview of the speakers of Sindhī. From 'Sirō' is derived 'Sirāikī,' which thus means 'the language of the upstream country.' It is evident that this can have two meanings. Either it may mean 'the Sindhī spoken in Upper Sindh,' or it may mean 'the Lahndā spoken higher up the Indus than Sindh,' and, as a matter of fact, it is used in Sindh in both these senses. In order to prevent confusion, I shall henceforth call the former 'Sirāikī Sindhī,' and the latter 'Sirāikī Lahndā.' There are numerous immigrants from Lahndā-speaking tracts in Sindh, so that the province has a considerable population whose language is Sirāikī Lahndā. Their form of speech will be dealt with at length on pp. 357ff., under the head of Lahndā.

As for Sirāikī Sindhī, an examination of the specimens shows that it differs from the standard Sindhī of the Vichōlō only in having a more clearly articulated pronunciation, and a slightly different vocabulary.[1] This does not entitle it to be classed as a separate dialect, and I hence class Sirāikī Sindhī as a form of Vichōlī. The number of speakers of standard Sindhī in Sindh and the neighbourhood, as reported for this Survey, on the basis of the Census of 1891, is as follows:—

Name of District.	Number of Speakers.	
Vichōlī :—		
Karachi	370,780	
Hyderabad	791,000	
Thar and Parkar	166,556	
Cutch	1,350	
Kathiawar	46,000	
Carried over		1,375,686

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[1] According to Sindhī opinion, Sirāikī is differentiated, not from Vichōlī, but from Lāṛī. The proverb runs, 'the learned man of the Lāṛ^{u} is an ox in the Sirō.'

Name of District.	Number of Speakers.	
Brought forward .		1,375,686
Sirāikī Sindhī :—		
Shikarpur[1]	824,000	
Khairpur (State)	119,000	
Upper Sindh Frontier	100,000	
Bahawalpur (State)	21,416	
Baluchistan	48,510	
		1,112,926
TOTAL .		2,488,612

Tharēlī.

Tharēlī is the name of the form of Sindhī spoken in the Thar^{u} or Rēgistān, *i.e.* the desert on the eastern border of Sindh, separating it from the Marwar State of Rajputana. A variant of the name is Tharēchī. In Marwar this desert is called the 'Ḍhāṭ,' and the dialect is called 'Ḍhāṭkī.' Under whatever name it is called, it is a mixture of Sindhī and Mārwāṛī, and varies from place to place according to the predominance of one or other language. It is spoken by 204,749 people, but, the language being a mixed one, these figures have already been included in Vol. IX, Pt. ii, p. 122, under the head of Mārwāṛī. They cannot therefore be, in this case, credited to Sindhī. In the table below, these figures are therefore entered between brackets, and are not included in the total for Sindhī.

Lāsī.

To the south-west of the Vichōlō, and separated from the District of Karachi by the hill country or Kōhistān, lies the territory of the Jām of Las Bela. In the Kōhistān the principal language is Balōchī, but about 200 speakers of Sindhī are also reported. In Las, Sindhī, Brāhūī and Balōchī are spoken by various tribes. The number of speakers of Sindhī are put down at 42,413. This form of Sindhī, spoken in the Kōhistān and in Las, is called Lāsī. It does not seriously differ from Vichōlī, but has some signs of the influence of the Lāṛī spoken in Karachi, and also has a few peculiarities of its own. The number of speakers of Lāsī is :—

Karachi	200
Las Bela	42,413
TOTAL .	42,613

Lāṛī.

To the south of the Vichōlō is the Lāṛ^{u}, or Lower Sindh. The word 'Lāṛ^{u}' means 'sloping (ground),' just as 'Sirō' means 'upper,' and 'Vichōlō,' 'central.' It is applied to that part of Sindh which occupies the delta of the Indus. Lāṛī, the dialect of Lāṛ^{u}, is quite distinct from Vichōlī. Natives look upon it as rude and uncouth, and it is not used for literature. We have seen, however, that it is not without interest to the philologist, as it retains certain prominent Dardic peculiarities that have been lost by Vichōlī. It is reported to be spoken by 40,000 people, all of whom belong to the Karachi District.

Kachchhī.

South of Sindh lies the peninsula of Cutch. Here we have a meeting place of several forms of speech, Sindhī, Mārwāṛī, and at least three dialects of Gujarātī. The distribution of languages follows caste rather than locality, but Sindhī is stronger in the north-west. This dialect of Sindhī is called Kachchhī, and it is spoken not only in Cutch, but also in the neighbouring peninsula of Kathiawar. Here, in Cutch and Kathiawar, the number of speakers is estimated at 437,714. The people of Cutch are enterprising merchants, and, in addition to the above, no less than 53,500 speakers of the dialect were found in Bombay and the neighbourhood. The total number of speakers in the Bombay Presidency is therefore estimated at:—

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[1] Since these statistics were collected, the District of Shikarpur has been divided into the two Districts of Larkana and Sukkur. It is impossible to divide the figures so as to correspond to the new state of affairs, and hence the old District-name has been retained.

Cutch and Kathiawar	437,714
Bombay and neighbourhood	53,500
TOTAL	491,214

Under the head of Kachchhī are included the figures for two minor sub-dialects, Kāyasthī and Bhāṭiā, which are dealt with in detail in the proper place.

Total Number of Speakers.

The above exhausts the number of people returned for the purposes of this Survey as speaking Sindhī in the Panjab, Baluchistan, Rajputana, Sindh, and elsewhere in the Bombay Presidency. Arranged according to dialects the figures are as follows, and may be taken as representing the number of speakers of Sindhī in its proper home:—

Dialect.	Number of Speakers.
Vichōlī (Standard) and Sirāikī Sindhī	2,488,612
Tharēlī (204,749)[1]	......
Lāsī	42,613
Lāṛī	40,000
Kachchhī	491,214
TOTAL	3,062,439

If we add to this the 204,749 speakers of Tharēlī, already counted elsewhere under Mārwāṛī, our total is increased to 3,267,188.

The above figures, like all the figures of this Survey, are derived from estimates based on the figures of the Census of 1891. No detailed figures for dialects are given in any later census reports, which deal only with the gross figures for languages, and, except in rare cases, take no cognisance of dialects. It is hence impossible to use the figures of either the Census of 1901 or that of 1911 for our present purposes. The dialect figures here given were furnished by local officers, and were all estimates founded on local knowledge controlled by the figures of the Census of 1891, which were the only ones then available. We may, however, compare the above total with the corresponding totals for Sindhī, including all dialects, as recorded in the Census Report for 1911. The latter are as follows:—

Province or State.	Speakers of Sindhī.
Baluchistan	6,346
Bombay	2,897,267
Baluchistan States	63,628
Baroda State	16,089
Bombay States	599,287
Panjab States	22,169
Rajputana Agency	58,118
TOTAL	3,662,904

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[1] Already recorded under Rājasthānī (Mārwāṛī).

In the above, the figures for the Rajputana Agency are a little too large, as they include the figures for states other than those immediately bordering on Sindh. The error cannot be more than a few hundreds.

There remain the figures for Sindhī spoken in places where it cannot be called a vernacular. Here we can take the 1911 figures, as no attempt can be made to distinguish the different dialects.

They are as follows :—

Province or State.	Speakers of Sindhī.
Bengal	235
Bihar and Orissa	282
Central Provinces and Berar	1,583
Madras	495
Panjab	1,997
United Provinces	362
Central India Agency	462
Hyderabad State	307
Madras States	730
Mysore State	209
Other Provinces	369
TOTAL	7,031

Here the Panjab figures are probably too large, as some of the speakers must have come from the Sindh border, where Sindhī can be called a vernacular. It is impossible to separate these from the others.

Taking therefore the Survey figures for the number of people speaking Sindhī at home, and the 1911 census figures for the number of those speaking it abroad, we get the following total for all the speakers of Sindhī in India :—

Speakers at home	3,062,439
Speakers abroad	7,031
TOTAL	3,069,470

If we take the 1911 census figures for both, we get :—

Speakers at home	3,662,904
Speakers abroad	7,031
TOTAL	3,669,935

The difference between these two totals is 600,465, and if we allow for the increase of population between 1891 and 1911, and for the unavoidable uncertainty experienced in enumerating the speakers of border languages, such as Tharēlī and Sirāikī Lahndā, they agree remarkably well. The growth of the population of the province of Sindh in these twenty years was 638,335.

Sindhī Literature.

Sindhī has but a small written literature, and little of that has been printed. The most celebrated writer was 'Abdu'l-Laṭīf, who flourished at the end of the 17th and the beginning of the 18th century. He was the author of a long and much admired poem entitled the

Shāh^{e}*-jō Risālō*, a Ṣūfī work, in which his doctrines are illustrated by a series of tales. It has been edited by Trumpp (see the List of Authorities below). Regarding the author, Burton writes[1] that his fellow-countrymen consider him the Ḥāfiẓ of Sindh, and that there are few of them, learned or unlearned, who have not read or heard his pathetic verses. His poetry is the delight of all that can understand it. The learned praise it for its beauty and are fond of hearing it recited to the sound of the guitar. Even the unlearned generally know select portions by heart and take the trouble to become acquainted with their meaning. Some other writers of much less importance are quoted by Trumpp in his *Sindhī Reading Book*, and these exhaust the list of Sindhī books edited by Europeans. The list of Sindhī works printed in India is a short one, and most of the contents are schoolbooks and the like. Several excellent examples of bardic poetry are current in Sindhī. Burton has fully described the principal of these, and a specimen will be found below in the section devoted to Tharēlī (pp. 153ff.).

The earliest translation of any part of the Bible into Sindhī was a version of the Gospel of St. Matthew prepared by the Serampore Missionaries in 1825. It is doubtful if this was ever published. The next, a new translation of the same Gospel, in the Nāgarī character, by Captain Stack, was published in 1850, and this was followed in 1858 by A. Burn's translation of the Gospel of St. John in the Arabic character. A Hindū adaptation of the latter, in the Gurmukhī character, appeared in the following year. These three were all published by the Bombay Auxiliary Bible Society. After these, a series of translations of various portions of the Bible culminated in the issue of a translation of the entire New Testament in the Arabic character by the British and Foreign Bible Society (London) in 1890. Several revised portions have since appeared.

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[1] *Sindh,* pp. 83, 203. See the List of Authorities.

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SKETCH OF SINDHĪ GRAMMAR.

Alphabet.—For writing Sindhī, Musalmāns employ a modification of the Perso-Arabic alphabet, while Hindūs employ the *Laṇḍā*, or 'clipped,' alphabet described under the heads of Panjābī and Lahndā.[1] Laṇḍā, in Sindh also called *Baniyā̃* or *Wāṇikō*, *i.e.* 'mercantile,' is a most imperfect script, wanting in signs for the medial vowels. It is seldom legible to anyone except the original writer, and not always to him. In the present account of the Sindhī alphabet I shall use the Nāgarī alphabet in its place. The following table, taken from Captain Stack's Grammar, shows the various forms of Laṇḍā used in Sindh.

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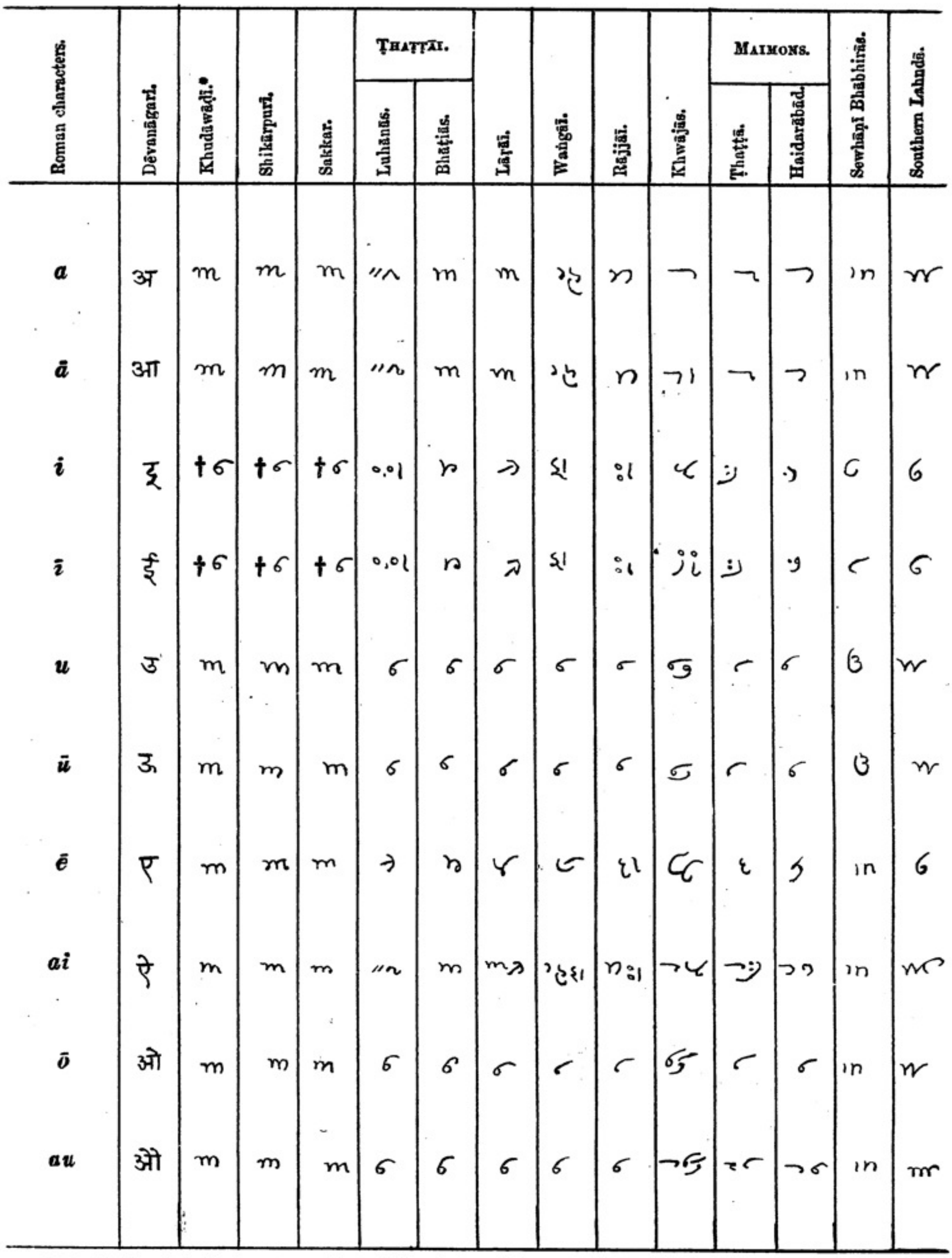
[1] See Vol. IX, Pt. i, p. 624, and also p. 247 of the present volume. As regards the illegibility of this Wāṇikō character, there is a proverb, *Wāṇikā akhar*^{a} *bbuṭā, sukā paṛhaṇ*^{a}*-khā̃ chhuṭā*, the Wāṇikō letters are vowelless, (as soon as the ink is) dry, they are released from reading (*i.e.* are illegible). Owing to the omission of vowels numerous mistakes occur in reading. According to one story a merchant wrote to his son to send 'the small account book with the cover' (*nanḍhī wahī puṭhē sūdhī*). The son read this as *nanḍhī wahū puṭ*^{a} *sūdhī*, send the youngest daughter-in-law with (her) son!

The Alphabet.


Roman characters.
Dēvanāgarī.
Khudāwāḍī.*
Shikārpurī.
Sakkar.
ṬHAṬṬĀI.
Luhānās.
Bhāṭiās.
Lāṛāī.
Waṅgāī.
Rājjāī.
Khwājās.
MAIMONS.
Ṭhaṭṭā.
Haidarābād.
Sewhāṇī Bhābhirās.
Southern Lahndā.

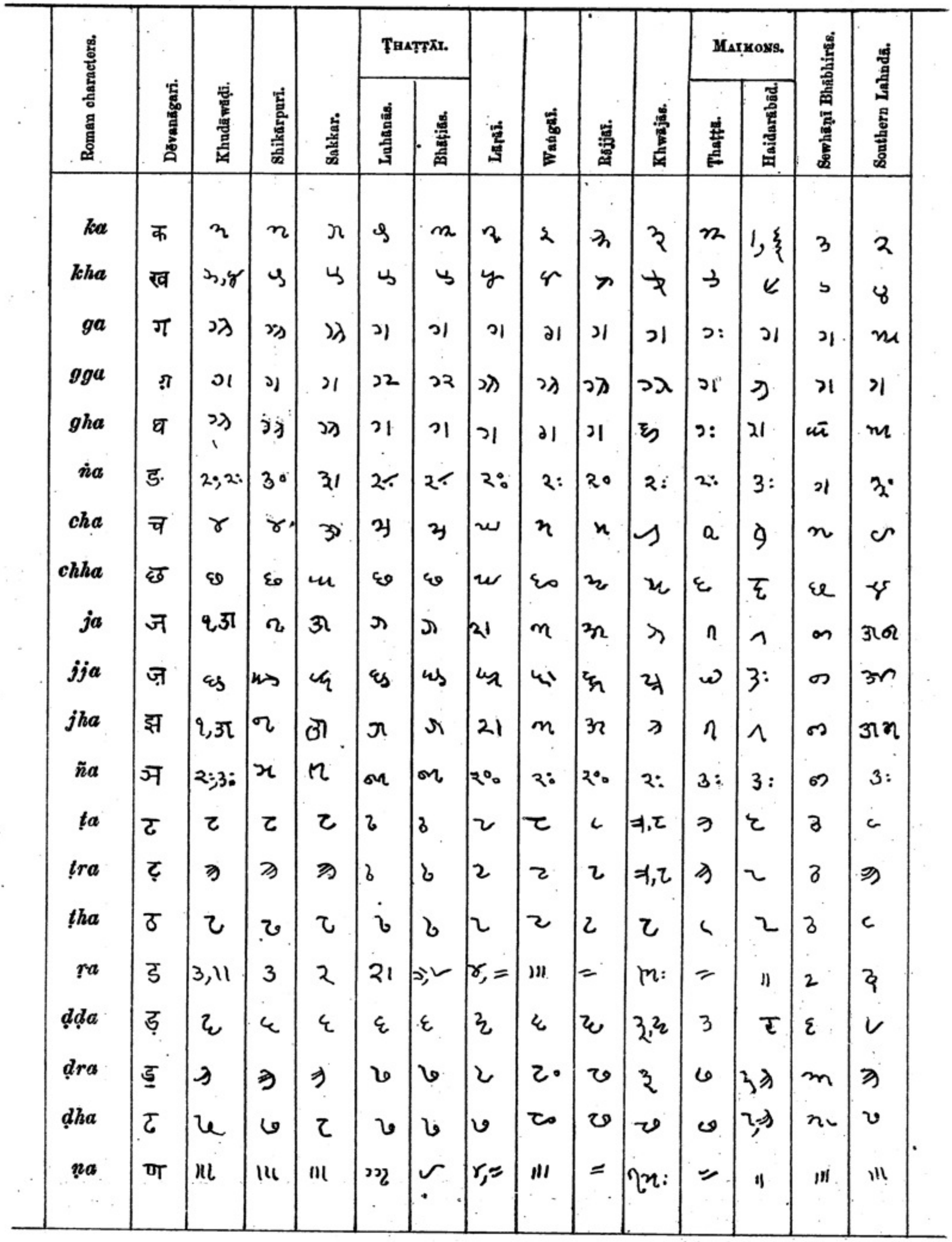
Roman characters.	Dēvanāgarī.
a	अ
ā	आ
i	इ
ī	ई
u	उ
ū	ऊ
ē	ए
ai	ऐ
ō	ओ
au	औ

---

* The Khudāwāḍī is the character used at Haidarābād and by most of the respectable merchants throughout the country. That of the Shikārpur and Sakkar merchants differs but little from it.

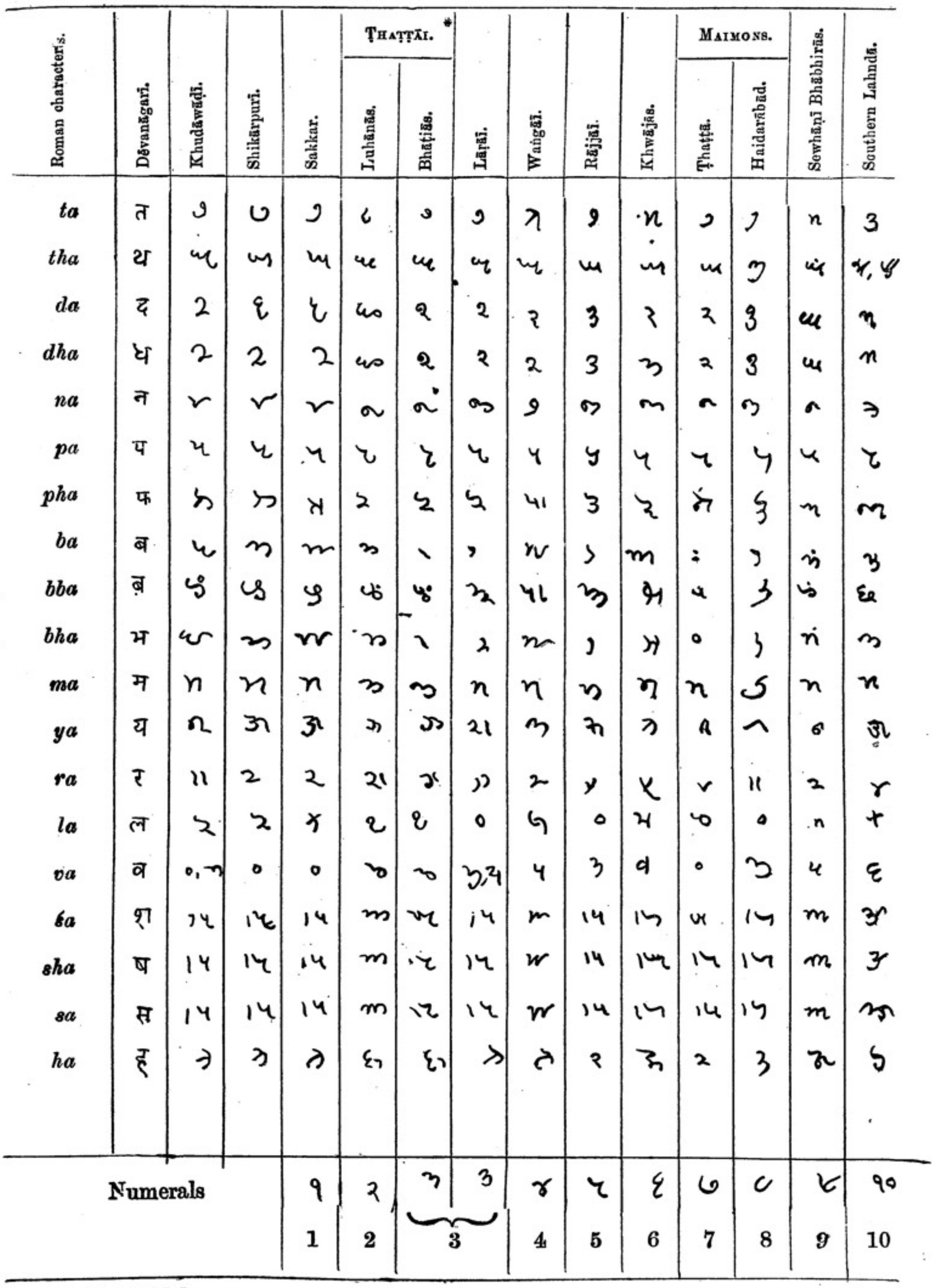
† These are, however, never written in commencing a word. In lieu of them m is used.

The Alphabet.



Roman characters.	Dēvanāgarī.	Khudāwāḍī.	Shikārpurī.	Sakkar.	ṬHAṬṬĀI.		Lāṛāī.	Waṅgāī.	Rājāī.	Khwājās.	MAIMONS.		Sewhāṇī Bhābhirās.	Southern Lahndā.
					Luhānās.	Bhāṭiās.					Ṭhaṭṭa.	Haidarābād.		
ka	क													
kha	ख													
ga	ग													
gga	ग॒													
gha	घ													
ṅa	ङ													
cha	च													
chha	छ													
ja	ज													
jja	ज॒													
jha	झ													
ña	ञ													
ṭa	ट													
ṭra	ट़													
ṭha	ठ													
ṛa	ड													
ḍḍa	ड॒													
ḍra	ड्र													
ḍha	ढ													
ṇa	ण													

The Alphabet.

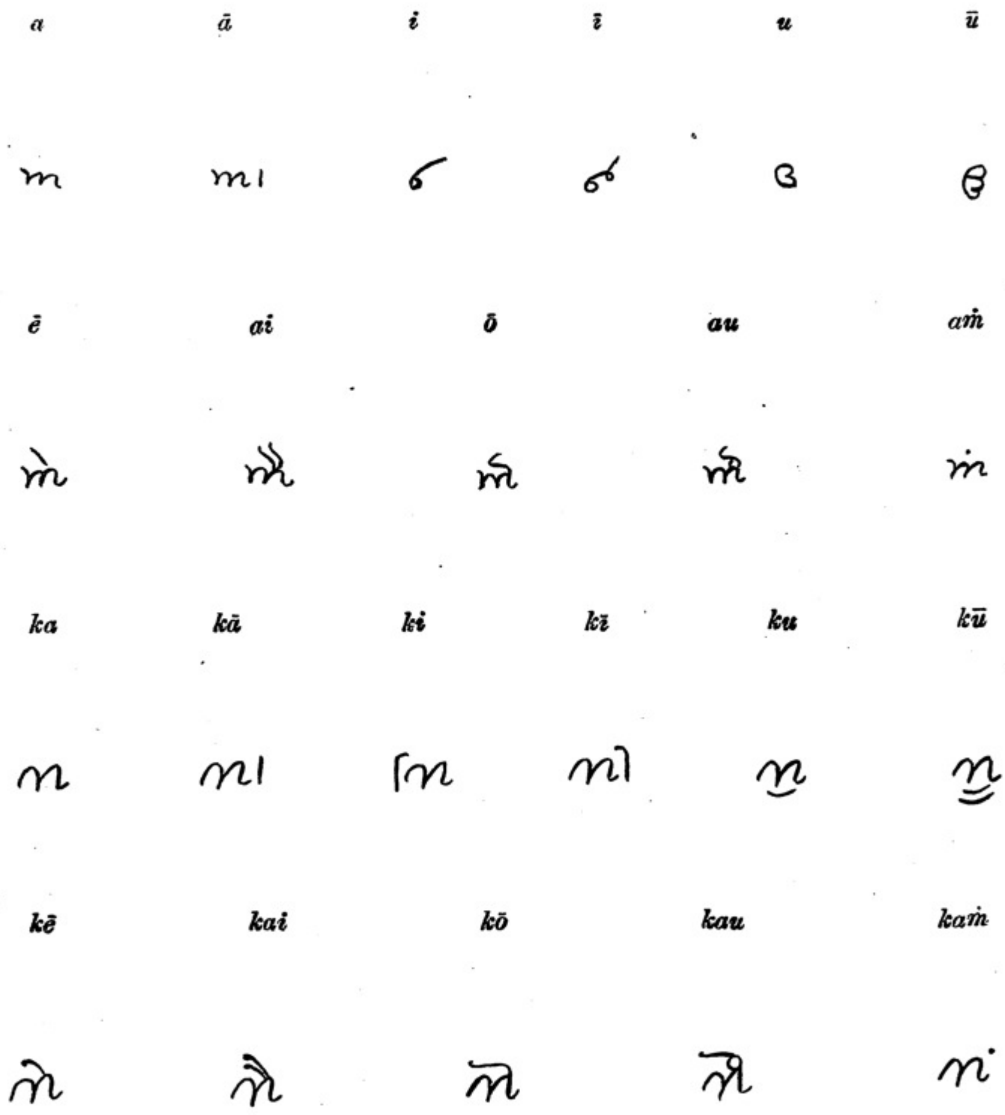

Roman characters.
Dēvanāgarī.
Khudāwāḍī.
Shikārpurī.
Sakkar.
Ṭhaṭṭāī.*
Luhānās.
Bhāṭiās.
Lāṛāī.
Waṅgāī.
Rājjāī.
Khwājās.
Maimons.
Ṭhaṭṭā.
Haidarābād.
Sowhāṇī Bhābhirās.
Southern Lahndā.
ta त
tha थ
da द
dha ध
na न
pa प
pha फ
ba ब
bba ब॒
bha भ
ma म
ya य
ra र
la ल
va व
śa श
sha ष
sa स
ha ह
Numerals
1
2
3
4
5
6
7
8
9
10

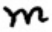
Attempts have been made to render the Wāṇikō character more legible. In 1868 the subject was considered by an official committee which devised an improved alphabet containing the characters missing in the local script. It was based mainly upon Khudāwāḍī, but the sign for the letter *ra* was taken from Shikārpurī. This improved Hindū Sindhī alphabet was taught in schools, and books were printed in it, but, in spite of official encouragement, it did not become a success. The classes for teaching it dwindled away, and the people still prefer to employ their own imperfect method of writing.

The following tables show the characters of this reformed script, side by side with the corresponding Khudāwāḍī forms. The latter, owing to their being recorded by a different writer, here and there depart slightly from the forms given in the preceding tables.

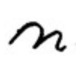
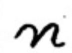
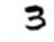
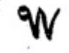
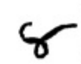
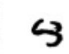
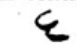
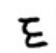
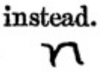
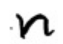
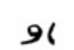
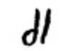
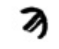
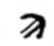
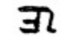
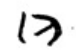
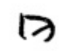
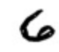
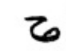
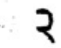
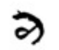
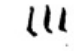
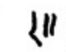
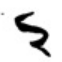
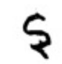
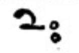
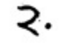
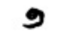
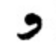
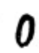
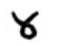
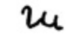
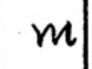
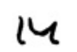
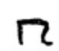
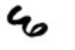
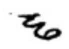
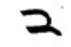
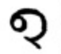
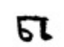
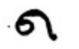
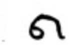
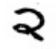
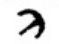
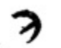
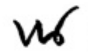
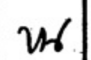
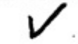
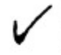
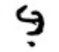
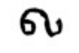
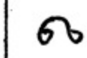
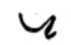
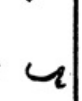
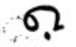
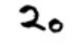
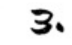
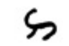
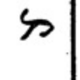
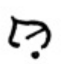
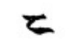
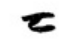
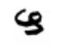
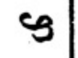
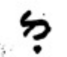
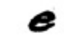
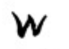
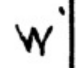
VOWELS.

In improved Hindī Sindhī character.


a
ā
i
ī
u
ū
ē
ai
ō
au
aṁ
ka
kā
ki
kī
ku
kū
kē
kai
kō
kau
kaṁ

The only vowel character in Khudāwāḍī is 

CONSONANTS.

No.	Roman Character.	Original Khudāwāḍī Character.	Improved Hindī Sindhī Character.	No.	Roman Character.	Original Khudāwāḍī Character.	Improved Hindī Sindhī Character.	No.	Roman Character.	Original Khudāwāḍī Character.	Improved Hindī Sindhī Character.
1	*ka*			15	*ṛa*	No. 32 used instead.		29	*bha*	No. 28 used instead.	
2	*kha*			16	*ḍḍa*			30	*ma*		
3	*gga*			17	*ḍa*			31	*ya*	No. 9 used instead.	
4	*ga*			18	*ḍha*			32	*ra*		
5	*gha*	No. 4 used instead.		19	*ṇa*			33	*la*		
6	*ṅa*			20	*ta*			34	*va, wa*		
7	*cha*			21	*tha*			35	*sa*		
8	*chha*			22	*da*			36	*sha*	No. 35 used instead.	
9	*ja*			23	*dha*	No. 22 used instead.		37	*ha*		
10	*jja*			24	*na*			38	*k͟hē*	No. 2 used instead.	
11	*jha*			25	*pa*			39	*zē*	No. 9 used instead.	
12	*ña*			26	*pha*			40	*g͟hain*	No. 4 used instead.	
13	*ṭa*			27	*bba*			41	*fē*	No. 26 used instead.	
14	*ṭha*			28	*ba*						

The extra letters required by Sindhī are shown in the Perso-Arabic alphabet by various writers in various ways. The system employed by Government, and followed in this Survey, is as follows. The order is that of the Dictionary of Shirt, Thavurdas, and Mirza :—

a, etc.	ا	*j*	ج	*d*	د	*r*	ر	*s*	س	ʻ	ع
b	ب	*jj*	ڄ	*dh*	ڌ	*ṛ*	ڙ	*sh*	ش	*gh*	غ
bb	ٻ	*jh*	جھ	*ḍḍ*	ڏ or ڎ	*z*	ز	*ṣ*	ص	*f*	ف
bh	ڀ	*ñ*	ڃ	*ḍ*, *ḍr*	ڊ	*zh*	ژ	*ẓ*	ض	*q*	ق
t	ت	*ch*	چ	*ḍh*, *ḍhr*	ڍ			*t̤*	ط	*k*	ڪ
th	ٿ	*chh*	ڇ	*z̤*	ذ			*z̤*	ظ	*kh*	ک
ṭ, *ṭr*	ٽ	*ḥ*	ح							*ṅ*	ڱ
ṭh	ٺ	*kh*	خ							*g*	گ
s̤	ث									*gg*	ڳ
p	پ									*gh*	گھ
ph	ڦ									*l*	ل
										m	م
										n	ن
										ṇ	ڻ
										w, *v*	و
										h	ه
										y	ي

Two words, when written in the Perso-Arabic character, usually appear in abbreviated forms. These are ۽ for *a*$^{\tilde{i}}$, and, and ۾ for *mē̃*, in. The former is practically universal, but for the latter ميں is equally often employed.

The vowels are as a rule indicated in the usual way, but *yā-e majhūl*, or the sound *ē*, is often indicated by the sign ٖ with the *yē*. Thus, جيڪو *jēkō*, whoever.

The Arabic sign of *tanwīn*, or nunation, is commonly employed to indicate a final nasal vowel. Thus, ً indicates $^{\tilde{a}}$, ٍ indicates $^{\tilde{i}}$, and ٌ indicates $^{\tilde{u}}$. Some writers indicate a final nasalized long *ā̃* by آ, and a final nasalized long *ē̃* by ي. Thus, پَنهً جو *pãh*$^{\tilde{a}}$*-jō*, of himself; تَنهٍ جو *tãh*$^{\tilde{i}}$*-jō*, of him; تُنهٌ جو *tũh*$^{\tilde{u}}$*-jō*, thy; اَڃاً *añā̃*, still, yet; اِئي *iē̃*, thus. The signs ٖ and ٗ are even used to indicate *ī̃* and *ū̃*, respectively, as in چَيائِ for *chayā̃ī̃*, he said, and آءُ for *āū̃*, I. It is impossible to say from the spelling whether جَڏهِ, when, represents *jaḍḍē̃h*$^{\tilde{i}}$ or *jaḍḍē̃hī̃*. In the third specimen, I have transliterated it and similar words '*jaḍḍē̃hī̃*,' etc., which is the form required by the grammars.

As in اِئي, چَيائِ and آءُ, *hamza* is freely used to indicate the separation of concurrent vowels. Other examples of its employment are هِئَرَ *hĕar*^{a}, now; پِئُ *pi*^{u}, a father; and ٻَنِي ۾ *bbani*^{a}*-mē̃*, in the field.

It will be observed that ں besides having its proper force, is also freely used to indicate the nasalization of a vowel. In words like *pãh*$^{\tilde{a}}$*-jō*, in which the vowels in two concurrent syllables are nasalized, it is customary to write the ں only once to indicate both nasalizations, as in ٻِهنجو, another method of writing ٻِهنّه جو. So also, if one of the nasalized vowels is indicated by *tanwīn*, the nasalization of the other is not always indicated, as in چيائءِ *chayā̃ī̃*, he said.

The corresponding letters in the Nāgarī character are as follows:—

	अ *a*,	आ *ā*,	इ *i*,	ई *ī*,	उ *u*,	ऊ *ū*,	
ए *ē*,	ऐ *ai*,	ओ *ō*,	औ *au*,				
क *ka*,	ख *kha*,	ग *ga*,	घ *gha*,	ङ *ṅa*,	ग़ *gga*,		
च *cha*,	छ *chha*,	ज *ja*,	झ *jha*,	ञ *ña*,	ज़ *jja*,		
ट *ṭa*,	ठ *ṭha*,	ड *ḍa*,	ढ *ḍha*,	ण *ṇa*,	ड़ *ḍḍa*,	ड̱ *ṛa*,	ढ̱ *ṛha*,
ट्र *ṭra*,		ड्र *ḍra*,	ढ्र *ḍhra*,				
त *ta*,	थ *tha*,	द *da*,	ध *dha*,	न *na*,			
प *pa*,	फ *pha*,	ब *ba*,	भ *bha*,	म *ma*,	ब़ *bba*,		
य *ya*,	र *ra*,	ल *la*,	व *wa, va*,				
श *ś* (*sh*),	स *sa*,	ह *ha*.					

Letters peculiar to Arabic or Persian are shown as follows:—

ث स़ *s̤*;	ح ह़ *ḥ*;	خ ख़ *kh*;	ذ ज or द *ẕ*;		ز ژ ज *z, zh*;
ص स़ *ṣ*;	ض ज़ *ẓ*;	ط त *ṭ*;	ظ ज *ẕ*;	ع अ़ *‘*;	غ ग *gh*;
ف फ *f*;	ق क *q*.				

Pronunciation.—In Sindhī, when the vowel *i* is preceded or followed by *h*, or when it is final or precedes a suffix commencing with a vowel, it is pronounced as a short *e*. Thus, *eharō* (for *iharō*), such; *mehet*^{e} (for *mihit*^{i}), a mosque; *huaneũ̃*, they may be of us, but *huaninē*, they may be of them. Also, in this language, every word must end in a vowel, and, when the vowel is short, it is pronounced very lightly, so as to be hardly audible. I therefore indicate such short final vowels by small letters above the line, as in *khaṭ*^{a}, a bedstead; *aṅgar*^{u}, charcoal; and *mehet*^{e}, as given above. Although these final short vowels are hardly audible, they are important, as they often affect the meaning of a word. Thus, *chhōkar*^{u}, a boy; but *chhōkar*^{e}, a girl. The difference between these two words is scarcely perceptible to a European, although to Sindhīs the distinction is apparent and marked.

Peculiar to Sindhī are the letters ٻ ब़, ڄ ज़, ڏ ड़, and ڳ ग़, which I have transliterated *bb*, *jj*, *ḍḍ*, and *gg*, respectively. Others transcribe them *ƃ*, *ʄ*, *ɗ*, and *ɠ*, respectively. They are pronounced with a certain stress, prolonging and somewhat strengthening the contact of the closed organ, and are, in fact, sounded as double letters are pronounced in other parts of India, but occur even at the beginning of a word. Thus, *ḍubbal*^{u}, weak; *bbābbō*, a father's brother, but *bābō*, a father; *ajj*^{u}, today; *jjāyō*, born; *waḍḍō*, great; *ḍḍiṭhō*, seen, but *ḍiṭhō*, obstinate; *laggō*, applied; *ggarō*, heavy, but *garō*, mangy. These are really the only double letters in Sindhī. A reference to the Nāgarī table will show that they include all the sonant unaspirated mutes except *d*, and, as a matter of fact, *d* itself is often doubled, but then becomes *ḍḍ*, as in *ḍḍiaṇ*^{u}, to give, compared with the Hindī *dēnā*. We see, moreover, that none of the surd mutes, *k*, *ch*, *ṭ*, *t*, and *p*, and that no aspirates, are ever doubled, although such doubling is common in Pañjābī, Hindī, and other more eastern languages.

In Sindhī, when *r* is appended to *ṭ*, *ḍ*, or *ḍh*, it is usually omitted in writing, or *vice versâ* we may say that, after *ṭ*, *ḍ*, or *ḍh*, an *r* is often inserted, although not written. This is especially the case in the Sirō, or North Sindh, where, e.g., *puṭ*^{u}, a son, is pronounced *puṭr*^{u}; *maṇḍ*^{u}, an incantation, is pronounced *maṇḍr*^{u}; and *ḍḍaḍh*^{u}, itch, is pronounced *ḍḍaḍhr*^{u}.

Sindhī is very fond of cerebral sounds, and often has them where other Indian languages have dentals. Thus, *ṭāmō* (*ṭrāmō*), Hindī *tā̃bā*, copper; *ḍḍiaṇ*^{u}, to give, Hindī *dēnā*.

Sindhī is fond of inserting a short vowel between two contiguous consonants, so as to aid the pronunciation. The vowel so inserted is usually *i*, or, when *h* follows or precedes, *e*. The following instances occur in the specimens. In the first specimen we have :—

āsimān^{u}, for *āsmān*^{u}, heaven.
dōsit^{u}, for *dōst*^{u}, a friend.
ḥukim^{u}, for *hukm*^{u}, a command.
k͟hiẕimat^{a}, for *k͟hiẕmat*^{a}, service.
mahemānī, for *mehmānī*, hospitality.

In the second specimen we have :—

chaṛehī, for *chaṛhī*, having mounted.
chaṛehial^{u}, for *chaṛhial*^{u}, mounted.
munishī, for *munshī*, a Munshī.
'umir^{e}, for *'umr*^{e}, age.
waqit^{u}, for *waqt*^{u}, time.

DECLENSION.—Gender.—There are only two genders, masculine and feminine. As all nouns must end in a vowel, the rules for gender in Sindhī are fairly simple. Subject to a few exceptions :—

(*a*) Nearly all nouns ending in ^{u} and all nouns ending in *ō* are masculine. Thus, *dās*^{u}, a slave; *mathō*, a head. About seventy nouns in ^{u} are feminine, the most important of which are :—

ajj^{u}, today.
chup^{u}, silence.
dhāt^{u}, a metal.
dhī^{u}, a daughter.
nũh^{u}, a daughter-in-law.
bhēṇ^{u}, a sister.
mā^{u}, a mother.
bij^{u}, lightning.
vish^{u}, the world.
vih^{u}, poison.
sas^{u}, a mother-in-law.

(*b*) All nouns ending in ^{a}, and nearly all those ending in ^{e}, are feminine. Thus, *sadh*^{a}, a wish; *ggālh*^{e}, a story. A few nouns ending in ^{e} are masculine, such as *kēhar*^{e}, a lion; *har*^{e}, a name of the god Vishṇu.

(*c*) Nouns ending in *ā*, *ī*, and *ū* are masculine when they signify males, and feminines when they signify females, inanimate things, or abstract qualities. Thus, ***rājā***, a king (masc.); ***hachā***, murder (fem.); ***sāṇī***, a companion (masc.); ***gōlī***, a slave-girl (fem.); ***rahākū***, an inhabitant (masc.); ***ābirū***, honour (fem.). There are a few exceptions, which it is unnecessary to note here. As a general rule, we may say that most nouns in *ū* are masculine, and that most nouns in *ā* and *ī* are feminine.

Formation of Feminines from Masculines.—The following table shows masculine terminations with the feminine terminations that correspond to each :—

Terminations.		Examples.	
Masc.	Fem.	Masc.	Fem.
^{u}	^{e}	*gaḍḍah*^{u}, an ass	*gaḍḍah*^{e}, a jenny ass.
,,	or *ī*	*chhōkar*^{u}, a boy	*chhōkar*^{e} or *chhōkarī*, a girl.
,,	or $_{a}$ (in case of adjectives)	*dhīr*^{u}, firm	*dhīr*^{e} or *dhīr*^{a}.
ō	*ī*	*gōlō*, a slave	*gōlī*.
ī	*iṇ*^{e}, *yāṇī*	*dā̃hī*, a complainant	*dā̃hiṇ*^{e} or *dā̃hyāṇī*.
ū	*ū*, *uṇ*^{e}, *iṇ*^{e}	*rahākū*, a resident	*rahākū*, *rahākuṇ*^{e}, or *rahākiṇ*^{e}.

Names of castes, professions, etc. generally take *iṇ*^{e}, *iṇī*, or *yāṇī* in the feminine. Thus, ***kumbhar***^{u}, a potter, fem. ***kumbhar***^{e}, ***kumbhariṇ***^{e}, or ***kumbharyāṇī***; ***sōnārō***, a goldsmith, fem. ***sōnārī***, ***sōnāriṇ***^{e}, or ***sōnāryāṇī***.

There are as usual several irregular instances, which will be found in the grammars.

Number and Case.—There are two numbers, singular and plural. In addition to the nominative and the oblique case, which are common to all Indo-Aryan vernaculars, Sindhī has also an organic Ablative, an organic Locative, and a Vocative. The sign of the Ablative is *ā̃*, which in the singular is added directly to the base, but in the plural is added to the oblique form. Sometimes *aũ*, *ō̃*, or *ū̃* is substituted for *ā̃*, and in old Sindhī poetry the termination is generally *āu*. The organic Locative ends in ^{e}. It occurs only in masculine nouns ending in ^{u}, and then only in the singular, as in *ḍḍēh*^{u}, a country, loc. sing. *ḍḍēh*^{e}. The following table shows the formation of the Oblique, Ablative, and Vocative cases and of the Nominatives Plural of the various classes of nouns :—

Noun.	Meaning.	Singular.			Plural.			
		Oblique.	Ablative.	Vocative.	Nominative.	Oblique.	Ablative.	Vocative.
A. Masculine—								
ḍḍēh^{u}	a country	*ḍḍēh*^{a}	*ḍḍēhā̃*	*ḍḍēh*^{a}	*ḍḍēh*^{a}	*ḍḍēhan*^{e}	*ḍḍēhan*^{e}*-ā̃*	*ḍḍēhā, ḍḍēhō*
mēṛākō	a crowd	*mēṛākē*	*mēṛākā̃*	*mēṛākā*	*mēṛākā*	*mēṛākan*^{e}	*mēṛākan*^{e}*-ā̃*	*mēṛākā, -ō*
rahākū	inhabitant	*rahāku*^{a}	*rahākuā̃*	*rahākū*	*rahākū*	*rahākuan*^{e}, *rahākun*^{e}	*rahākun*^{e}*-ā̃*	*rahākuā, -ō*
sāṇī	companion	*sāṇi*^{a}	*sāṇiā̃*	*sāṇī*	*sāṇī*	*sāṇian*^{e}, *sāṇiun*^{e}, *sāṇīn*^{e}	*sāṇian*^{e}*-ā̃*	*sāṇiā, -ō*
kēhar^{e}	a lion	*kēhar*^{e}	*kēhar*^{e}*-ā̃*	*kēhar*^{e}	*kēhar*^{e}	*kēharin*^{e}	*kēharin*^{e}*-ā̃*	*kēhar*^{e}*ō*
rājā	a king	*rājā*	...	*rājā*	*rājā*	*rājāun*^{e}	*rājāun*^{e}*-ā̃*	*rājāō*
B. Feminine—								
vijj^{u}	lightning	*vijj*^{u}	...	*vijj*^{u}	*vijjū̃*	*vijjun*^{e}	*vijjun*^{e}*-ā̃*	*vijjū̃*
hachā	murder	*hachā*	*hachā̃*	*hachā*	*hachāū̃*	*hachāun*^{e}	*hachāun*^{e}*-ā̃*	*hachāū̃*
sadh^{a}	a wish	*sadh*^{a}	*sadhā̃*	*sadh*^{a}	*sadhā̃, sadhū̃*	*sadhun*^{e}	*sadhun*^{e}*-ā̃*	*sadhū̃, sadhā̃* (in Sirō)
gōlī	a slave-girl	*gōli*^{a}	*gōliā̃*	*gōlī*	*gōliū̃*	*gōlian*^{e}, *gōliun*^{e}, *gōlin*^{e}	*gōlian*^{e}*-ā̃*	*gōliū̃*
ggālh^{e}	a story	*ggālh*^{e}	*ggālh*^{e}*-ā̃*	*ggālh*^{e}	*ggālhiū̃*	*ggālhian*^{e}, *ggālhiun*^{e}, *ggālhin*^{e}	*ggālhin*^{e}*-ā̃*	*ggālhiū̃*
C. Irregular Nouns—								
pi^{u}	a father	*pi*^{u}	...	*pi*^{u}	*piur*^{a}	*piun*^{e} *piuran*^{e}	*piuran*^{e}*-ā̃*	*piurō*
mā^{u}	a mother	*mā*^{u}	...	*mā*^{u}	*māū̃, māirū̃,* *māir*^{u}	*māun*^{e}, *māirun*^{e}	*māirun*^{e}*-ā̃*	*māū̃, māir*^{u}

Like ***pi***^{u} is declined *bhā*^{u}, a brother; and like *mā*^{u}, *bhēṇ*^{u}, a sister; *dhi*^{u}, a daughter; and *nuh*^{u}, a daughter-in-law. *Bhēṇ*^{a}, a sister, is declined like *sadh*^{a}. In terminations containing *i* followed by a vowel, *y* may throughout be substituted for the *i*. Thus, *sāṇyan*^{e} as well as *sāṇian*^{e}, *gōlyū̃* as well as *gōliū̃*, *ggālhyū̃* as well as *ggālhiū̃*.

It will be observed that the oblique plural always ends in *an*^{e}, *in*^{e}, or *un*^{e}. Instead of this termination, we often have *ē̃* or even *ā̃*. Thus, *ḍḍēhē̃* or *ḍḍēhā̃; mēṛākē̃* or *mēṛākā̃ ; rahākuē̃* or *rahākuā̃; saṇiē̃* or *saṇiā̃ ; kēhariē̃* or *kēhariā̃; sadhē̃* or *sadhā̃ ; gōliē̃* or *gōliā̃ ; ggālhiē̃* or *ggālhiā̃*. These forms are most commonly used when no post-position follows.

It will be observed that, except in the case of nouns ending in *ī*, like *gōlī*, the oblique case of feminine nouns is the same as the nominative, and that the nominative plural of nearly all feminine nouns ends in *ū̃*. The only exception in the above table (omitting the irregular nouns) is *sadh*^{a}, which has its nominative plural *sadhā̃* or *sadhū̃*.

Masculine nouns ending in ^{u}, like *ḍḍēh*^{u}, when the ^{u} is preceded by any vowel except *ī* often insert a *w* when the ^{u} is changed to ^{a}. Thus *ra*^{u}, a weed, obl. sing. and nom. plur. *raw*^{a}; *thā̃*^{u}, a dish, obl. sing. and nom. plur. *thā̃w*^{a}. If the preceding vowel be *a* or *ā̃*, the insertion is obligatory, as in these two examples. In other cases it is optional. Thus, *wā^{u}*, wind, obl. sing. *wāw^{a}* or *wā^{a}*; *ḍḍē^{u}*, a demon, obl. sing. *ḍḍēw^{a}* or *ḍḍē^{a}*. If the preceding vowel be *ī*, the *w* is not inserted. Thus, *jī^{u}*, life, obl. sing. and nom. plur. *jī^{a}*.

So also, *w* is optionally inserted in the case of masculine nouns in *ō*, like *mēṛākō*, when the *ō* is immediately preceded by *a* or *ā*. Thus, *daō*, glare, obl. sing. *dawē* or *daē ; nāō*, felt, obl. sing. *nāwē* or *nāē*. In the plural, *i.e.* before *a* or *ā*, the insertion of *w* is obligatory. Thus, nom. plur. *dawā, nāwā ;* obl. plur. *dawan^{e}*, *nāwan^{e}*.

If a final *ō* is preceded by *y*, this is dropped in the obl. sing. Thus, *rupayō*, a rupee, obl. sing. *rupaē ; pōrhyō*, labour, obl. sing. *pōrhē ;* but nom. plur. *rupayā, pōrhyā.*

As in other Indian languages, there is an agent case used for the subject of the tenses of a transitive verb formed from the past participle. In Sindhī, this is always the same as the oblique case. Thus, *ḍḍēh^{u}*, a country; ag. sing. *ḍḍēh^{a} ;* ag. plur. *ḍḍēhan^{e}*.

The oblique case can also be used for any other case, and then, in the plural, generally takes the form in *ē̃* or *ā̃*. This is frequent in poetry, but also occurs in prose. The following examples are taken from Stack's Grammar :—

tũh^{ũ}-jē lēkhē (obl. for loc.) *hē kam^{u} hi^{ā} hūndō, par asā̃-jē lēkhē* (obl. for loc.) *bbiē dastūr^{e}* (loc.) *āhē*, in your opinion this matter may be thus, but in ours it is different.

bukh^{a} (obl. for instrumental) *maraṇ^{u}*, to die of hunger.

hē ghōṛō ghaṇē (for *ghaṇē-sā̃*) *watuī*, for how much did you buy this horse ?

hō Mumbaï^{a} (for *Mumbaï^{a}-ḍḍē*) *vēndō*, he will go to Bombay.

pānaw^{a} ji^{a} pābbūh^{a} (for *pābbūh^{a}-tē*) *mirū̃ bī mustāk^{a} huā*, the wild beasts, too, were enamoured at the brave man's smiles.

Generally, however, the particular case is defined, as in other Indian languages, by means of postpositions added to the oblique case. The more common postpositions are as follows :—

Agent.—This takes no postposition. The oblique case is used by itself.

Accusative.—As in other Indian languages, this is either the same as the nominative or the same as the dative.

Dative.—*khē* or (poetical) *kan^{e}*, to ; *lā^{e}*, for.

Ablative.—This either takes the termination *ā̃*, etc., as shown in the declensional table, or else the postposition *khā̃*, *khō̃*, or *khū̃* may be added to the oblique case. *Mā̃* is 'from in' and *tā̃* is 'from on.' For 'with,' *sā̃* is the common word.

Genitive.—*jō* or (poetical) *sandō*, *sandiṛō*, or *jaṛō*.

Locative.—We have seen above (p. 24) that masculine nouns in ^{u} form the locative singular by changing ^{u} to ^{e}. Or the postposition *mē̃* or *mañjh^{e}* may be added to the oblique case of any noun. For 'on,' 'upon,' we have *tē*.

Vocative.—See the table of declension. An interjection, such as *ē*, *hē*, *hō*, or *yā*, or (when addressing an inferior) *ṛē* (fem. *ṛī*) or *arē*, is usually prefixed, as in *ē mēhar^{a}*, O buffalo-keeper, from *mēhar^{u}*.

The following examples of the use of the various cases are taken from the Specimens and from the List of Words and Sentences. Unless the contrary is stated, every example is here and elsewhere in this grammatical sketch taken from the first Haidarabad Specimen. If it is taken from the second specimen, the figure '(II)' is added, and if it is taken from the List of Words and Sentences, the number of the sentence is indicated between marks of parenthesis.

Nominative Singular.—*nanḍhō puṭ*^{u} *viō haliō*, the younger son went away.
ḍḍāḍhō ḍḍukar^{u} *achī piō*, a severe famine came and fell.
parilā^{u} *kan*^{a}*-tē pius*^{e}, a sound fell on his ear.
āū̃ naukar^{u} *hōs*^{e}, I was a servant (II).
maïl^{u} *pandh*^{u} *āhē*, it is a mile distance (II).
mũh$^{\tilde{\imath}}$*-jō wāqif*^{u} *hō*, he was an acquaintance of mine (II).

As the object of a past-participial tense of a transitive verb, we have :—
hun^{a} *māl*^{u} *bbinhī-khē virāhē-ḍḍinō*, he divided and gave the property to the two.

For nouns in *ō*, we have :—
jēkō bhaṅō mũh$^{\tilde{\imath}}$*-jē ḥiṣē achē*, whatever portion comes in my share.

With a transitive past-participial tense :—
mū̃-khē chhēlō na ḍḍinu^{e}, thou didst not give a kid to me.

For nouns in *ū*, *ū̃* :—
hek^{u} *māṇhū̃ pē-āyō*, a man was coming (II).

For feminine nouns in ^{a} :—
hun^{a} *ghar*^{a}*-mē̃ zīn*^{a} *āhē*, the saddle is in that house (226).

For feminines in *ī* :—
kētiran^{e}*-ī pōrehatan*^{e}*-khē jhajhī mānī pēī-milē*, how many labourers get abundant bread.

With transitive past-participial tense :—
piṇhē mahemānī kaī-āhē, thy father hath made a feast.

For feminines in ^{e} :—
'umir^{e} *chausāl*^{a}, (its) age (was) of four years (II).

For irregular nouns, we have :—
tũh$^{\tilde{\imath}}$*-jō bhā*^{u} *āyō-āhē*, thy brother is come.

The nominative is sometimes used where we should expect the oblique case, as in :—
ṭ(r)iõ ḍḍī̃h$^{\tilde{\imath}}$ *uhō ghōṛō paṭēwālē-khē ḍḍinō-atham*^{e}, on the third day I gave that horse to the orderly (II).
bbī rāt^{e} *musāfir*^{a}*-k͟hānē-mē̃ ṭikius*^{e}, on the third night I stayed in the travellers' rest house (II).

Nominative Plural.—*hekiṛē māṇhu*^{a}*-khē bba puṭ*^{a} (nom. sing. *puṭ*^{u}) *huā*, a certain man had two sons.
pō^{e} *pandrah*$^{\bar{a}}$ *sōrah*$^{\bar{a}}$ *ḍḍī̃h*$^{\bar{a}}$ (nom. sing. *ḍḍī̃h*$^{\tilde{\imath}}$) *thīndā*, fifteen or sixteen days afterwards (II).
mū̃ hun^{a}*-jē puṭ*^{a}*-khē ghaṇā chābuk*^{a} (nom. sing. *chābuk*^{u}) *haniā-āhin*^{e}, I have beaten his son (with) many stripes (228). Here the nom. is the object of a transitive verb in a past-participial tense.
bba mahinā (nom. sing. *mahinō*) *thindā jō*, it will be about two months (ago) since . . . (II).

Agent Singular.—*mũ̃-khē ṣūbēdārᵃ* (nom. sing. *ṣūbēdārᵘ*) *pakiṛiō-āhē*, the Ṣūbēdār has arrested me (II).

nanḍhē (nom. sing. *nanḍhō*) *piᵘ-khē chayō*, the younger said to the father.

Accusative.—In form of nom. *pāhᵉ̄-jō pēṭᵘ bharyã̃*, I may fill my belly.

waggō pahirāyōsᵉ, jutī pāyōsᵉ, k̲h̲ūshī karyũ̃, put ye on him a robe, put ye on him a pair of shoes, let us make rejoicing.

ghōṛō kāhē, having driven a horse (II).

tũhᵉ̄-jī k̲h̲iẕimatᵃ piō-karyã̃, I am doing thy service.

zīnᵃ hunᵃ-jē puṭhiᵃ-tē rakhᵘ, put the saddle on his back (227).

suarᵃ (nom. sing. *suarᵘ*) *chāraṇᵃ-lāᵉ mōkiliusᵉ*, sent him to feed swine.

païsā (nom. sing. *païsō*) *chhavīhᵃ rupayā* (nom. sing. *rupayō*) *waṭhandōsã̃ᵉ*, I will take money, twenty-six rupees, from thee (II).

jēkē chhilũ̃ (nom. sing. *chhilᵃ*, fem.) *suarᵃ thā-khāinᵉ*, whatever husks the swine are eating.

For the accusative in the form of the dative, we have :—

hekiṛē bbānhē-khē (nom. sing. *bbānhō*) *kōṭhē*, having summoned a slave.

Dative.—*nanḍhē piᵘ-khē chayō*, the younger said to the father. Note that the dative with *k̲h̲ē* is used after verbs of speaking, to indicate the person addressed.

ghaṛᵃ-khē vējhō āyō, he came near to the house. Note that *vējhō* governs the dative.

uhō ghōṛō paṭēwālē-khē ḍḍinō-athamᵉ, I have given that horse to the orderly (II).

kētiranᵉ-ī pōrehatanᵉ-khē (nom. sing. *pōrehatᵘ*) *jhajhī mānī pēī-milē*, to how many labourers is abundant bread being got, *i.e.* how many labourers get abundant bread.

piṇasᵉ pāhᵉ̄-jē bbānhanᵉ-khē (nom. sing. *bbānhō*) *chayō*, his father said to his servants.

hekiṛē māṇhuᵃ-khē bba puṭᵃ huā, a certain man had two sons.

This is an example of the dative of possession.

suarᵃ chāraṇᵃ-lāᵉ mōkiliusᵉ, he sent him for feeding (*i.e.* to feed) swine.

gāhᵃ-jē khaṇaṇᵃ-lāᵉ, for the carrying of grass (II).

Ablative.—*mōrē-khã̃ viusᵉ-thē*, I was going from Mōrō (II).

ggōṭhᵃ-jē hekiṛē haṭāiᵃ-khã̃ (nom. sing. *haṭāī*, masc.) from a shopkeeper of the village (241).

kētiranᵉ warehanᵉ-khã̃ (nom. sing. *warehᵘ*) *k̲h̲iẕimatᵃ piō-karyã̃*, from how many years am I serving.

As an example of the ablative of comparison, we have :—

hunᵃ-jō bhāᵘ hunᵃ-jiᵃ bhēṇᵃ-khã̃ ḍigkō āhē, his brother is taller than his sister (231).

For other postpositions, we have :—

bbaniᵃ-mã̃, (returning) from in the field.

ghōṛē-tā̂ lathō, he descended from on the horse, *i.e.* he dismounted (II).

Just as *vējhō*, near, sometimes governs the dative, so the postpositions *aggē*, before; *dhārā̃̃*, without; and *pō̃^{e}*, after, generally govern the ablative, as in:—

sabh^{e} khapāiṇ^{a}-khā̃̃ pō̃^{e}, after spending everything.

thōran^{e} ḍḍĩ̃han^{e}-khā̃̃ pō̃^{e}, after a few days.

Genitive.—As in many other Indo-Aryan languages, the genitive is an adjective, agreeing in gender, number, and case with the thing possessed. This case will therefore be dealt with at length under the head of adjectives.

Locative.—The following examples occur of the organic locative in ^{e} of masculine nouns in ^{u}:—

sabh^{u}-kī hath^{e} (nom. sing. *hath^{u}*) *karē*, having made everything in (his) hand (*i.e.* having collected everything).

unhe^{a} waqit^{e} (nom. sing. *waqit^{u}*) *bbiyō māṇhũ̃ kō-kō-na hō*, at that time there was no one else (there) (II).

bbī rāt^{e} Qāẓi^{a}-jē Ggōṭh^{e} ṭikius^{e}, next night I stopped at Qāẓī-jō Ggōṭh^{u} (II).

As examples of the locative formed with *mẽ̃* we have:—

hath^{a}-mẽ̃ (nom. sing. *hath^{u}*) *munḍī, a$^{\bar{e}}$ pēran^{e}-mẽ̃* (nom. sing. *pēr^{u}*) *jutī pāyōs^{e}*, put ye a ring in (*i.e.* on) his hand and a pair of shoes on his feet.

naukar^{u} Mōrē-mẽ̃ (nom. sing. *Mōrō*) *hōs^{e}*, I was a servant in Mōrō (II).

musāfir^{a}-k͟hānē-mẽ̃ (sing. nom. *k͟hānō*) *ṭikius^{e}*, I stayed in the travellers' rest house (II).

samujh^{a}-mẽ̃ (nom. sing. *samujh^{a}*, fem.) *achī*, having come into (his) senses.

māl^{u} ajhalāi^{a} mẽ̃ (nom. sing. *ajhalāī*) *viñāā̃ĩ̃*, he wasted the property in debauchery.

warandi^{a}-mẽ̃ (sing. nom. *warandī*, fem.) *chayā̃ĩ̃*, he said in reply.

tũh$^{\bar{e}}$-jō māl^{u} kañiriun^{e}-mẽ̃ (sing. nom. *kañirī*, fem.) *viñāyō*, he wasted thy property among harlots.

As examples of the locative formed with *tē* we have:—

parilā^{u} kan^{a}-tē (nom. sing. *kan^{u}*) *pius^{e}*, a sound fell on his ear.

pān^{a} ghōṛē-tē chaṛehial^{u} hō, he himself was mounted on the horse (II).

ṭakiri^{a}-jē chōṭi^{a}-tē (nom. sing. *chōṭī*, fem.), on the top of the hill (229).

Vocative.—*ē bābā* (nom. sing. *bābō*), O father.

ē bbachā (nom. sing. *bbachō*), O child.

The following are examples of the oblique case used without any postposition:—

jēkō bhāṅōmũh$^{\bar{e}}$-jē hisē (nom. sing. *hisō*) *achē*, whatever portion comes (into) my share.

āũ̃-ī bukh^{a} (nom. sing. *bukh^{a}*, fem.) *piō-marā̃̃*, I verily am dying of hunger.

chōthẽ̃ ḍḍĩ̃h$^{\bar{a}}$ (nom. sing. *ḍḍĩ̃h^{u}*) *pahutus^{e}*, on the fourth day I arrived (II).

The following are examples of the oblique case with other postpositions:—

hĕkiṛē ḍḍūrahẽ̃ ḍḍēh^{a}-ḍḍē (nom. sing. *ḍḍēh^{u}*) *uthī haliō*, he arose and went towards (*i.e.* to) a far country.

waṇ^{a}-hēṭh^{e} (nom. sing. *waṇ^{u}*) *vēṭhō āhē*, he is seated under a tree (230).

āũ̃ pāh$^{\bar{e}}$-jē dōsitan^{e}-sā̃̃ (nom. sing. *dōsit^{u}*) *gaḍḍ^{u} k͟hūshī karyā̃̃*, I may make rejoicing with my own friends.

puṭ^{u} *hun*^{a}*-jē bhēṇ*^{a}*-sã̄* (nom. sing. *bhēṇ*^{a}, fem.) *pariṇiō āhē*, the son is married with (*i.e.* to) his sister (225).

nōṛiun^{e}*-sã̄* (nom. sing. *nōṛī*, fem.) *karē bbadhĩ̄s*^{e}, bind him with ropes (236).

pãh^{ī}*-jē pi*^{u}*-waṭ*^{e} (nom. sing. *pi*^{u}) *wañī*, having gone near (*i.e.* to) my father.

ghōṛō unhē paṭēwālē-waṭ^{e} *āhē*, the horse is near (*i.e.* in possession of) that orderly (II).

ADJECTIVES.—Adjectives form their feminines according to the general rules laid down for substantives on p. 24. The masculine and feminine forms can then be declined exactly like substantives. An adjective agrees with the substantive it qualifies in gender, number, and case. As regards case, when the substantive is in any inflected case, the adjective is put into the oblique case, singular or plural, as may be required. We thus see that in this point Sindhī differs from Indian languages like Hindōstānī, in which an adjective agreeing with an inflected noun, either singular or plural, is always put in the oblique case singular. The Hindōstānī custom is, however, optionally followed when the adjective immediately precedes the noun it qualifies. In such circumstances the adjective may be in the oblique case singular, even when the substantive is in the plural. Trumpp (p. 145) gives the following example :—

kūṛan^{e} *nabiun*^{e}*-khē* or *kūṛē nabiun*^{e}*-khē*, to false prophets.

Similarly, when the substantive is in the vocative plural, an adjective agreeing with it and immediately preceding it is usually put into the vocative singular, as in *ē Sindhī māṛhuā* instead of *ē Sindhiā māṛhuā*, O Sindhī men.

Some adjectives, chiefly those of foreign origin, but also others, do not change for gender, number, or case. Such are *rājī*, content; *sāph*^{u} or *saphā*, clean; *mālim*^{u}, known; *gōl*^{u}, round; *sahaj*^{u}, easy; *ḍḍadh*^{e}, incorrect; *sudh*^{e}, correct; *phã̄* (so most other adjectives in *ã̄*), wearied; *dhār*^{a}, separate.

Adjectives ending in *ī* or *ū*, when the substantive immediately follows, may optionally remain uninflected. Thus, *Sindhī māṛhu*^{a}*-khē* or *Sindhi*^{a} *māṛhu*^{a}*-khē*, to a man of Sindh; *sharmāū jālun*^{e}*-khē*, or *sharmāun*^{e} *jālun*^{e}*-khē*, to modest women.

If the postposition *khē* intervenes between the substantive and the adjective, the adjective is not inflected. Thus, *Bã̄bhaṇan*^{e}*-khē chaṅō samujhã̄ĩ̄*, he thought the Brāhmaṇs good.

The following examples, taken from Trumpp's Grammar, show how adjectives are declined for gender, number, and case.

Meaning.	Gender.	Singular.			Plural.		
		Nom.	Obl.	Voc.	Nom.	Obl.	Voc.
Thoughtless	Masc.	*achēt*^{u}	*achēt*^{a}	*achēt*^{a}	*achēt*^{a}	*achētan*^{e}, *achētē̃*, *achētā͌*	*achētō*
	Fem.	*achēt*^{e}	*achēt*^{e}	*achēt*^{e}	*achētiū͌*	*achētin*^{e}, *achētyan*^{e}, *achēteun*^{e}, *achētiē̃*, *achētiā͌*	*achētiū͌*
	or	*achēt*^{a}	*achet*^{a}	*achēt*^{a}	*achētū͌*	*achētun*^{e}, *achētē̃*, *achētā͌*	*achē:ū͌*
Dry	Masc.	*rukhō*	*rukhē*	*rukhā*	*rukhā*	*rukhan*^{e}, *rukhē̃*, *rukhā͌*	*rukhā*, *rukhō*
	Fem.	*rukhī*	*rukhi*^{a}	*rukhī*	*rukhiū͌*	*rukhin*^{e}, *rukhian*^{e}, *rukhiun*^{e}, *rukhiē̃*, *rukhiā͌*	*rukhiū͌*
Patient	Masc.	*sahū*	*sahu*^{a}	*sahū*	*sahū*	*sahuan*^{e}, *sahun*^{e}, *sahuē̃*, *sahuā͌*	*sahuā*, *-ō*
	Fem.	*sahū*	*sahu*^{a}	*sahū*	*sahū*	*sahuan*^{e}, *sahun*^{e}, *sahuē̃*, *sahuā͌*	*sahuā*, *-ō*
Liberal	Masc.	*ḍḍātā*	*ḍḍātā*	*ḍḍātā*	*ḍḍātā*	*ḍḍātāun*^{e}	*ḍḍātāō*
	Fem.	*ḍḍātā*	*ḍḍātā*	*ḍḍātā*	*ḍḍātāū͌*	*ḍḍātāun*^{e}	*ḍḍātāū͌*
Afflicted	Masc.	*ḍḍukhī*	*ḍḍukhi*^{a}	*ḍḍukhī*	*ḍḍukhī*	*ḍḍukhian*^{e}, *ḍḍukhiun*^{e}, *ḍḍukhin*^{e}, *ḍḍukhiē̃*, *ḍḍukhiā͌*	*ḍḍukhiā*, *-ō*
	Fem.	*ḍḍukhī*	*ḍḍukhi*^{a}	*ḍḍukhī*	*ḍḍukhiū͌*	*ḍḍukhian*^{e}, *ḍḍukhiun*^{e}, *ḍḍukhin*^{e}, *ḍḍukhiē̃*, *ḍḍukhiā͌*	*ḍḍukhiū͌*
Unanimous	Masc.	*hikamuṭh*^{e}	*hikamuṭh*^{e}	*hikamuṭh*^{e}	*hikamuṭh*^{e}	*hikamuṭhian*^{e}, *-ṭhiun*^{e}, *-ṭhin*^{e}. *hikamuṭhiē̃*, *-ṭhiā͌*	*hikamuṭhiō*
	Fem.	*hikamuṭh*^{e}	*hikamuṭh*^{e}	*hikamuṭh*^{e}	*hikamuṭhiū͌*	*hikamuṭhian*^{e}, *-iun*^{e}, *-in*^{e}. *hikamuṭhiē̃*, *-ṭhiā͌*	*hikamuṭhiū͌*

In forms containing *i* followed by a vowel, *y* may everywhere be substituted for the *i*. Thus, *achētyū͌* as well as *achētiū͌*.

Jō, the postposition of the genitive, being an adjective, is declined like *rukhō*, but its oblique feminine singular may be either *ji*^{a} or *jē*.

The following examples of the use of adjectives are taken from the specimens :—

inhē lāiq^{u} *na āhiyā͌*, I am not worthy of this.

gum^{u} *thī viō-hō*, he had become lost.

adh^{u} *pahir*^{u}, half a watch (II).

hek^{u} *māṇhū͌ ghōṛō kāhē pē-āyō*, a man was coming on horseback (II). Here we see the use of the numeral 'one' as an indefinite article. We shall see a similar example of *hekiṛō* lower down.

ghōṛō rang^{a}*-jō kumēt*^{u} *hō*, the horse was bay in colour (II).

mũh^{e}*-jō puṭ*^{u} *muō hō*, my son was dead.

waḍḍ^{u} *puṭ*^{u} *bbani*^{a}*-mā͌ thī āyō*, the elder son came from in the field.

nanḍhō puṭ^{u} *uthī haliō*, the younger son arose and went.

ḍḍāḍhō ḍḍukar^{u} *achī piō*, a severe famine came and fell.

andar^{e} *wañaṇ*^{u} *chaṅō na bhāyā͌ī͌*, he did not consider it good to go in.

bbiyō mā̃ṇhū̃ kō-kō-na hō, no other man was (there). *Bbiyō* is properly the ordinal numeral 'second,' and is commonly used to signify 'another.'

ṭriō̃ ḍḍī̃h^{u}, the third day (II).

For the obl. sing. masc. we have :—

hekiṛē māṇhu^{a}*-khē bba puṭ*^{a} *huā*, a certain man had two sons. Here *hekiṛō*, one, is used as an indefinite article.

pāṇ^{a}*-khē tang*^{e} (nom. sing. *tang*^{e}) *hāl*^{a}*-mē̃ ḍḍisī*, having seen himself in straitened circumstance.

chōthē̃ (nom. sing. *chothō̃*) *ḍḍī̃h*^{a}, on the fourth day (II).

For the nom. plur. masc. we have :—

tũh^{i}*-jē pi*^{u}*-jē ghar*^{a}*-mē̃ kētirā* (nom. sing. *kētirō*) *puṭ*^{a} *āhin*^{e}, how many sons are there in your father's house ? (223).

mū̃ hun^{a}*-jē puṭ*^{a}*-khē ghaṇā* (nom. sing. *ghaṇō*) *chābuk*^{a} *haṇiā āhin*^{e}, I have struck many stripes to his son, *i.e.* I have beaten his son with many stripes (228).

For the obl. plur. masc. we have :—

thōran^{e} (nom. sing. *thōrō*) *ḍḍī̃han*^{e}*-khā̃ pō*^{e}, after a few days.

kētiran^{e}*-ī* (nom. sing. *kētirō*) *pōrehatan*^{e}*-khē jhajhī mānī pēī-milē*, how many servants get abundant bread !

āū̃ kētiran^{e} *warehan*^{e}*-khā̃ k͟hiẕimat*^{a} *piō-karyā̃*, from how many years am I doing service !

For the nom. sing. fem. we have :—

'umir^{e} *chausāl*^{a} (masc. *chausāl*^{u}), a four years old age, *i.e.* an age of four years (II).

jhajhī (nom. sing. masc. *jhajhō*) *mānī*, abundant bread.

tō waḍḍī (nom. sing. masc. *waḍḍō*) *mahemānī kaī*, thou madest a great feast.

bbī (nom. sing. masc. *bbiyō*) *rāt*^{e}, the second night (II).

For the obl. sing. fem. we have :—

hi^{u} *ghōṛō kētiri*^{a} (nom. sing. masc. *kētirō*, fem. *kētirī*) *umir*^{e}*-jō*, this horse is of how much age, *i.e.* how old is this horse ? (221).

Formation of the Genitive of Substantives.—As in many other Indo-Aryan languages, the genitive is an adjective, agreeing in gender, number, and case, with the thing possessed. There are four different postpositions of the genitive, viz. *jō*, *sandō*, and their diminutives *jaṛō* and *sandiṛō*. The last three are mainly used in poetry, and are declined quite regularly as adjectives. In prose, *sandō* is commonly used only with pronominal suffixes, and in this connexion it is dealt with on p. 94. The declension of *jō* is not quite regular. It is declined as follows :—

		Masc.	Fem.
Sing.	Nom.	*jō*	*jī*
	Obl.	*jē*	*ji*^{a}, *jē*
	Voc.	*jā*	*jī*
Plur.	Nom.	*jā*	*jiū̃*, *jū̃*
	Obl.	*jan*^{e}, *jē*	*jin*^{e}, *jian*^{e}, *jiun*^{e}, *jun*^{e}, *jē*
	Voc.	*jā*	*jiū̃*, *jū̃*

From the above it will be seen that the irregularities consist in the optional use of *jē* for the oblique case under any circumstance,—*i.e.* whether it is masculine or feminine, singular or plural,—and in the optional omission of the vowel *i* after *j*.

The following examples of the use of the genitive are taken from the specimens :—

Nom. Sing. Masc. :—

nāch^{a}-jō (nom. sing. *nāch^{u}*) *parilā^{u} kan^{a}-tē pius^{e}*, the sound of dancing fell on his ears.

ghōṛō rang^{a}-jō (nom. sing. *rang^{u}*) *kumēt^{u} hō*, the horse was bay in colour (II). Note this use of the genitive.

ajj^{u} ṣubūh^{a}-jō (nom. sing. *ṣubūh^{u}*) *mū̃-khē ṣūbēdār^{a} pakiṛiō-āhē*, today, at dawn, the Sūbēdār arrested me (II). Here we have an example of the genitive of time.

Lēkhu^{a}-wāṇiē-jō (nom. sing. *wāṇiō*) *khūh^{u}*, Lēkhū Baṇiyā's well (II).

ghōṛō jēkō mũh$^{\bar{e}}$-jē suwāri^{a}-jō (nom. sing. *suwārī*) *hō*, the horse which was of my own riding, my own riding-horse (II).

tō-wārō ghōṛō chōri^{a}-jō (nom. sing. *chōrī*) *āhē*, the horse in your possession is of theft, *i.e.* is stolen (II).

hi^{u} ghōṛō kētiri^{a} 'umir^{e}-jō (nom. sing. *'umir^{e}*) *āhē*, of how much age is that horse, *i.e.* how old is it ? (22).

Obl. Sing. Masc. :—

unhē ḍḍēh^{a}-jē (nom. sing. *ḍḍēh^{u}*) *hekiṛē rahandaṛ^{a}-khē wañī*, having gone to an inhabitant of that country.

uhō ghōṛō ḍḍinō-atham^{e} gāh^{a}-jē (nom. sing. *gāh^{u}*) *khaṇaṇ^{a}-lā^{e}*, I have given that horse for the carriage of grass (II).

Qāẓi^{a}-jē Ggōṭh^{e} ṭikius^{e}, I stopped in Qāẓī jō Ggōṭh^{u} (II).

munishi^{a}-jē (nom. sing. *munishī*) *paṭēwālē-khē ḍḍinō-atham^{e}*, I have given (it) to the Munshī's orderly (II).

Obl. Plur. Masc. :—

piṇas^{e} pā̃h$^{\bar{e}}$-jē bbānhan^{e}-khē chayō, his father said to his servants.

pā̃h$^{\bar{e}}$-jē dōsitan^{e}-sā̃ gaḍḍ^{u} k͟hūshī karyā̃, I may make merry together with my friends.

Nom. Sing. Fem. :—

kētiran^{e} warehan^{e}-khā̃ tũh$^{\bar{e}}$-jī-ī k͟hiẕimat^{a} piō-karyā̃, from how many years am I doing only thy service.

hun^{a} ghar^{a}-mē̃ achhē ghōṛē-jī zīn^{a} āhē, in that house is the saddle of the white horse (226).

Obl. Sing. Fem. :—

hū māl^{a}-khē ṭakiri^{a}-ji^{a} (nom. sing. *ṭakirī*) *chōṭi^{a}-tē piō-chārē*, he is grazing cattle on the top of the hillock (229).

hun^{a}-jō bhā^{u} hun^{a}-ji^{a} bhēṇ^{a}-khā̃ ḍighō āhē, his brother is taller than his sister (231).

mũh$^{\bar{e}}$-jē chāchē-jō puṭ^{u} hun^{a}-jē bhēṇ^{a}-sā̃ pariṇiō āhē, the son of my uncle is married to his sister (225).

jā̃h$^{\bar{e}}$ pā̃h$^{\bar{e}}$-jē bbani^{a}-mē̃ mōkilius^{e}, who sent him into his field.

zīn^{a} hun^{a}-jē puṭhi^{a}-tē rakh^{u}, put the saddle upon his back (227).

Comparison.—The comparative degree is formed, as in other Indian languages, by putting the noun with which comparison is made into the ablative case. Thus, *hi*^{u} *māṛhū hun*^{e}*-khō̃ caṅō āhē*, this man is better than that.

For the superlative, also as in other Indian languages, *sabhinī-khā̃*, than all, is used; as in *hi*^{u} *māṛhū sabhinī-khā̃ caṅō āhē*, this man is the best of all. Or *mā̃*, *majhā̃*, *mō̃*, or *majhō̃*, all signifying 'from in,' may be subsituted for *khā̃*, etc.

Another method of forming the superlative will be found in the sentence of the parable *uchē-khā̃ uchō waggō*, the good than good robe, *i.e.* the best robe.

Numerals.—For the cardinal numerals, see the List of Words on pp. 213ff. The ordinals are:—

Masc.	Fem.	
pēhryō̃	*pēhrī̃*,	first.
bbiō	*bbī*,	second.
ṭriō	*ṭrī*,	third.
chōthō̃	*chōthī̃*,	fourth.
panjō̃	*panjī̃*,	fifth.
chhahō̃	*chhahī̃*,	sixth.
satō̃	*satī̃*,	seventh.
aṭhō̃	*aṭhī̃*,	eighth.
nawō̃	*nawī̃*,	ninth.
ḍḍahō̃	*ḍḍahī̃*,	tenth, and so on.

The fractional numerals are:—

chōthāī, *chōthō*, or *pā*^{u}, a quarter.
ṭrihāī, a third.
sawāī, one and a quarter; a quarter more than.
sāḍh^u, one half more than.
ḍḍēḍh^e, one and a half.
pauṇō or *munō*, a quarter less than.
aḍhāī, two and a half.

Reverting to the cardinals, we may note that the oblique plurals are formed as follows:—

Nom.		Obl. Plur.
bba,	two,	*bbin*^{e}.
ṭrē,	three,	*ṭrin*^{e}.
chār^e,	four,	*chaĩn*^{e}.
panj^a,	five,	*panjan*^{e}.
chha,	six,	*chhahan*^{e}.
sat^a,	seven,	*satan*^{e}.
aṭh^a,	eight,	*aṭhan*^{e}.
	and so on.	

The syllable *ī*, *ī̃*, *hī*, or *hī̃* may be added to any cardinal to indicate completeness. Thus, *bbaī* or *bbēī*, all two, both; *ṭrēī*, all three, and so on. As an example we can quote:—*hun*^{e} *māl*^{u} *bbinhī* (i.e. *bbin*^{e}+*hī*)*-khē virāhē-ḍḍinō*, he divided the property and gave it to the two.

PRONOUNS.—The first two **Personal Pronouns** are declined as follows :—

	I.	Thou.
Sing.		
Nom. . .	*ā̃ū̃, ā̃ ; mā̃,*[1] *mū̃*[1]	*tū̃*
Obl. . .	*ā̃, mū̃, mũ ; mā̃*[1]	*tō*
Gen. . .	*ā̃-jō, mũh^{ā}-jō, mũh^{ē}-jō, mū̃-jō ; mah^{ē}-jō*[1]	*tũh^{ā}-jō, tũh^{ē}-jō, tō-jō*
Plur.		
Nom. . .	*asī̃*	*tavhī̃, tavī̃, tahī̃, taī̃ ; avhī̃, avī̃, ahī̃, ā̃ī̃, ãī̃*
Obl. . .	*asā̃, asā̃h^{ē}, asā̃hū̃*	*tavhā̃, tahā̃ ; avhā̃, ahā̃, ā̃*
Gen. . .	*asā̃-jō, asā̃h^{ē}-jō*	*tavhā̃-jō*, etc. ; *avhā̃-jō*, etc.

[1] These forms are chiefly used in the Sirō, or North Sindh.

It will be observed that there is a great variety of forms in the plural of the second person. In each case they fall into two groups, one beginning with the letter *t*, and the other dropping that letter.

The emphatic suffix *ī*, *hī*, or ***hī̃*** is very often added to the pronoun of the second person. Thus, ***tū̃hī̃***, even thou, only thou ; *tōhī*, even thee, only thee ; ***avhā̃hī̃-jō***, even of you, only your.

The following examples of the use of these two pronouns are taken from the specimens :—

ā̃ū̃ uthī pãh^{ē}-jē pi^{u}-waṭ^{e} wañī chawandōsā̃s^{e}, I having arisen, having gone to my father, will say unto him.
ā̃ū̃ tũh^{ē}-jī-ī khizimat^{a} piō karyā̃, I am doing only thy service.
jō ā̃ū̃ khūshī karyā̃, that I may make merry.
ā̃ū̃ naukar^{u} hōs^{e}, I was a servant (II).
jēkar^{a} mā̃ pãh^{ē}-jō pēṭ^{u} bharyā̃, would that I might fill my belly.
mū̃ gunāh^{u} kayō-āhē, I have sinned.
mū̃ chayus^{e} ta ‘ *chaṅō*,’ I said to him ‘ very well ’ (II).
mū̃ suñātō, I recognised him (II).
sō mū̃-khē khaṇī-ḍḍē, set to and give that to me.
mū̃-khē ḍḍisī, having seen me (II).
mū̃-khē chayā̃ī̃, he said to me (II).
tū̃ ta hamēsh^{a} mū̃-waṭ^{e}-ī āhī̃, thou verily art ever with me.
hī̃ar^{a} mū̃-waṭ^{e} kē-na āhin^{e}, at present I have none (Hindī *mērē pās*) (II).
ghōṛō mū̃-sā̃ hō, the horse was with me (II).
mũh^{ē}-jō puṭ^{u} muō hō, my son was dead.
jēkō bhāṅō mũh^{ē}-jē ḥiṣē achē, whatever portion comes in my share.
mũh^{ē}-jē suwāri^{a}-jō ghōṛō, my riding-horse (II).
sarahō thiaṇ^{u} wājib^{u} hō, it was proper for us to become joyful.
tū̃ ta hamēsh^{a}, etc., as above.

tō waḍḍī mahemānī kaī, thou madest a great feast.
tō hū kā̃h$^{\tilde{\imath}}$*-khā̃ ggidhō*, from whom did you buy that? (240).
tũh$^{\tilde{\imath}}$*-jō bhā*^{u} *āyō-āhē*, thy brother is come.
tũh$^{\tilde{\imath}}$*-jē ḥukim*^{a}*-jē ubatar*^{e} *na haliō-āhiyā̃*, I did not go against thy command.
tō-wārō ghōṛō chōri^{a}*-jō āhē*, the horse in thy possession is of theft, *i.e.* is stolen property (II).

As in other Indian languages, the proximate and remote **Demonstrative Pronouns** are also used as pronouns of the third person. Each has two forms, a simple and an emphatic. In the nominative singular each has separate forms for the feminine, but the other cases make no such distinction. They are thus declined—

	This.	This very.	That.	That very.
Sing.				
Nom.				
Masc. .	*hī, hē, hī*^{u}*, hi*^{u}	*ihō, īhō, i͞o, īō*	*hū, hō*	*uhō, uō*
Fem. .	*hī, hē, hī*^{a}*, hi*^{a}	*ihā, īhā, iā, i͞a*	*hū, huā*	*uhā, uā*
Obl. . .	*hin*^{a}	*inhē, inhī, inhe*^{a}*, ineh*^{a}	*hun*^{a}	*unhē, unhe*^{a}*, uneh*^{a}
Plur.				
Nom. . .	*hī, hē*	*ihē*	*hū, hō, hōē*	*uhē*
Obl. . .	*hin*^{e}*, hinan*^{e}	*inhan*^{e}*, inhen*^{e}*, inhē̃*	*hun*^{e}*, hunan*^{e}	*unhan*^{e}*, unhen*^{e}*, unhē̃*

In the Lāṛ^{u}, or South Sindh, the initial *h* is usually dropped, so that we get *ī, ē, ī*^{u}, *ū, ō*, and so throughout. The suffix *ī* may be added to *ihō* (*ihō-ī*) and *uhō* (*uhō-ī*), making them still more emphatic.

There are two other demonstrative pronouns, indicating that the person referred to is present. They are *ijhō*, this one present, and *ujhō*, that one present. They are only used in the nominative singular and plural. Thus, Nom. Sing. Masc. *ijhō*, fem. *ijhā;* Nom. Plur. Masc. and Fem. *ijhē*. Similarly, *ujhō*. As an example of their use, we may quote from Stack, *ijhō vēṭhō āhē*, he (the person asked for and who is at the same time pointed out) is sitting here.

The following examples of the use of these pronouns are taken from the specimens and list of words:—

hī bbudhī, kāviṛijī, hearing this, becoming angry.
hi^{u} *chhā piō-thiē*, what is this (that is) happening?
hi^{u} *tũh*$^{\tilde{\imath}}$*-bhā*^{u} *muō hō*, this thy brother was dead.
īhā rāt^{e} (fem.) *Mōrē ṭikius*^{e}, this night I stayed at Mōrō (II).
hin^{a} *tũh*$^{\tilde{\imath}}$*-puṭ*^{a}*-jē achaṇ*^{a}*-tē*, on the coming of this thy son.
inhē lāiq^{u} *na āhiyā̃*, I am not worthy of this.
hō parawas^{e} *thiaṇ*^{a} *laggō*, he began to be in want.
tō hū kā̃h$^{\tilde{\imath}}$*-khā̃ ggidhō*, from whom did you buy that? (240).

hū māl^{a}-khē ṭakiri^{a}-jē chōṭi^{a}-tē piō chārē, he is grazing cattle on the top of the hillock (229).

hū hun^{a} waṇ^{a}-hēṭh^{e} ghōṛē-tē chaṛhiō vēṭhō āhē, he is seated, mounted on a horse, under that tree (230).

uhō ghōṛō paṭēwālē-khē ḍḍinō-atham^{e}, I have given that horse to the orderly (II).

hun^{a} māl^{u} bbinhī-khē virāhē-ḍḍinō, he divided the property and gave it to the two.

un^{a}-khā̃ puchhium^{e}, I asked him (II). Note that verbs of asking take the ablative.

un^{a}-tē chaṛehī, having mounted on it (II).

unhē ḍḍēh^{a}-mē̃, in that country (there came a famine).

unhe^{a} waqit^{e} bbiyō māṇhū̃ kō-kō-na hō, at that time no one else was (there) (II).

jō unhē-waṭ^{e} āhē, which (horse) is in his possession (Hindī *us-kē pās*) (II).

añā ghōṛō unhē paṭēwālē-waṭ^{e} āhē, the horse is still in possession of that orderly (II).

uhē k͟hūshī karaṇ^{a} laggā, they began to make merry.

uhē rupayā hun^{a}-khā̃ waṭh^{u}, take those rupees from him (235).

The **Reflexive Pronoun** *pāṇ^{a}*, self, like the Hindī *āp*, refers only to the subject of the sentence. Its declension is irregular, and there is no difference between the Singular and the Plural. It is thus declined :—

Nom. *pāṇ^{a}*
Obl. *pāṇ^{a}*
Gen. *pãh$^{\bar{a}}$-jō, pãh$^{\bar{a}}$-jō*, or (in Lāṛ) *pā̃-jō*
Abl. *pāṇā̃*, etc.

The Genitive, like the Hindī *apnā*, means 'own.' Adverbial forms are *pāṇahī̃*, and *pāṇā̃*, both meaning 'of, from, or by oneself or themselves.' In Haidarabad, *pãh$^{\bar{e}}$-jō* is used instead of *pãh$^{\bar{a}}$-jō*.

Other adverbs used in a reflexive sense are *dhur^{e}*, in person, or, when referring to a place, in the exact spot ; and *pinḍ^{e}*, in person. The latter is used in South Sindh and in Cutch.

Equivalent to the Hindī *āp-kā*, Your Honour's, is *pãh$^{\bar{a}}$-jō*. It also means 'ours,' including the person addressed, but not when the person addressed is not included ; as in *pãh$^{\bar{a}}$-jē ḍḍēh^{a}*, in our country, *i.e.* in yours and mine.

The following examples of the use of this pronoun are taken from the specimens. It should be remembered that in the Haidarabad specimens, the genitive is throughout written *pãh$^{\bar{e}}$-jō*, instead of *pãh$^{\bar{a}}$-jō*.

pāṇ^{a} ghōṛē-tē chaṛehial^{u} hō, he himself was mounted on the horse (II).

pāṇ^{a}-khē tang^{e} hāl^{a}-mē̃ ḍḍisī, having seen himself in straitened circumstance.

jēkar^{a} mā̃ khāī pãh$^{\bar{e}}$-jō pēṭ^{u} bharyā̃, would that I might eat and fill my belly.

āū̃ uthī pãh$^{\bar{e}}$-jē pi^{u}-waṭ^{e} wañī chawandōsā̃s^{e}, I will arise and go near to my father, and will say unto him.

jãh$^{\bar{e}}$ pãh$^{\bar{e}}$-jē bbani^{a}-mē̃ mōkilius^{e}, who sent (him) into his (own) fields.

pãh$^{\bar{e}}$-jō māl^{u} ajhalāi^{a}-mē̃ viñāyā̃ī̃, he wasted his substance in riotous living.

hin^{a} pãh$^{\bar{e}}$-jē puṭ^{a}-jē achaṇ^{a}-tē, on the coming of this Your Honour's son.

The **Relative** and **Correlative Pronouns** are declined as follows. As in the case of the demonstrative pronouns, they have feminine forms in the nominative singular. The correlative pronoun is generally used as the correlative demonstrative of the relative, but is sometimes used as an independent demonstrative pronoun :—

	Who, what.	That, he.
Sing.		
Nom.		
Masc. .	*jō*	*sō*
Fem. .	*jā*	*sā*
Obl. .	*jãhᵉ̃*	*tãhᵉ̃*
Abl. .	*jãhā̃*, etc.	*tãhā̃*, etc.
Plur.		
Nom. .	*jē*	*sē*
Obl. .	*janᵉ*, *jinᵉ*, *jinhanᵉ*, *jinhenᵉ*, *jinanᵉ*, *jininᵉ*	*tanᵉ*, *tinᵉ*, *tinhanᵉ*, *tinhenᵉ*, *tinanᵉ*, *tininᵉ*.

Emphatic forms are made by adding *ī* or *ī̃*, as in Obl. Sing. *jãhī̃ ;* Obl. Plur. *janī̃ ;* Nom. Sing. *sōī*, fem. *sāī ;* Obl. Sing. *tãhī̃ ;* Nom. Plur. *sēī ;* Obl. Plur. *tanī̃*, etc.

The following examples of the use of these pronouns are taken from the specimens. It will be observed that the correlative may be used as a simple demonstrative.

jō unhē-waṭᵉ āhē, (the horse) which is in his possession (II).

jãhᵉ̃ tũhᵉ̃-jō mālᵘ viñāyō, tãhᵉ̃-lāᵉ tō waḍḍī mahemānī kaī-āhē, thou hast madest a great feast for him who wasted all thy property. Here we have a good example of the complementary use of the relative and correlative.

jãhᵉ̃-tē hunᵃ mālᵘ virāhē ḍḍinō, on which (*i.e.* whereupon) he divided and gave the property.

jãhᵉ̃-karē hō parawasᵉ thiaṇᵃ laggō, owing to which he began to become in want.

ghōṛō jēkō mũhᵉ̃-jē suwāriᵃ-jō hō, sō chōrī thī-viō, that horse which was for my riding was stolen. Here we have the indefinite pronoun *jēkō,* whatever, used instead of *jō,* with *sō* regularly as its correlative.

jēkō bhāṅō achē, sō mū̃-khē ḍḍē, give me that portion which comes to me. Similar remarks apply.

sō hāṇē jīō āhē, he is now alive.

tãhᵉ̃-lāᵉ, for him (thou madest a feast, etc. as above).

tãhᵉ̃-tē piṇasᵉ chayusᵉ, on that (*i.e.* thereupon) his father said to him.

sē jēkarᵃ mā̃ khāī pãhᵉ̃-jō pēṭᵘ bharyā̃, would that, having eaten them, I might fill my belly.

tinᵉ-mā̃ nanḍhē, the younger of them (said to his father).

The **Interrogative Pronouns** are :—

kērᵘ, who ?

kēharō, keharō, kahiṛō, kērhō, kēhō, or *kujjāṛō*, who ?, what ? In the Lāṛᵘ, or South Sindh, *kēō* and *kuj̀jā* are also used.

chhā, what ?

kōhᵘ, what ?

Kērᵘ is used only as a substantive, and refers only to animate beings. It also has a feminine form in the Nominative Singular. It is thus declined :—

	Singular.	Plural.
Nom. . . .	*kērᵘ* ; fem. *kērᵃ*	*kērᵉ*
Obl. . . .	*kãhẽ*	*kanᵉ, kinᵉ, kinhanᵉ, kinhenᵉ, kinanᵉ, kininᵉ.*

Kēharō, etc. may be used either as a substantive or as an adjective, and may refer either to animate or to inanimate objects. They are all inflected quite regularly, like adjectives in *ō*. Thus Nom. Sing. Masc. *kēharō*, Fem. *kēharī* ; Nom. Plur. Masc. *kēharā*, Fem. *kēhariū̃*. *Kujjāṛeā̃* or *kujjaṛeā̃*, the Abl. Masc. Sing. of *kujjāṛō*, often means 'what for ?' 'why ?'.

Chhā does not change in declension. It is only used with reference to inanimate objects, and is not used in the plural. The genitive, *chhā-jō* means 'of what sort ?', 'of what kind ?'; and with the postpositions *khē, kāṇᵉ*, or *khā̃*, *chhā* signifies 'what for ?', 'for what purpose ?', 'why ?'.

Kōhᵘ only refers to inanimate objects, and is not declined. It means 'what ?', and also 'what for ?', 'why ?'.

The following examples of the use of these pronouns are taken from the specimens and list of words :—

kērᵘ āhī̃, who art thou ? (II).

tō hū kãhᵉ̄-khā̃ ggidhō, from whom did you buy that ? (240).

kãhᵉ̄-jō chhōkarᵘ tũhᵉ̄-jē puṭhiā̃ achē-thō, whose boy is coming behind you ? (239).

hiᵘ chhā piō-thiē, what is this (that is) happening ?

The principal **Indefinite Pronouns** are the following :—

Kō, anyone, someone. In the Nom. Sing. it has a feminine *kā*. In Obl. Sing. is *kãhᵉ̄* ; Nom. Plur. *kē* ; Obl. Plur. *kanᵉ* or *kinᵉ*.

Kōī, anyone, someone, is an emphatic form of the preceding. Its Nom. Sing. Fem. is *kāī*. Its Obl. Sing. is *kãhī̃* or *kãhᵉ̄* ; Nom. Plur. *kēī, kaī̃*, or *kãī̃*. Obl. Plur. *kanhī̃* or *kanī̃*.

Kī, anything, something, a little, does not change in declension.

Kō-na, no one, he not at all ; *kī-na*, (pl.) *kē-na*, nothing ; *kō na kō*, or *kō kō na*, nobody at all ; *kī na kī*, or *kī kī na*, nothing at all.

Jē-kō, whoever, has its Nom. Sing. Fem. *jē-kā*. Its Obl. Sing. is *jãhᵉ̄-kãhᵉ̄* ; Nom. Plur. *jē-kē* ; Obl. Plur. *janᵉ-kanᵉ* or *jinᵉ-kinᵉ*.

Har-kō, everyone, is declined like *kō*.

Sabh*^{u}*-kō, everyone, and ***sabh*^{u}*-kī***, everything, are declined according to their respective members. Thus, nom. fem. of the former ***sabh*^{a}*-kā***, and so on. Similarly the obl. sing. of the latter is ***sabh*^{a}*-kī***.

Indefinite Pronominal Adjectives are ***sabh*^{u}**, all, and ***miṛyōī*** or ***miṛōī***, all, whole, everyone. ***Sabh*^{u}** is thus declined :—

	Sing.	Plur.
Nom. . .	*sabh*^{u} or *sabh*^{e} ; fem. *sabh*^{a}	*sabh*^{e}, *sabhē*
Obl. . .	*sabh*^{a}	*sabhan*^{e}, *sabhin*^{e}, *sabhinin*^{e}, *sabhẽ̆*

An emphatic form of *sabh*^{u} is ***sabhōī***. This word is irregular in its declension, especially in the Ablative, in which the termination *ā̃* is inserted before the emphatic *ī*. It is declined as follows :—

	SING.		PLUR. (common gender).
	Masc.	Fem.	
Nom. . .	*sabhōī*	*sabhāī*	*sabhēī*, *sabhaī*
Obl. . .	*sabhēī*	*sabhaāī*^{a}	*sabhinī*, *sabhinī̃*
Abl. . .	*sabhā̃ī*	*sabhā̃ī*	*sabhinā̃ī*, *sabhineā̃ī*

When the noun is expressed, the obl. plur. may be contracted to ***sabh*^{e}**.

Miṛyōī or ***miṛōī*** is declined like ***sabhōī***. Thus, Masc. Obl. Sing. ***miṛyēī*** or ***miṛēī*** and so on.

Other Indefinite Pronominal Adjectives are the following :—

phalāṇō, such a one.

bbiō, another. This is really the ordinal numeral 'second.'

parāō, another's.

dhāryō, another's.

sāggyō, that very.

hikiṛō, one, a.

We have seen that the indefinite pronoun ***jēkō*** may be used as a relative pronoun (see p. 38). The following further examples of indefinite pronouns are taken from the specimens :—

***jēkē chhilū̃ suar*^{a} *thā-khāin*^{e}**, whatever husks the swine are eating.

jēkī atham*^{e} *sō sabh*^{e} *tũh*$^{\breve{i}}$*-jō-ī āhē, whatever I have that is only thine. Note that in Haidarabad ***sabh*^{e}** is used instead of ***sabh*^{u}**.

ṣūbēdār*^{a} *ghōṛō kō-na ghurāyō, the Ṣūbēdār did not at all send for the horse (II).

***hī̃ar*^{a} *mū̃-waṭ*^{e} *kē-n*^{a} (*rupayā*) *āhin*^{e}**, just now I have no (rupees) in my possession (II).

bbiyō māṇhū̃ kō kō na hō, no one else was (there) (II).

khēs*^{e} *kãh*$^{\breve{i}}$ *be kī kī na ḍḍinō, no one even gave anything to him.

nanḍhō puṭ*^{u} *sabh*^{u}*-kī hath*^{e} *karē, the younger son having collected everything.

***sabh*^{e} *khapāiṇ*^{a}*-khā̃ pō*^{e}**, after squandering all things.

The following table, taken from Stack's Grammar, exhibits the various forms of the **Correlative Pronominal Adjectives** and **Adverbs**:—

Pronoun.	Number or quantity.	Size.		Kind.	Manner.	Place.	Direction.	Time.		
		Largeness.	Smallness.					Duration.	Moment.	Duration from.
ē	*ētirō*	*ēḍḍō*	*ēḍḍiṛō*	*ehaṛō*	*ē*$^{\tilde{e}}$, *ī̃*$^{\tilde{a}}$, *ĩ*^{a}, *iẽ*	*itē*, *it*^{e}, *ithē*	*ēḍḍē*, *ēḍḍhō̃*[3]	*ēsī̃*[4]	*hēar*^{a}	...
this.	this much.	as large as this.	as small as this.	of this kind.	in this way.	here.	in this direction.	so long.	now.	...
hē	*hētirō*	*hēḍḍō*	*hēḍḍiṛō*	*heaṛō*	*hẽ*^{a}, *hī̃*^{a}	*hetē*, *het*^{e}	*hēḍḍē*, *hēḍḍhō̃*	*hēsī̃*	...	...
this.	this much.	as large as this.	as small as this.	of this kind.	in this way.	here.	in this direction.	so long.	...	...
ō	*ōtirō*	*ōḍḍō*	*ōḍḍiṛō*	*uhaṛō*	*ũē*, *ū̃*^{a}	*utē*, *uthē*	*ōḍḍē*, *ōḍḍhō̃*	*ōsī̃*	...	...
that.	that much.	as large as that.	as small as that.	of that kind.	in that way.	there.	in that direction.	so long.	...	...
hō	*hōtirō*	*hōḍḍō*	*hōḍḍiṛō*	*huaṛō*	*hū̃*^{a}, *hũ*^{a}, *huẽ*.	*hutē*, *hut*^{e}	*hōḍḍē*, *hōḍḍhō̃*	*hōsī̃*	...	...
that.	that much.	as large as that.	as small as that.	of that kind.	in that way.	there.	in that direction.	so long.	...	...
jō	*jētirō*	*jēḍḍō*	*jēḍḍiṛō*	*jehaṛō*	*jī̃*^{a}, *jĩ*^{a}, *jiẽ*	*jitē*, *jithē*[2]	*jēḍḍē*, *jēḍḍhō̃*	*jēsī̃*, *jāsī̃*	*jā̃*, *jaḍḍhī̃*[5]	*jaḍḍhōkō*[6]
what.	as much.	as large.	as small.	of what kind.	in what way.	where.	in what direction.	as long.	when.	from such time as.
tō	*tētirō*	*tēḍḍō*	*tēḍḍiṛō*	*tehaṛō*	*tī̃*^{a}, *tĩ*^{a}, *tiẽ*	*titē*, *tithē*	*tēḍḍē*, *tēḍḍhō̃*	*tēsī̃*, *tāsī̃*	*tā̃*, *taḍḍhī̃*	*taḍḍhōkō*
that.	so much.	so large.	so small.	of that kind.	in that way.	there.	in that direction.	so long.	then.	from that time.
kēr^{u}	*kētirō*[1]	*kēḍḍō*	*kēḍḍiṛō*	*kehaṛō*	*kī̃*^{a}, *kĩ*^{a}, *kiẽ*	*kithē*	*kēḍḍē*, *kēḍḍhō̃*	*kēsī̃*, *kāsī̃*	*kaḍḍhī̃*	*kaḍḍhōkō*
who?	how much?	how large?	how small?	of what kind?	in what way?	where?	in what direction?	how long?	when?	since when?

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[1] This should be distinguished from *kā̃ō*, which means 'which?' or 'what number?' out of several.

[2] Also *jātē*, *jāthē*, *jatē*, *jathē*, *jat*^{e}, *jit*^{e} or *jith*^{e}. The Correlative and Interrogative also take corresponding forms.

[3] Also *ēḍḍhā̃*, *ēḍḍāh*$^{\tilde{a}}$, *ēḍḍā̃hī̃*, *ēḍḍā̃hō̃*, etc., each of which forms runs through the whole series.

[4] This set is generally used with *tā̃ī̃*, *tōṇī*, or some of the other postpositions for 'up to,' 'till'; as *ēsī̃-tā̃ī̃*, etc. It also refers to distance, and should then be translated 'so far,' etc.

[5] Or *jaḍḍēhī̃*, *taḍḍēhī̃*, etc.

[6] Or *jaḍḍhākur*^{a}, *taḍḍhākur*^{a}, etc.

Pronominal Suffixes.—Sindhī shares with Kāshmīrī and Lahndā the use of pronominal suffixes. In Kāshmīrī they are attached only to verbs, and in Lahndā apparently only to nouns and verbs; but in Sindhī they are attached not only to nouns and verbs, but also to postpositions. They are employed exactly as in Persian or Hebrew, and can be used for any case. As an example of a pronominal suffix attached to a noun, we have *nēṇum*^{e}, my eye; attached to a verb, we have *māryum*^{e}, I struck; and attached to a postposition, we have *sandum*^{e}, of me, my. These suffixes may be divided into three classes, *viz.* those (used with verbs only) referring to the nominative, those referring to any other case, and (used with verbs only) those referring to the case of the agent. They are as follows :—

A.—SUFFIXES OF THE NOMINATIVE.

	Sing.	Plur.
1st person . . .	*s*^{e}	*sī̃*, *sū̃*
2nd person . . .	*ē̃* or (only fem.) $^{\tilde{\bar{a}}}$	^{u}
3rd person . . .	none.	none.

Thus, *māryus*^{e}, I was struck; *mārīndē̃*, thou shalt strike. As already said, these suffixes are used only with verbs.

B.—SUFFIXES OF OTHER CASES.

	Sing.	Plur.
1st person . . .	*m*^{e}	*ū̃*, *sī̃*, *sū̃*
2nd person . . .	^{e}	*w*^{a}
3rd person . . .	*s*^{e}	*n*^{e} or *n*^{a}

Of the above, the suffixes of the first person plural are never used with nouns, but only with postpositions and verbs. The others are used alike with nouns, postpositions, or verbs. Thus, *pium*^{e}, my father; *sāṇus*^{e}, with him; *ḍḍī̃m*^{e}, give to me.

C.—SUFFIXES OF THE CASE OF THE AGENT.

For the first and second persons these are the same as in B., but the third person is different. We thus get:—

	Sing.	Plur.
1st person . . .	*m*^{e}	*ū̃*, *sī̃*, *sū̃*
2nd person . . .	^{e}	*w*^{a}
3rd person . . .	*ā̃ī̃*	*ā̃ū̃*

These suffixes, as representing the case of the agent, are only used with the past tenses of transitive verbs. Examples are *māryā̃ī̃*, he struck; *māryā̃ū̃*, they struck.

As a general remark, it may be stated that the suffixes *sī̃* and *sū̃* of the first person plural are interchangeable, and where one is given in any of the following tables, the other may be used instead. In the Sirō, or Upper Sindh, *sē̃* is often used instead of *sī̃*.

We shall now deal only with these suffixes as attached to nouns. When attached to verbs and postpositions, they will be considered later on, in the appropriate places. We shall therefore have to do only with the suffixes falling under head B., omitting those for the first person plural, which, as already stated, are not used with nouns. The suffixes of the first and second persons are seldom used except with nouns referring to parts of the body, kindred trades, classes, or other such nouns referring solely to man.

When a suffix is added to a noun, the final vowel of the latter undergoes certain modifications. The rules for this, mainly based on those given by Trumpp, are as follows:—

A.—When added to the *Nominative Singular* :—

(1) Nouns ending in ᵘ undergo no change before the suffixes.

(2) Nouns ending in *ō* generally shorten the *ō* to *u*, but the *ō* may optionally be retained.

(3) Masculine nouns in *ī* change the *ī* to *yu* or *ya*.

(4) Feminine nouns in *ī* change the *ī* to *ya* or *i*.

(5) Nouns ending in ᵉ undergo no change before the suffixes, except that the final ᵉ may optionally be changed to *ya*.

B.—When added to the *Oblique Singular* :—

In the case of nouns ending in *ō*, the oblique case ends in *ē*. This *ē* is changed to *a* or *ahe* before suffixes. In the Sirō, or Upper Sindh, the *ē* often changes to *i*, instead of *a*. Thus, *mathō*, a head; obl. sing. *mathē;* with suffix, *mathamᵉ-khē*, *mathahemᵉ-khē*, or (in the Sirō) *mathimᵉ-khē*, to my head. The oblique case singular of other nouns is not altered before suffixes, except that *ia* becomes *ya*.

C.—When added to the *Nominative Plural* :—

The Nom. Plur. of masculine nouns in *ī* ends in *ī*, like the Nom. Sing. This *ī* is changed to *ya* before suffixes. In the case of other nouns, a final vowel is shortened and, if nasalized, the nasal is dropped. Thus, *chhōkarᵉ*, a girl; Nom. Plur. *chhōkaryū̃*, with suffix, *chhōkaryumᵉ*, my girls.

D.—When added to the *Oblique Plural* :—

The oblique plural always ends in *nᵉ*. This usually becomes *ni* before suffixes, but when the suffix ᵉ of the second person singular is added, the two together become *nī*.

When a noun ends in a vowel, and a suffix commences with a vowel, an *h* is often inserted. Again *hi* or *hĩ* is often inserted between the oblique case and the suffix.

All nouns do not take these suffixes. The most common are those ending in ᵘ or *ō*. Less common are those ending in *ī* (masc. and fem.) or ᵉ. Others are very rare. There are a few nouns which attach suffixes irregularly. The more important of these are given below.

When attached to nouns, these suffixes usually have the force of the genitives of personal pronouns.

The following table shows the forms taken by the more common classes of nouns before suffixes:—

	An eye.				A head.			
	Sing. Nom.	Sing. Obl.	Plur. Nom.	Plur. Obl.	Sing. Nom.	Sing. Obl.	Plur. Nom.	Plur. Obl.
	nēṇ^{u}	*nēṇ*^{a}	*nēṇ*^{a}	*nēṇan*^{e}	*mathō*	*mathē*	*mathā*	*mathan*^{e}
With *m*^{e} .	*nēṇum*^{e}	*nēṇam*^{e}, *nēṇahem*^{e}	*nēṇam*^{e}	*nēṇanim*^{e}	*mathum*^{e1}	*matham*^{e2}	*matham*^{e}	*mathanim*^{e}
With ^{e} .	*nēṇu*^{e}	*nēṇa*^{e}, *nēṇah*^{e}	*nēṇa*^{e}	*nēṇanī*	*mathu*^{e}	*matha*^{e}	*matha*^{e}	*mathanī*, *mathanin*^{e}
With *s*^{e} .	*nēṇus*^{e}	*nēṇas*^{e}, *nēṇahes*^{e}	*nēṇas*^{e}	*nēṇanis*^{e}	*mathus*^{e}	*mathas*^{e}, *mathahes*^{e}	*mathas*^{e}	*mathanis*^{e}
With *w*^{a} .	*nēṇuw*^{a}	*nēṇaw*^{a}, *nēṇahēw*^{a}	*nēṇaw*^{a}	*nēṇaniw*^{a}	*mathuw*^{a}	*mathaw*^{a}, *mathahēw*^{a}	*mathaw*^{a}	*mathaniw*^{a}
With *n*^{e} .	*nēṇun*^{e}	*nēṇan*^{e}, *nēṇahen*^{e}	*nēṇan*^{e}	*nēṇanin*^{e}	*mathun*^{e}	*mathan*^{e}, *mathahan*^{e}	*mathan*^{e}	*mathanin*^{e}

[1] ***Mathōm***^{e}, and so throughout the other persons.

[2] Or in the Sirō, or Upper Sindh, ***mathim***^{e}, and so with the other suffixes.

	A master.				A lady.			
	Sing. Nom.	Sing. Obl.	Plur. Nom.	Plur. Obl.	Sing. Nom.	Sing. Obl.	Plur. Nom.	Plur. Obl.
	dhaṇī	*dhaṇy*^{a}	*dhaṇī*	*dhaṇyun*^{e}	*bbāī*	*bbāi*^{a}	*bbāyū̃*	*bbāyun*^{e}
With *m*^{e} .	*dhaṇyam*^{e}	*dhaṇyam*^{e}	*dhaṇyam*^{e}	*dhaṇyunim*^{e}	*bbāim*^{e}, *bbāyam*^{e}	*bbāyam*^{e}	*bbāyum*^{e}	*bbāyunim*^{e}
With ^{e} .	*dhaṇya*^{e}	*dhaṇya*^{e}	*dhaṇya*^{e}	*dhaṇyunī*, *dhaṇyuneh*^{e}	*bbāyē*, *bbāya*^{e}	*bbāya*^{e}	*bbāyu*^{e}	*bbāyunī*
With *s*^{e} .	*dhaṇyas*^{e}, *dhaṇyus*^{e}	*dhaṇyas*^{e}	*dhaṇyas*^{e}	*dhaṇyunis*^{e}	*bbāis*^{e}, *bbāyas*^{e}	*bbāyas*^{e}	*bbāyus*^{e}	*bbāyunis*^{e}
With *w*^{a} .	*dhaṇyaw*^{a}, *dhaṇyuw*^{a}	*dhaṇyaw*^{a}	*dhaṇyaw*^{a}	*dhaṇyuniw*^{a}	*bbāiw*^{a}, *bbāyaw*^{a}	*bbāyaw*^{a}	*bbāyuw*^{a}	*bbāyuniw*^{a}
With *n*^{e} .	*dhaṇyan*^{e}, *dhaṇyun*^{e}	*dhaṇyan*^{e}	*dhaṇyan*^{e}	*dhaṇyunin*^{e}	*bbāin*^{e}, *bbāyan*^{e}	*bbāyan*^{e}	*bbāyun*^{e}	*bbāyunin*^{e}

	A girl.			
	Sing. Nom.	Sing. Obl.	Plur. Nom.	Plur. Obl.
	chhōkar^{e}	*chhōkar*^{e}	*chhōkaryū̃*	*chhōkarin*^{e}
With *m*^{e} . .	*chhōkarim*^{e}, *chhōkaryam*^{e}	*chhōkarim*^{e}, *chhōkaryam*^{e}	*chhōkaryum*^{e}	*chhōkarinim*^{e}
With ^{e} . .	*chhōkarē*, *chhōkarya*^{e}, *chhōkaryah*^{e}	*chhōkarē*, *chhōkarya*^{e}, *chhōkaryah*^{e}	*chhōkaryu*^{e}	*chhōkarin*^{e}
With *s*^{e} . .	*chhōkaris*^{e}, *chhōkaryas*^{e}	*chhōkaris*^{e}, *chhōkaryas*^{e}	*chhōkaryus*^{e}	*chhōkarinis*^{e}
With *w*^{a} . .	*chhōkariw*^{a}, *chhōkaryaw*^{a}	*chhōkariw*^{a}, *chhōkaryaw*^{a}	*chhōkaryuw*^{a}	*chhokariniw*^{a}
With *n*^{e} . .	*chhōkarin*^{e}, *chhōkaryan*^{e}	*chhōkarin*^{e}, *chhōkaryan*^{e}	*chhōkaryun*^{e}	*chhōkarinin*^{e}

The following are the more important irregular nouns :—

Jō^{e}, a wife, makes *jōyam*^{e}, *jōṇham*^{e}, or *jōṇhim*^{e}, my wife; *jōvē* or *jōṇhē*, thy wife, and so on.

Pi^{u}, a father, makes *pium*^{e}, *piām*^{e}, *piṇham*^{e},[1] or *piṇhim*^{e}, my father; *piu*^{e}, *piā*^{e}, or *piṇhē*, thy father, and so on.

Dhi^{u} or *dhi*^{a}, a daughter, makes *dhium*^{e}, *dhiyam*^{e}, *dhīṇam*^{e}, or *dhīṇim*^{e}, my daughter; *dhiya*^{e} or *dhīṇē*, thy daughter, and so on.

Bhā^{u}, a brother, makes *bhāum*^{e}, *bhām*^{e}, *bhāṇam*^{e}, or *bhāṇim*^{e}, my brother; *bhā*^{e} or *bhāṇē*, thy brother, and so on.

Mā^{u}, a mother, makes *māuṃ*^{e} or *mām*^{e}, my mother; *māṇhim*^{e}*-khē*, to my mother, and so on.

The following examples of pronominal suffixes added to nouns substantive are taken from the specimens :—

piṇhē mahemānī kaī-āhē, *thy* father has made a feast.

tãh$^{\tilde{\imath}}$*-tē piṇas*^{e} *chayus*^{e}, thereupon *his* father said to him. Note that in Hyderabad they say *piṇas*^{e}, not *piṇhas*^{e}.

CONJUGATION.—THE VERB GENERALLY.—The Sindhī verb has three voices, the Active, the Passive, and the Causal. Like Marāṭhī, it has two conjugations. Of one of these the characteristic vowel is *a*, while that of the other is *i*. The first, or *a*-, conjugation consists of all intransitive[2] verbs and all verbs in the passive voice. It also includes about eighty transitive verbs. The second, or *i*-, conjugation consists of all other transitive verbs, including all verbs in the causal voice. There are traces of a similar division of conjugation in Lahndā, in which the present participle and the future tense of intransitive verbs differ from those of transitives.

The following is a list of those transitive verbs that belong to the *a*-conjugation :—

LIST OF SINDHĪ TRANSITIVE VERBS BELONGING TO THE *A*-CONJUGATION.

Verbs are quoted in their root-forms, obtained by dropping the final ^{u} of the second person singular Imperative. The list is based on that given by Trumpp in his Grammar.

ākh, say.
al, deny.
bbandh, bind.
bbujh, understand.
bbundh, hear.
bhañ, break.
bhuñ, fry.
cha, speak.
chakh, taste.
char, graze.
chhiṇ, pluck.
chhū or *chhuh*, touch.
chubh, prick.
chugg, peck up food.
chugh, puncture.
chuh, soak up.
chum, kiss.
chuṇ, crimple (cloth).
ḍḍah, vex.
ḍḍar, eat up.
ḍḍis, see.
ḍḍuh, milk.
dhã, blow (with bellows).
dhā, suck.
ḍhō, wash.
dhuṇ, choose.
gah, rub.
ggeh, swallow.

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[1] In Hyderabad *piṇam*^{e}, and so on, except *piṇhē*, thy father.

[2] The one exception is the intransitive verb *pābbūhaṇ*^{u}, to smile, which optionally follows the *i*-conjugation.

gginh, take.
ghur, wish.
h̆aṇ, strike.
jah, copulate.
jhiṇik, scold.
jjāṇ, know.
kaḍh, pull out.
kah, say.
kat, spin.
khā, eat.
khā̃h, scratch.
khaṇ, lift.
khaṭ, earn.
khēḍḍ, play.
khi, eat.
kuh, kill.
lah, obtain.
lahaṇ, to have due.
lakh, ascertain.
likh, write.
limb, plaster.
luṇ, reap.
man, shampoo.
maṅ, ask.
mañ, heed.
munj, send.
parūṛ, understand.
paṛh, read.
pas, see.
pī, drink.
pīh or *peh*, grind.
pin, beg.
pū, string (beads).
puchh, ask.
purjh, understand.
rakh, keep.
sah, endure.
sal, divulge.
sambhir, recollect.
samujh, understand.
sib, sew.
sik, long for.
sikh, learn.
siṇik or *suṇik*, blow the nose.
singh or *sungh*, smell.
suṇ, hear.
suñāṇ, recognize.
ugh, wipe.
upiṇ, sift.
waṭh, take.
vijh, throw.
vik, sell.
yah, copulate.

Of the above, *ākh*, *dhā̃*, and *mañ* may also be conjugated according to the *i*-conjugation. Thus 2 sing. impve. *ākh*^{u} or *ākh*^{e}.

Irregular verbs of this conjugation are *ḍḍi*, give, 2 sing. impve. *ḍḍē*, for *ḍḍi*^{u}; and *ni*, take, 2 sing. impve. *nē*, for *ni*^{u}.

The following are the points in which the two conjugations differ from each other:—

Present Participle.—In the *a*-conjugation, this ends in *andō*, as in *hal-andō*, going; *haṇ-andō*, striking.

In the *i*-conjugation, the present participle ends in *īndō*, as in *mār-īndō*, striking.

There are some exceptions to the rule about the *a*-conjugation. The most noteworthy case is that of passive verbs, which form the present participle in *ibō*, as in *pas-ibō*, being seen. Also, a few active verbs of the *a*-conjugation, principally those whose roots end in *ā*, follow the *i*-conjugation in forming the participle in *īndō*, as in *bbuḍhā-īndō*, becoming old; *khā-īndō*, eating.

The future tense, being formed from the present participle, follows it in this distinction of conjugation.

Imperative.—Verbs of the *a*-conjugation form the 2nd person singular imperative by adding ^{u} to the root, and the second plural by adding *ō* or *yō*. Thus, *mar*-^{u}, die thou; *mar-ō*, die ye; *dhō*-^{u}, wash thou; *dhō-yō*, wash ye.

Verbs of the *i*-conjugation form the 2nd sing. imperative by adding ^{e} to the root, and the 2nd plur. by adding *yō* or *iō*. Thus, *mār-*^{e}, strike thou; *mār-yō* or *mār-iō*, strike ye.

Conjunctive Participle.—In the *a*-conjugation, this ends in *ī*, but in the *i*-conjugation, in *ē*. Thus *hal-ī*, having gone; *mār-ē*, having struck.

Infinitive.—In the Sirō, or Upper Sindh, the infinitive of verbs of the *a*-conjugation is formed by adding *aṇ*^{u} to the root, and that of the *i*-conjugation by adding *iṇ*^{u}. Thus, *hal-aṇ*^{u}, to go; *mār-iṇ*^{u}, to strike. But in the Lāṛ^u, or Lower Sindh, this distinction is not observed, *aṇ*^{u} being used in both cases.

Old Present.—This tense differs considerably in the two conjugations. Details will be found in the paradigm.

In other respects the two conjugations do not differ.

Principal Parts.—Root.—We have seen that the second person singular of the Imperative ends in ^{u} or ^{e} according to conjugation. The root of a verb is obtained by dropping this final short vowel. Thus:—

2 Sing. Impve.	Root.
hal^u, go thou.	*hal*, go.
mār^e, strike thou.	*mār*, strike.

If a verbal root ends in long *ī* or *ū*, this is liable to be shortened in certain cases. Similarly, if a root ends in long *ō*, this is often, but not always, liable to be shortened to *u*. This shortening occurs in:—

(1) The Infinitive, as in:—

Root.	Infinitive.
pī, drink.	*piaṇ*^{u}.
pū, string (beads).	*puaṇ*^{u}.
dhō, wash.	*dhuaṇ*^{u}.

(2) The Present Participle. Thus:—

Root.	Present Participle.
pī, drink.	*piandō*.
pū, string (beads).	*puandō*.
dhō, wash.	*dhuandō*.

(3) The Future Passive Participle, as in:—

Root.	Fut. Pass. Part.
dhō, wash.	*dhuiṇō*.

(4) The first Conjunctive Participle. In this form only final *ū* is shortened, as in *pū*, string (beads), Conj. Part. *puī*. Roots ending in *ī* drop this vowel before the termination *ī*. Thus, *pī*, drink, Conj. Part. *pī*, for *pī-ī*, having drunk. Roots in *ō* do not change. Thus, *dhō*, wash, Conj. Part. *dhōī*.

(5) The Old Present. Here all three vowels are shortened, exactly as in the Infinitive. Thus, *piā̃*, I may drink; *puā̃*, I may string (beads); *dhuā̃*, I may wash.

If the root of a verb in the *a*-conjugation ends in *a* or *i*, in order to prevent a hiatus, the letter *w* is inserted before terminations commencing with a vowel. This does not occur in the *i*-conjugation. This insertion of *w* occurs in the following forms:—

(1) The Infinitive, as in *pa*, fall, inf. *pawaṇ*^{u}; *ni*, bow, inf. *niwaṇ*^{u}. Exceptions are *ḍḍiaṇ*^{u}, to give, and *niaṇ*^{u}, to take.
(2) In the Present Participle. Thus, *pawandō*, falling; *niwandō*, bowing.
(3) In the Future Passive Participle. Thus, *cha*, say, Fut. Pass. Part. *chawaṇō*, about to be said.
(4) The *w* is not inserted in the first Conjunctive Participle as we might expect. Thus, *chaī*, not *chawī*, having said.
(5) In the Old Present, as in *pawã̄*, I may fall; *chawã̄*, I may say; *niwã̄*, I may bow.

On the other hand, roots of the *i*-conjugation ending in *a*, *ā*, or *ō* (if it is not changed to *u*), change the following *a* of the Infinitive termination *aṇ*^{u} to *i*. Thus, *ma*, measure, inf. *maïṇ*^{u}; *ggālhā*, speak, inf. *ggālhāiṇ*^{u}; *ḍhō*, carry, inf. *ḍhōiṇ*^{u}.

A similar change cannot occur in the Present Participle, because, in the *ī*-conjugation, this ends in *īndō*, not in *andō*.

The termination of the Future Passive Participle is *iṇō*. This becomes *aṇō*, if the root ends in *i* or *ī*, and may optionally become *aṇō* if the root ends in *u* or *ō*. Thus, *māriṇō*, about to be struck; but *ḍḍiaṇō*, about to be given; *dhuiṇō* or *dhuaṇō* (root *dhō*), about to be washed.

Infinitive.—This is formed by adding *aṇ*^{u} to the root, as in *hal-aṇ*^{u}, to go. As stated above, if the root ends in long *ī* or *ū*, this is shortened before the termination, and, similarly, in the case of some roots ending in *ō*, this is shortened to *u*. Also, in the *a*-conjugation, as explained above, *w* is inserted if the root ends in *a* or *i*.

In the *ī*-conjugation, the termination *aṇ*^{u} becomes *iṇ*^{u} if the root ends in *a* or *ā*, and also if it ends in an *ō* that is not liable to be shortened to *u* under the above rule. Thus, *maïṇ*^{u}, to measure; *ggālhāiṇ*^{u}, to speak; *ḍhōiṇ*^{u}, to carry, in which the *ō* is not shortened to *u*. But *dhuaṇ*^{u}, to wash, from the root *dhō*, in which the *ō* has been shortened to *u*. It may be added that the roots of most Causal Verbs, and all Double Causals end in *ā*, and that hence their infinitives end in *iṇ*^{u}.

In the Sirō, or Upper Sindh, the Infinitives of all verbs of the *i*-conjugation commonly end in *iṇ*^{u}.

The following examples of the use of the infinitive are taken from the specimens:—

andar^e *wañaṇ*^{u} *chaṅō na bhāyã̄ī*, he did not think it good to go inside.
k͟hūshī karaṇ^u *a*$^{\bar{e}}$ *sarahō thiaṇ*^{u} *asã̄ wājib*^{u} *hō*, to make merry and to become happy was proper for us.
sabh^e *khapāiṇ*^{a}*-khã̄ pō*^{e}, after wasting everything.
ggāiṇ^a *a*$^{\bar{e}}$ *nāch*^{a}*-jō parilā*^{u}, the sound of singing and dancing.
hin^a *pāh*$^{\bar{e}}$*-jē puṭ*^{a}*-jē achaṇ*^{a}*-tē*, on the coming of this son of Your Honour.
uhō ghōṛō ḍḍinō-atham^e *gāh*^{a}*-jē khaṇaṇ*^{a}*-lā*^{e}, I have given that horse for the carrying of grass (II).

Present Participle.—As stated under the head of the root, in the Present Participle, a final *ī*, *ū*, or *ō* of the root is liable to be shortened, exactly as in the Infinitive.

In the *a*-conjugation, the Present Participle is formed by adding *andō* to the root, *w* being inserted if the root ends in *a* or *i*, exactly as in the Infinitive. Thus, *hal-andō*, going; *haṇ-andō*, striking; *pi-andō* (root *pī*), drinking; *pa-w-andō*, falling.

As we shall see, the termination *īndō* belongs properly to the *i*-conjugation; but in the *a*-conjugation, it is used with verbs whose roots end in *ā*. Thus, from root *khā* (*a*-conjugation) we have *khāīndō*, not *khāandō*, eating. It will be remembered that a similar change of *a* to *i* occurs in the Infinitive of these verbs. The same change optionally occurs in the case of some other verbs also. Thus, from *suṇ*, hear (*a*-conjugation), we have Pres. Part. *suṇandō* or *suṇīndō*, hearing.

There are some irregularities :—

(1) Some verbs contract an *awa* or *ua* to *ū*. Thus, root *cha*, say, Pres. Part. *cha-w-andō* or *chūndō*; root *hō*, be, Pres. Part. *hūndō*, for *hu-andō*.

We have very similar contractions in :—

Root.	Pres. Part.
ḍḍi, give,	*ḍḍīndō* (for *ḍḍiandō*).
ni, take,	*nīndō* (for *niandō*).
khi, eat,	*khīndō* (for *khiandō*).
thī, become,	*thīndō* (for *thiandō*).

(2) Other irregularities are shown by :—

ach, come,	*īndō*.
vañ, go,	*vēndō* or *vīndō*.

In the *i*-conjugation, the Present Participle is formed by adding *īndō* to the root, as in *mār-īndō*, striking.

The root *kar*, do, make, is sometimes irregular, making its Present Participle *karīndō*, *kandō*, or *kindō*.

Instead of *ō*, *aṛ*^{u} is sometimes substituted in the termination of this participle, as in *hūndō* or *hūndaṛ*^{u}, being.

The Present Participle of passive verbs is formed on altogether different lines, and will be dealt with under the head of Passive Verbs.

Past Participle.—The Past Participle is formed by adding *yō* to the root. When the root ends in a consonant, *iō* may be used instead of *yō*. In the following pages, when *yō* is written as the termination of this participle, *iō* may always be substituted for it, provided the root does not end in a vowel. Conversely, if *iō* is written, *yō* may always be substituted. Thus, root *mār*, strike; Past Participle, *mār-yō* or *mār-iō*, struck. But root *cha*, say; Past Part. only *cha-yō*, said, because the root ends in a vowel.

If the root ends in *i* or *ī*, the initial *y* of the termination is dropped. The same is usually the case if the root ends in *ch*, *chh*, *j*, or *jh*. Thus:—

Root.	Past Participle.
ni, take,	*ni-ō*.
jī, live,	*jī-ō*.
kuchh, speak,	*kuchh-ō*.
sōjh, investigate,	*sōjh-ō*.

As in other Indo-Aryan vernaculars, the Past Participle of a transitive verb is passive in meaning. Thus, *māryō*, struck, not 'having struck.' It thus follows that, with the tenses formed from the Past Participles of such verbs, the subject of the verb must, as in Hindī, be put into the case of the agent.

In every Indo-Aryan vernacular there are a certain number of irregular Past Participles, but in Sindhī the number is far more than in any language more to the east. In this respect it ranks with Lahndā and Kāshmīrī. In Hindī, for instance, there are only seven, but in Sindhī the number reaches to about a hundred and twenty-eight. The following list is based on that in Trumpp's Grammar, and as the subject is of considerable interest, the list is given twice over,—once in alphabetical order, and once with the roots classified according to the forms of the participles.

LIST OF SINDHĪ IRREGULAR PAST PARTICIPLES.

(a) In Alphabetical Order.

Verbs are quoted in their root forms.

Verb.	Past Part.
ach, come,	*āyō.*
al, deny,	*altō.*
āṇ, bring,	*āndō.*
bbajh, be bound,	*bbajhō* or *bbadhō.*
bbandh, bind,	
bbuḍḍ, be drowned,	*bbuḍḍō.*
bbujh, be heard,	*bbudhō.*
bbundh, hear,	
beh or *bīh*, stand up,	*bīṭhō.*
bhajj, run away ; be broken,	*bhaggō.*
bhañ, break (trans.),	
bhijj, get wet,	*bhiṇō.*
bhuch, be digested,	*bhutō.*
bhujj, be fried,	*bhuggō.*
bhun, fry,	
bhuṇ, wander about,	*bhuṇō.*
cha, say,	*chiyō* or *chayō.*
chhijj, break (intrans.),	*chhinō.*
chhin, break off (trans.),	
chhuh, touch,	*chhutō.*
chhup, be touched,	
chhuṭ, get loose,	*chhuṭō.*
chuh, soak up,	*chuṭhō.*
chuk, be finished,	*chukō.*
ḍḍah, torment,	*ḍḍadhō.*
ḍḍi, give,	*ḍḍinō.*
ḍḍis, see,	*ḍḍiṭhō.*
ḍḍubh, be milked,	*ḍḍudhō.*
ḍḍuh, milk,	
ḍhrā, satiate,	*ḍhrāō.*
ḍhrāp, be satiated.	
ḍrah, tumble down,	*ḍraṭhō* or *ḍrāṭhō.*
ḍrāh, demolish,	
ḍrijj, be afraid,	*ḍrinō.*
dhuṇ, choose,	*dhuō.*

Verb.	Past Part.
gah, rub,	*gaṭhō.*
gas, be abraded,	
gap, stick (in mud),	*gatō.*
gginh, buy,	*ggidhō.*
ggut, plait together,	*ggutō.*
gus, fail,	*guthō* or *gusiō.*
hapām, become less,	*hapāṇō.*
jabh, be copulated,	*jadhō.*
jah, copulate,	
jjāṇ, know,	*jjātō.*
jjaṇ, bring forth,	*jjāō, jjāyō,* or *jjaṇiō.*
jjāp, be born,	
jhal, seize,	*jhaltō* or *jhaliō.*
jhapām, become less,	*jhapāṇō.*
jumb, be deeply engaged,	*jutō* or *jumbiō.*
kar, do,	*kiō, kayō,* or *kītō.*
khām, be burnt,	*khāṇō.*
khaṇ, lift up,	*khā̃yō* or *khaṇiō.*
khap, be wearied,	*khatō* or *khapiō.*
khis, be reduced,	*khithō.*
khuh, be tired,	*khuthō.*
khup, be fixed,	*khutō* or *khupiō.*
khus, be plucked out,	*khuthō* or *khusiō.*
kuh, slaughter,	*kuṭhō.*
kus, be slaughtered,	
kūmāij or *kūmāṭij*, wither,	*kūmāṇō* or *kūmāyō.*
lā, apply,	*lātō* or *lāyō.*
labh, be obtained,	*ladhō.*
lah, obtain,	
lagg, begin,	*laggō* (Hyderabad) or *laggiō.*
lāh, cause to descend,	*lāthō.*
lik, be hidden,	*likō* or *likiō.*
limb, plaster,	*litō* or *limbiō.*

Verb.	Past Part.
lūh, scorch,	*lūṭhō*.
lūs, be scorched,	
mach, fatten,	*matō*.
mar, die,	*muō* or *mō*.
muh, cause loss.	*muṭhō*.
mus, be unlucky,	
munjh, be perplexed,	*muṛhō*.
pa, fall,	*piō*, *peō*.
pā, get,	*pātō*.
pach, be cooked,	*pakō*.
pahuch, arrive,	*pahutō*.
parch, be reconciled,	*partō* or *parchō*.
parn, entrust,	*partō*.
peh or *pēh*, enter,	*pēṭhō*.
phas, be caught,	*phathō*.
phās, be caught,	*phāthō*.
phis, burst,	*phithō*.
phāṭ, tear,	*phāṭō*.
phiṭ, be injured,	*phiṭō*.
pī, drink,	*pītō*.
pīch, be repaid,	*pītō*.
pīh, } grind,	*pīṭhō*.
pīs, }	
pū, string beads,	*pūtō*.
pujj, be finished,	*punō* or *pujjitō*.
purjh, understand,	*purdhō*.
rach, be immersed,	*ratō*.
rajh, be boiled,	*radhō*.
randh, cook,	
rij, be watered,	*ridō*, *rijiō*.
rījh, be pleased,	*rīdhō*.
rō, weep,	*runō*.
rubh or *rumbh*, be engaged,	*rudhō* or *rumbhiō*.
rujh, be busy,	*rudhō*.
rus, be sulky,	*ruṭhō*.
sal, divulge,	*saltō*, *saliō*.
samāij, be contained,	*samāṇō*.
sāmāij, arrive at years of discretion,	*sāmāṇō* or *sāmāyō*.
sambhir, be prepared,	*sambhūrō*, *sambhūṇō*, or *sambhiriō*.

Verb.	Past Part.
samujh, understand,	*samutō* or *samujhō*.
sijh, be seethed,	*sidhō*.
sujj, be swollen,	*sūṇō*.
sujj, be heard,	*suō* or *suṇiō*.
suk, be dry,	*sukō*.
sumah, go to sleep,	*sutō* or *sumhiō*.
suṇ, hear,	
suñāṇ, recognize,	*suñātō*.
tap, be warm,	*tatō*.
thak, be weary,	*thakō*.
ṭrah, be frightened,	*ṭraṭhō* or *ṭrāṭhō*.
ṭrāh, frighten,	
tus, be gratified,	*tuṭhō* or *ṭuṭhō*.
ubah, stand,	*ubīṭhō*.
ubhām, boil up,	*ubhāṇō*.
uḍḍām, fly,	*uḍḍāṇō*.
ugh, wipe out,	*ughaṭhō*.
ujhām, be extinguished,	*ujhāṇō*.
ujj, be woven,	*uṇiō*.
uṇ, weave,	
ukar, engrave,	*ukatō* or *ukaryō*.
ulah, descend,	*ulathō*.
ut, say,	*utō*.
wañ, go,	*viō*.
was, fall (as rain),	*waṭhō*, *uṭhō*, or *wuṭhō*.
waṭh, take,	*wartō*, *wardō*, *watō*, or *waṭhitō* (in Sirō also *wadō*).
veh, sit,	*vēṭhō*.
vẽhej, bathe,	*vehetō*.
vijh, throw,	*vidhō*.
vikām, be sold,	*vikāṇō*.
vikiṇ, sell,	*vikiō*.
virch, be wearied,	*virtō*.
visām, be extinguished,	*visāṇō*.
yabh, be copulated,	*yadhō*.
yah, copulate,	

(b) *Classified List.*

In the above list the verbs are arranged in alphabetical order for convenience of reference. They will now be repeated, classified according to the forms assumed by the past participles. In these lists, optional forms that end regularly in *yō* or *iō* will be omitted, but the roots which take them are marked with an asterisk.

(1) Several verbs form the past participle by adding *ō* to the root. We have already seen that this occurs in the case of roots ending in *i* or *ī*, or in *ch*, *chh*, *j*, or *jh*. Examples of other verbs are :—

Root.	Past Participle.
bbajh, be bound,	*bbajhō* or *bbadhō* (see No. 6).
bbandh, bind,	
bbuḍḍ, be drowned,	*bbuḍḍō*.
bhuṇ, wander about,	*bhuṇō*.

Root.	Past Participle.
chhin, break off (trans.),	*chhinō*.
chhijj, break (intrans.),	
chhuṭ, get loose,	*chhuṭo*.
chuk, be finished,	*chukō*.
ḍhrā, satiate,	*ḍhrāō*.
ḍhrāp, be satiated,	
ggut, plait together,	*ggutō*.
**lagg*, begin,	*laggō* (Hyderabad).
**lik*, be hidden,	*likō*.
parch, be reconciled,	*parchō* or *partō*.
phāṭ, tear,	*phāṭō*.
phiṭ, be injured,	*phiṭō*.
samujh, understand,	*samujhō* or *samutō*.
suk, be dry,	*sukō*.
thak, be weary,	*thakō*.
ut, say,	*utō*.

If the final consonant of the root is *ṇ*, it is generally elided before adding the *ō* (see, however, *bhuṇ*, wander about, above). Thus :—

dhuṇ, choose,	*dhuō*.
**jjaṇ*, bring forth,	*jāō* or *jjāyō*, with lengthening of the root vowel.
jāp, be born,	
**khaṇ*, lift up,	*khā̃yō*, with nasalization of the root vowel and insertion of *y*.
**suṇ*, hear,	*suō*.
sujj, be heard,	
vikiṇ, sell,	*vikiō*.

It will be observed that in all these cases the root ends in *ṇ*. The only other irregular root in *ṇ* is *jjāṇ*, know, and it also drops the *ṇ*, becoming *jjātō* (see below). **Uṇ*, weave, is regular (see below).

Belonging to this class, but with further irregularities, are :—

ach, come,	*āyō*.
pa, fall,	*piō*, *peō*.
kar, do,	*kayō*, *kiyō*, or *kītō*.
kumāij or *kūmāṭij*, wither,	*kūmāyō* or *kūmāṇō*.
mar, die,	*muō* or *mō*.
ujj, be woven,	*uṇiō*.
uṇ, weave,	
vañ, go,	*viō*.

(2) Many verbs form the past participle by adding the syllable *tō*. This may be added to the root direct, as in :—

**lā*, apply,	*lātō*.
pā, get,	*pātō*.
pī, drink,	*pītō*.
pū, string beads,	*pūtō*.
al, deny,	*altō*.
**jhal*, seize,	*jhaltō*.
**sal*, divulge,	*saltō*.

It will be observed that the above roots either end in a vowel or in the letter *l*. Other roots ending in vowels form their past participles differently, but there are no other irregular roots ending in *l*.

Other roots, including all irregular roots ending in *ch*, *mb*, *ṛ*, *r*, and *ṭh*, drop a final consonant before adding *tō*. Thus :—

bhuch, be digested,	*bhutō*.
mach, fatten,	*matō*.
pahuch, arrive,	*pahutō*.
parch, be reconciled,	*partō* or *parchō*.
pēch, be repaid,	*pītō*.

Root.	Past Participle.
rach, be immersed,	*ratō*.
virch, be wearied,	*virtō*.
**jumb*, be deeply engaged,	*jutō*.
**limb*, plaster,	*litō*.
chhup, be touched,	*chhutō*.
chhuh, touch,	
gap, stick (in mud),	*gatō*.
**khap*, be wearied,	*khapō*.
**khup*, be fixed,	*khutō*.
tap, be warm,	*tatō*.
**ukar*, engrave,	*ukatō*.
jjāṇ, know,	*jjātō*.
samujh, understand,	*samutō* or *samujhō*.
suñāṇ, recognize,	*suñātō*.
vẽhej, bathe,	*vehetō*.

Belonging to this class, but with further irregularities, are :—

kar, do,	*kītō*, *kiō*, or *kayō*.
pujj, be finished,	*pujjitō* or *punō*.
sumah, go to sleep,	*sutō* or *sumhiō*.
waṭh, take,	*waṭhitō*, *wartō*, *watō* or *wardō*.

(3) Three roots ending in *h*, and six ending in *s*, form their past participles by changing the final consonant to *thō*. Thus :—

khuh, be tired,	*khuthō*.
lāh, cause to descend,	*lāthō*.
ulah, descend,	*ulathō*.
**gus*, fail,	*guthō*.
khis, be reduced,	*khithō*.
**khus*, be plucked out,	*khuthō*.
phas, be caught,	*phathō*.
phās, be caught,	*phāthō*.
phis, burst,	*phithō*.

(4) We shall see that other roots ending in *h* form the past participle in *dhō*, but most roots in *h* or in *s* form it in *ṭhō*. Thus :—

beh or *bīh*, stand up,	*bīṭhō*.
chuh, soak up,	*chuṭhō*.
ḍrah, tumble down,	*ḍraṭhō* or *ḍrāṭhō*.
ḍrāh, demolish,	
gah, rub,	*gaṭhō*.
gas, abrade,	
kuh, slaughter,	*kuṭhō*.
kus, be slaughtered,	
lūh, scorch,	*lūṭhō*.
lūs, be scorched,	
muh, cause loss,	*muṭhō*.
mus, be unlucky,	
peh or *pēh*, enter,	*pēṭhō*.
pīh or *pis*, grind,	*pīṭhō*.
ṭrah, be frightened,	*ṭraṭhō* or *ṭrāṭhō*.
ṭrāh, frighten,	
ubah, stand,	*ubīṭhō*.
veh, sit,	*vēṭhō*.
ḍḍis, see,	*ḍḍiṭhō*.
rus, be sulky,	*ruṭhō*.
tus, be gratified,	*tuṭhō* or *ṭuṭhō*.
was, fall,	*waṭhō*, *uṭhō*, or *wuṭhō*.

So also :—

Root.	Past Participle.
ugh, wipe out,	*ughaṭhō*.

(5) Three roots have the past participle ending in *dō*, with various changes of the final consonant. These are :—

āṇ, bring,	*āndō*.
**rij*, be watered,	*ridō*.
waṭh, take,	*wardō*, *wartō*, or *waṭhitō*.

(6) All irregular roots ending in *jh*, except *samujh* (see No. 2, above) and *munjh* (see No. 9 below), five ending in *h*, one ending in *nh*, and one ending in *bh*, form the past participle by substituting *dhō* for the final consonant. Thus :—

bbajh, be bound,	*bbadhō* or *bbajhō*.
bbandh, bind,	
bbujh, be heard,	*bbudhō*.
bbundh, hear,	
purjh, understand,	*purdhō*.
rajh, be boiled,	*radhō*.
randh, cook,	
rījh, be pleased,	*rīdhō*.
rujh, be busy,	*rudhō*.
sijh, be seethed,	*sijhō*.
vijh, throw,	*vidhō*.
ḍḍah, torment,	*ḍḍadhō*.
ḍḍuh, milk,	*ḍḍudhō*.
ḍḍubh, be milked,	
jah, copulate,	*jadhō*.
jabh, be copulated,	
lah, obtained,	*ladhō*.
labh, be obtained,	
yah, copulate,	*yadhō*.
yabh, be copulated,	
gginh, buy,	*ggidhō*.
rubh or *rumbh*, be engaged,	*rudhō*.

All irregular roots ending in *ām*, most of those ending in *j* or *jj*, and two others, form the past participle by substituting *ṇō* for the final consonant, or, if it ends in a vowel, by adding *ṇō* directly. Thus :—

hapām, become less,	*hapāṇō*.
jhapām, decrease,	*jhapāṇō*.
khām, be burnt,	*khāṇō*.
ubhām, boil up,	*ubhāṇō*.
uḍḍām, fly,	*uḍḍāṇō*.
ujhām, be extinguished,	*ujhāṇō*.
vikām, be sold,	*vikāṇō*.
visām, be extinguished,	*visāṇō*.
kūmāij or *kūmāṭij*, wither,	*kūmāṇō* or *kūmāyō*.
samāij, be contained,	*samāṇō*.
sāmāij, arrive at years of discretion,	*sāmāṇō* or *sāmāyō*.
bhijj, get wet,	*bhiṇō*.
ḍrijj, be afraid,	*ḍriṇō*.
sujj, be swollen,	*sūṇō* with lengthening of the root-vowel.

Belonging to this class, but with further irregularities, is :—

**sambhir*, be prepared,	*sambhūṇō*, *sambhūrō*, or *sambhiriō*.

(7) Three roots form their past participles in *nō*. Thus :—

ḍḍi, give,	*ḍḍinō*.
pujj, be finished,	*punō* or *pujjitō*.
rō, weep,	*runō*.

(8) Two roots ending in *jj* form the past participle by changing the final *jj* to *gg*. Thus :—

Root.	Past Participle.
bhajj, run away ; be broken, *bhañ*, break (trans.),	*bhaggō.*
bhujj, be fried, *bhun*, fry,	*bhuggō.*

(9) There remain three roots which do not fall under any of the above classes. They are :—

cha, say,	*chiyō* or *chayō.*
munjh, be perplexed,	*muṛhō.*
**sambhir*, be prepared,	*sambhūrō*, as well as *sambhūṇō* and *sambhiriō* (see No. 6, above).

It must be remembered that many of the above verbs also have regular past participles.

A secondary form of the Past Participle is obtained by changing the final *ō* of the Participle to ***al***^{u}. Thus, from *māryō*, struck, we get ***māryal***^{u}, also meaning 'struck.' So, from *kuchhō*, spoken, we have *kuchhal*^{u}, and from *ḍḍiṭhō*, seen, *ḍḍiṭhal*^{u}. This form of the Past Participle is used only as an adjective, and is not employed in conjugation.

Both the Primary and Secondary Past Participles are adjectives and can be declined. Thus for the nominative we have :—

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
halyō, gone	*halī*	*haliā*	*haliū̃*
halyal^{u}, gone	*halyal*^{e}	*halyal*^{a}	*halyaliū̃.*

Irregular in this respect are ***piō***, fallen, and ***viō***, gone, which make the feminine singular ***pēī*** and ***vēī***, respectively.

In poetry *ṛō* is often added to the Past Participle without changing its meaning, as in ***thiaṛō***, for ***thiō***, become.

The following examples of past participles, used as participial adjectives, and not as forming finite tenses, are taken from the specimens and list of words :—

sō hāṇē jīō āhē, he is now alive.

ladhō āhē, he is found.

hū hun^{a} *waṇ*^{a}*-hēṭh*^{e} *ghōṛē-tē chaṛhiō vēṭhō āhē*, he is seated, having mounted (conj. part.) on a horse, under that tree (230).

The following are examples of the past participle in *al*^{u}:—

nālō atham^{e} *Rabū, vēṭhal*^{u} *Ṭhārūshāh*^{a}*-jō*, my name is Rabū, an inhabitant (lit. seated) of Ṭhārūshāh^{u} (II).

pāṇ^{a} *ghōṛē-tē chaṛehial*^{u}, he himself was mounted on the horse.

Future Passive Participle.—This corresponds to the Latin Gerundive in ***ndus***, as in ***amandus***, meet to be loved. In Sindhī it is used only with transitive verbs. While we may say *māriṇō*, about, or meet, to be struck, we cannot use ***haliṇō*** in the sense of 'about, or meet, to be gone.'

The rule for the formation of this participle is to take the Infinitive, and change the final *aṇ*^{u} (or *iṇ*^{u}) to ***iṇ***^{u}. Thus, root *mār*, strike, infinitive *mār-aṇ*^{u}, Future Passive

Participle *mār-iṇō*. If the *aṇᵘ* of the Infinitive is preceded by *i*, the *aṇᵘ* is changed to *aṇō*, not *iṇō*, and if it is preceded by *u*, the termination of the participle may be either *iṇō* or *aṇō*. Thus, root *ḍḍi*, give, inf. *ḍḍiaṇᵘ*, fut. pass. part. *ḍḍiaṇō*, about, or meet, to be given; root *dhō*, wash, inf. *dhuaṇᵘ*, fut. pass. part. *dhuiṇō* or *dhuaṇō*, about, or meet, to be washed.

Conjunctive Participle.—This has three forms, *viz.*:—

(1) The most common form is that made by adding *ī* or *ē* to the root according to the following rules:—

(*a*) Verbs of the *a*-conjugation add *ī*. Thus, *hal-ī*, having gone; *suṇ-ī*, having heard. If the root ends in *ī*, this coalesces with the *ī* of the suffix, as in root *thī*, become, inf. *thiaṇᵘ*, conj. part. *thī* (for *thī-ī*), having become.

If the root ends in *ū*, this *ū* is shortened before the *ī* of the suffix to *u*, exactly as in the case of the infinitive. Thus, root *pū*, string (beads), inf. *puaṇᵘ*, Conj. Part. *puī* having strung.

But verbs that shorten the radical *ō* to *u* in the infinitive, retain the *ō* in the conjunctive participle. Thus, root *rō*, weep, inf. *ruaṇᵘ*, but conj. part. *rōī*, having wept.

If *w* has been inserted in the infinitive, this is not inserted in the conjunctive participle. Thus, root *cha*, speak, inf. *cha-w-aṇᵘ*, but conj. part. *chaī*, without the *w*.

The following verbs of this conjugation make their conjunctive participles irregularly:—

Root.	Infinitive.	Conjunctive Participle.
ach, come.	*achaṇᵘ*.	*achī* or *achē*.
bbundh, hear.	*bbundhaṇᵘ*.	*bbudhī*.
ḍḍi, give.	*ḍḍiaṇᵘ*.	*ḍḍēī*.
ni, take.	*niaṇᵘ*.	*nēī* or *naī*.
pa, fall.	*pawaṇᵘ*.	*pēī*, *pē*, or *paī*.

Passive verbs, and intransitive verbs whose roots end, like Passives, in *ij*, may add *ō* instead of *ī*. Thus:—

mārij, be struck. *mārijī* or *mārijō*, having been struck.

(*b*) Verbs of the *i*-conjugation always add *ē* to the root, as in *mār*, strike, conj. part. *mārē*, having struck.

Both in the *a*-conjugation and in the *i*-conjugation, *karē*, having done, is often added to the conjunctive participle without altering its meaning. Thus, *halī karē*, having gone; *mārē karē*, having struck.

(2) The second form of the conjunctive participle is formed by adding *yō* (or *iō*) or *yū̃* to the root. Thus, *hal-yō* (or *hal-iō*) or *hal-yū̃*, having gone; *mār-yō* (*mār-iō*) or *mār-yū̃*, having struck. It will be noticed that the form in *yō* is the same as that for the regular past participle, but when the past participle is irregular, this is not the case with the conjunctive participle. Thus, root *ḍḍis*, see, past part. *ḍḍiṭhō*, conj. part. *ḍḍisyō*. In the Lāṛᵘ, or Lower Sindh, this form may end in *yā*, instead of *yō*, as in *baryā*, for *bharyā*, having filled (sentence 237).

If the root of a verb ends in *i* or *ī*, this coalesces with the termination into *iō* or *iũ̃*. Thus, *ḍḍi*, give, conj. part. *ḍḍiō* or *ḍḍiũ̃*; *pi*, drink, conj. part. *piō* or *piũ̃*.

The following verbs drop their final consonants before the termination :—

Root.	Conj. Part.
khan, lift up.	*khãyō* or *khayō* ; *khãyũ̃* or *khayũ̃*.
haṇ, strike.	*hãyō* or *hayō* ; *kãyũ̃* or *hayũ̃*.
kar, do.	*kayō* or *kiyō* ; *kayũ̃* or *kiyũ̃*.

This conjunctive participle is seldom used, except with the present or with the imperative. Thus, *jāl*^{e}, *bbār*^{a}*-khē hĩ*^{a} *ḍḍisyō, thī ruē*, the woman, seeing the child in this condition, weeps; *hiṇ*^{a}*-jī ggālh*^{e} *bbundhyō, likh*^{u}, having heard his statement, write (it).

(3) The third conjunctive participle is formed by adding *ijē* or *ijī* to the root, the former being used with transitive, whether belonging to the *a*- or *ī*-conjugation, and the latter with intransitive verbs. Thus :—

mār, strike.	*mār-ijē*, having struck.
hal, go.	*hal-ijī*, having gone.

The *i* of the suffix is often dropped, so that we have forms like *mārjē*, etc.

The following examples of the use of the first conjunctive participle are taken from the specimens and list of words :—

A. *a*-conjugation—

Intransitive—

samujh^{a}*-mẽ̃ achī chawaṇ*^{a} *laggō*, having come into (his) senses, he began to say.

ãũ̃ uthī, pāh^{e}*-jē pi*^{u}*-waṭ*^{e} *wañī chawandōsã̃s*^{e}, I, having arisen, having gone to my father, will say unto him.

Transitive—

sē jēkar^{a} *mã̃ khāī pāh*^{e}*-jō pēṭ*^{u} *bharyã̃*, would that, having eaten those, I might fill my belly.

hī bbudhī, kāvirijī, andar^{e} *wañaṇ*^{u} *chaṅō na bhã̃wã̃ĩ*, having heard this (transitive), having become angry (intransitive, conj. part., 3rd form), he thought it not good to go inside.

ãũ̃ kuhī khūshī karyã̃, I, having slaughtered (a kid), may make merry.

mũ̃-khē ḍḍisī, ghōṛē-tē lathō, having seen me, he dismounted from the horse.

B. *i*-conjugation—

jãh^{e} *ḍōṛī, bhākur*^{u} *pāē, khēs*^{e} *chumiō*, who, having run (*a*-conj.), having caused an embrace to fall (*i*-conj.), kissed him.

hekiṛē bbānhē-khē kōṭhē puchhiã̃ĩ, having called a servant, he asked.

hek^{u} *māṇhũ̃ ghōṛō kāhē pē-āyō*, a man, driving (*i.e.* riding) a horse, was coming (II).

For the second form of the conjunctive participle, we have :—

hū hun^{a} *waṇā-hēṭh*^{e}, *ghōṛē-tē chaṛhiō, vēṭhō āhē,* he, having mounted a horse, is seated under that tree (230).

For the third form of the conjunctive participle, we have *kāvirijī* given above.

Noun of Agency.—This has two forms :—

(1) The first is made by adding *wārō* to the oblique form of the infinitive. Thus, *halaṇ*^{u}, to go, obl. form *halaṇ*^{a}, noun of agency *halaṇa-wārō,* one who goes; *ḍḍiaṇ*^{u}, to give, obl. form *ḍḍiaṇ*^{a}, noun of agency *ḍḍiaṇa-wārō,* a giver.

(2) The second is made by adding *hār*^{u} to the same oblique form of the infinitive. Thus, *halaṇa-hār*^{u}, a goer; *likhaṇa-hār*^{u}, a writer. This form often has the force of a future active participle so that these words may also mean 'one who is about to go' and 'one who is about to write,' respectively.

AUXILIARY VERBS AND VERBS SUBSTANTIVE.—Before proceeding to the conjugation of the regular verb, it is necessary first to consider the various forms of the Verb Substantive, most of which are also used as auxiliaries in the conjugation of other verbs.

There are three verbs meaning 'to be' in Sindhī, all of which are used as Auxiliary Verbs. These are *thō,* I am; *ā̃hiyā̃,* I am; and *huaṇ*^{u}, to be. The first two occur only in the present tense. The third is conjugated throughout. *Thō,* I am, does not change for person, but does change for gender and number, being thus exactly parallel to the Hindī *thā,* which, however, means 'I was,' not 'I am.' It is thus conjugated:— Masc. Sing. *thō,* Plur. *thā;* Fem. Sing. *thī,* Plur. *thiū̃.* This verb is employed to form the present tense, and, for this purpose, is either suffixed or prefixed to the Old Present; but, if the verb begins a sentence, it can only be suffixed. Thus, Old Present, *halā̃,* I may go; Present, *halā̃-thō* or *thō-halā̃,* I (masc.) go; *halā̃-thī* or *thī-halā̃,* I (fem.) go.

It will be seen that *thō* is really an adjective, declined like *rukhō* on p. 31, *ante.* Its oblique form, *thē,* is employed to form a habitual past, and for this purpose is usually prefixed to, or sometimes follows, the Past tense. Thus, Past, *halius*^{e}, I went; Past Habitual, *thē-halius*^{e} or *halius*^{e}*-thē,* I used to go.

The verb *ā̃hiyā̃* is used both as a verb substantive, meaning 'I am,' and also as an auxiliary verb. In the latter capacity, it is joined to the present participle to form a definite present, and to the past participle to form a perfect. Thus, Present Participle, *halandō,* going; Present Definite, *halandō-ā̃hiyā̃,* I am going: Past Participle, *haliō,* gone; Perfect, *haliō-ā̃hiyā̃,* I have gone. It changes for number and person, but not for gender, and thus corresponds to the Hindī *hū̃,* I am. It is thus conjugated :—

	Sing.	Plur.
1	*ā̃hiyā̃* or *ā̃hyā̃,* I am	*ā̃hiyū̃* or *ā̃hyā̃,* we are
2	*ā̃hē̃* or *ā̃hī̃,* thou art	*āhiyō* or *āhyō,* you are
3	*āhē* or *ā̃h*^{e}, he is	*ā̃hin*^{e} or *ā̃hīn*^{e}, they are

The nasal over the initial ā̃ may be omitted at option, so that we may also have *āhiyā̃*, *āhē̃*, and so on. Note that the *ā* is not nasalized in the 3rd person singular or in the 2nd person plural. If the negative *na*, not, precedes any form of this verb, it may coalesce with it. Thus, *na āhē*, or *nāhē*, he is not. Similarly, with *kō-na*, fem. *kā-na*, no one, and *kī-na*, nothing, we have *kōnhē*, fem. *kānhē*, there is no one, and *kīnhē*, there is nothing.

In the Lāṛ^{u}, or Lower Sindh, there is a tendency to drop the *h* in this verb, so that we get the following forms :—

	Sing.	Plur.
1	*āyā̃*	*āyū̃*
2	*āī̃*	*āyō*
3	*āhē*	*āhin*^{e}

The verb *huaṇ*^{u}, to be, to exist, is conjugated throughout. Only the principal parts and those tenses that are used as auxiliaries will be given here. The other tenses present no difficulties.

Impve. Sing. 2. *hō*^{u}, *hō*, or *huj*^{u}, be thou.
Root. *hō*, be.
Inf. *huaṇ*^{u}, *hujaṇ*^{u}, to be.
Pres. Part. *hūndō* (for *huandō*, see p. 49), being.
Past Part. *huō* or *hō*, plur. *huā* or *hā ;* fem. *huī*, plur. *huyū̃*.
Conj. Part. *hōī*, *hujī*.

Old Present, 'I may be,' etc.

	Sing.	Plur.
1	*huā̃* or *hujā̃*	*hū̃*, *hujū̃*
2	*huē̃*, *hujē̃*, *huī̃*, *hujī̃*	*hō*, *huō*, *hujō*
3	*huē*, *hujē*	*huan*^{e}, *hūn*^{e}, *hujan*^{e}

Future, 'I shall be,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	*hūndus*^{e}	*hūndias*^{e}, *hūndyas*^{e}	*hūndāsī̃* (or *-sū̃*)	*hūndiū̃sī̃*, *hūndyū̃sī̃* (or *sū̃*)
2	*hūndē̃*	*hūndi*$^{\tilde{a}}$, *hūndiē̃*	*hūndau*, *hūndō*	*hūndiū̃*, *hūndyū̃*
3	*hūndō*	*hūndī*	*hūndā*	*hūndiū̃*, *hūndyū̃*

In the Lāṛ^{u}, or Lower Sindh, the 2nd pl. masc. may be *hūndā*.

Past, 'I was,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	*hōsᵉ*	*huyasᵉ*	*huāsī̃, hāsī̃ (-sū̃)*	*huyū̃sī̃ (-sū̃)*
2	*huē̃*	*huyᵃ̃, huyē̃*	*huau, huō, hō*	*huyū̃*
3	*huō, hō*	*huī, hī*	*huā, hā*	*huyū̃*

In the Lāṛᵘ, or Lower Sindh, the 2nd sing. masc. may be *hōē̃*, the 2nd pl. masc. may be *huā*.

The other tenses are formed regularly,—on the basis of the forms given above,—and present no difficulty.

There is also a Verb Substantive *thiaṇᵘ*, to become, which is conjugated throughout. Its principal parts are as follows :—

Impve. Sing. 2. *thīᵘ*, become thou.

Root. *thī*, become.

Inf. *thiaṇᵘ*, to become.

Pres. Part. *thīndō* (for *thiandō*, see p. 39), becoming.

Past Part. *thiō*, become.

Conj. Part. *thī (karᵉ), thiō* (see p. 57), having become.

Old Present, 'I may become,' etc.

	Sing.	Plur.
1	*thiā̃*	*thiū̃*
2	*thiē̃, thī̃*	*thiō*
3	*thiē*	*thianᵉ, thīnᵉ*

Future, 'I shall become,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	*thīndusᵉ*	*thīndiasᵉ, thīndyasᵉ*	*thīndāsī̃ (-sū̃)*	*thīndiū̃sī̃, thīndū̃sī̃ (-sū̃)*
2	*thīndē̃*	*thīndiᵃ̃, thīndiē̃*	*thīndau, thīndō*	*thīndiū̃, thīndyū̃*
3	*thīndō*	*thīndī*	*thīndā*	*thīndiū̃, thīndyū̃*

Past, 'I became,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	*thius*^{e}	*thias*^{e}	*thiāsī̃* (*-sū̃*)	*thiū̃sī̃* (*-sū̃*)
2	*thiē̃*	*thi*$^{\bar{a}}$, *thiē̃*	*thiau*, *thiō*	*thiū̃*
3	*thiō*	*thī*	*thiā*	*thiū̃*

In the Lāṛ^{u}, or Lower Sindh, the 2nd pl. masc. may be *thiā*.

The other tenses are formed regularly on the basis of those given above, and present no difficulty. Throughout this verb *thī* may at option be substituted for *thi*.

The following examples of the use of the various verbs substantives are taken from the specimens:—

inhē lāiq^{u} *na āhiyā̃*, I am not worthy of this.
māchhī āhiyā̃, I am a Māchhī (II).
tū̃ ta hamēsh^{a} *mū̃-waṭ*^{e}*-ī āhī̃*, thou indeed art always with me.
kēr^{u} *āhī̃*, who art thou? (II).
sō hāṇē jīō āhē, he is now alive.
Ṭhārūshāh^{a}*-khā̃ maïl*^{u} *pandh*^{u} *ōrē āhē*, it is about a mile distant from Ṭhārūshāh^{u} (II).
hī̃ar^{a} *mū̃-waṭ*^{e} *kē-na āhin*^{e}, at present I have no (rupees) with me (II).
Ṣōbharāj^{a}*-waṭ*^{e} *naukar*^{u} *hōs*^{e}, I was a servant with Ṣōbharāj^{u} (II).
hi^{u} *mũh*$^{\bar{e}}$*-jō puṭ*^{u} *muō hō*, this my son was dead.
sarahō thiaṇ^{u} *asā̃ wājib*^{u} *hō*, it was proper for us to become happy.
waḍḍō puṭ^{u} *bbani*^{a}*-mā̃ thī*, the elder son, having become from in the field, *i.e.* having left the field.
aṭikal^{a} *bba mahin*^{a} *thīndā*, about two months will become, *i.e.* about two months ago (II).
pō^{e} *aṭikal*^{a} *pandrah*$^{\bar{a}}$ *sōrah*$^{\bar{a}}$ *ḍḍī̃h*$^{\bar{a}}$ *thīndā*, afterwards about fifteen or sixteen days will become, *i.e.* about fifteen or sixteen days afterwards (II).

THE ACTIVE VERB.—The conjugation of the active verb is given in the following pages. The verbs taken as specimens are the roots *hal*, go, as a specimen of the *a*-conjugation, and the root *mār*, strike, as a specimen of the *i*-conjugation. So far as finite tenses go, the conjugations differ only in the radical tenses, and in those formed from the present participle. The tenses formed from the past participle do not differ according to conjugation, but do differ according as the verb is intransitive or transitive. Hence, for these past participle tenses, the root *hal* will be used as a specimen of an intransitive verb, and *mār* as that of a transitive.

We shall first give the Root, Infinitive, Participles, and other non-finite forms, and then the finite tenses. The latter fall into two groups. In the first, the tenses are formed from the root direct, and are hence called Radical Tenses. The second group consists of those tenses that are formed from participles, and these are hence called Participial Tenses. The Participial Tenses fall into two sub-groups, according as they are formed from the Present Participle or from the Past Participle.

Allowing for differences of form, the system of conjugation closely agrees with that which is followed in Hindī, but there are a few additional tenses not found in the language, and one Hindī tense,—the Past Conditional,—is wanting in Sindhī.

Non-Finite Forms.

(In these the forms of the *i*-conjugation are given only when they differ from those of the *a*-conjugation.)

	a-conjugation.	*i*-conjugation.
Root.	*hal*, go.	*mār*, strike.
Infinitive.	*halaṇᵘ*, to go.	......
Present Participle.	*halandō*, going.	*mārīndō*, striking.
Past Participles.	*haliō* or *halyō*, gone.	......
	halyalᵘ, gone.	......
Future Passive Participle.	*māriṇō*, about (or meet) to be struck. Occurring in both conjugations, but only in the case of transitive verbs.	
Conjunctive Participles.	*halī* (*karē*), having gone.	*mārē* (*karē*), having struck.
	halyō, *halyũ̃*, having gone.	......
	halijī, *haljī*, having gone. (Intransitive.)	
	mārijē, *mārjē*, having struck. (Transitive verbs of either conjugation.)	
Noun of Agency.	*halaṇawārō*, one who goes.	......
	halaṇahārᵘ, one who goes, or one who is about to go.	......

Radical Tenses.—Three tenses are formed from the root, the Imperative, the Old Present, and the Present. Each of these is conjugated differently according as it belongs to the *a*- or the *i*-conjugation.

The **Imperative** is conjugated as follows :—

	a-conjugation.	*i*-conjugation.
Sing. 2.	—*halᵘ*, go thou.	*mārᵉ*, strike thou.
Plur. 2.	—*halō*, go ye.	*māriō*, *māryō*, *mārehō*, strike ye.

The following verbs form their imperatives irregularly :—

Root.	2 Sing. Impve.
veh, sit.	*vēhᵘ*.
acẖ, come.	*achᵘ* or *āᵘ*.
wañ, go.	*wañᵘ* or *waᵘ̃*
ḍ́ḍi, give.	*ḍḍē*.
ni, take.	*nē*.
hō, become.	*hōᵘ* or *hō*.

A Respectful Imperative is formed by adding *ij*^{e}, *ēj*^{e}, or *ij*^{u} to the root to form the Imperative Singular. This is the same form for both conjugations, except that the termination *ij*^{u} is most commonly seen in the *a*-conjugation, though it also sometimes occurs in the other. The Plural has several forms, as given here—

Sing. 2.—*halij*^{e}, *halēj*^{e} or *halij*^{u}, please to go.

Plur. 2.—*halijō*, *halijā*, *halijā*^{e}, *halijāh*^{a}, *halijāh*^{u}, *halijā*^{u}, or *halējō*, *halējā*, *halējā*^{e}, *halējāh*^{a}, *halējāh*^{u} or *halējā*^{u}, please ye to go. The forms *halijā* (*halējā*), etc., are honorific.

If a root ends in *i* or *ī*, the initial *i* of the suffix is dropped. Thus, Root *khi*, eat, Pol. Impve. *khij*^{e}; root *thī*, become, Pol. Impve. *thīj*^{e} or *thij*^{e}.

The root *kar*, do, is irregular in this tense. Its Pol. Impve. is *kij*^{e} or *kaj*^{e}.

The **Old Present,** as its name implies, originally had the force of a Present Indicative, and this is not seldom the case at the present day, especially in proverbs and in poetry. But now-a-days, in ordinary use, it generally, as in most Indian languages, has the force of a Present Subjunctive. It sometimes has the force of a Future Indicative, as is always the case in Kāshmīrī. Thus, *hit*^{e} *hun*^{a}*-khē kōṭhyã̃*, shall I call him here? It is thus conjugated :—

Old Present.

	a-conjugation. I go, I may go, etc.		*i*-conjugation. I strike, I may strike, etc.	
	Sing.	Plur.	Sing.	Plur.
1	*halã̃*	*halũ̃*	*māryã̃*	*māryũ̃*
2	*halẽ̃*, *halĩ̃*	*halō*	*māryẽ̃*, *mārẽ̃*, *mārĩ̃*	*māryō*
3	*halē*	*halan*^{e}	*mārē*	*mārīn*^{e}, *mārin*^{e}

In declining other verbs in this tense, the following rules must be observed :—

a-conjugation—

(1) Roots which shorten their vowels in the infinitive shorten them also in this tense. Thus, *pī*, drink, infin. *piaṇ*^{u}; *piã̃*, I may drink : *pū*, string (beads), infin. *puaṇ*^{u} ; *puã̃*, I may string : *rō*, weep, infin. *ruaṇ*^{u} ; *ruã̃*, I may weep. But in poetry, the long vowel is often retained in the third person singular ; thus, *rōē*, instead of *ruē*, he may weep.

(2) Roots in *a* or *i*, which insert a euphonic *w* (or *y*) in the infinitive, do the same in this tense. But this is only obligatory before terminations beginning with *a*, viz. the first person singular (-*ã̃*) and third person plural (-*an*^{e}). The omission is most common in the third person singular. Thus, root *pa*, fall, infin. *pawaṇ*^{u} ; *pawã̃*, I may fall ; *pawan*^{e}, they may fall ; *pawē* or *paē*, he may fall. *Chaē* or *chawē*, he may say, is often contracted to *chē*, which is then generally employed in the sense of ‘says he.’

(3) Roots of this conjugation ending in *ā* insert *y* before *ā̃*, *ū̃* and *ō*, as in *bbuḍhā-y-ā̃*, I may become old; *bbuḍhā-y-ū̃*, we may become old; *bbuḍhā-y-ō*, you may become old. The third person plural ends in *in*^{e}, not *an*^{e}. The root *khā* or *khi*, eat, infin. *khāiṇ*^{u}, has *khā̃*, I may eat, instead of *khā-y-ā̃*.

(4) If the final root-vowel is, or becomes, *u* in the infinitive, or if a root ends in *a*, and therefore takes the euphonic *w*, in the third person plural *uan*^{e} or *awan*^{e} is often contracted to *ūn*^{e}. Thus, root *rō*, weep, infin. *ruaṇ*^{u}; *ruan*^{e} or *rūn*^{e}, they may weep: *pa*, fall, infin. *pawaṇ*^{u}; *pawan*^{e} or *pūn*^{e}, they may fall.

(5) If a root ends in *i* or *ī*, a similar contraction takes place in the second person singular and in the third person plural. Thus, root *ḍḍi*, give, infin. *ḍḍiaṇ*^{u}; *ḍḍiē̃* or *ḍḍī̃*, thou mayst give; *ḍḍian*^{e} or *ḍḍīn*^{e}, they may give.

i-conjugation—

(1) The letter *i* may be substituted for *y* throughout. Thus, *māriā̃* instead of *māryā̃*, I may strike.

(2) The root *kar*, do, makes its third person plural either regularly *karīn*^{e}, or irregularly *kin*^{e} or *kan*^{e}.

The **Present Tense** is formed by suffixing or prefixing the Auxiliary Verb *thō* to the appropriate person of the Old Present. As explained on p. 58, if the verb is at the beginning of a sentence *thō* must follow, but otherwise it may either precede or follow the main verb. *Thō* agrees with the subject of the verb in gender and number, but does not change for person. Its masculine plural is *thā*; its feminine singular is *thī*, and its feminine plural *thiū̃*.

As examples, we may give :—

thō halā̃ or *halā̃ thō*, I (masc.) go.
thī halā̃ or *halā̃ thī*, I (fem.) go.
thā māryū̃ or *māryū̃ thā*, we (masc.) strike.
thiū̃ māryū̃ or *māryū̃ thiū̃*, we (fem.) strike.
thō halē or *halē thō*, he goes.
thī mārē or *mārē thī*, she strikes, and so on for other persons.

As already stated, the Old Present by itself, without *thō*, is sometimes used in the sense of the present, especially in proverbial sayings and in poetry.

Instead of *thō*, *piō*, past participle of *pawaṇ*^{u}, to fall, is sometimes used, to indicate a more enduring action. Thus (sentence 228, in the Lāṛi dialect) *hū māl*^{a}*-khē piō chārē*, he is grazing cattle. This is practically a present definite, though usually classed as a present.

Participial Tenses.—As in Hindī, the Present Participle and the Past Participle are both used, either with or without auxiliary verbs, to form participial tense. But there is this difference. In Hindī, the Present Participle is used alone to form a Past Conditional, as in *maĩ chaltā*, (if) I had gone, and the Past Participle is used alone to form a Past Indicative, as in *maĩ chalā*, I went. In Sindhī, this is not the case with the Present Participle. This Present Participle, without any auxiliary, is used to form a Future Indicative, not a Past Conditional, and in such circumstances always has the pronominal suffixes of the nominative added to it, in order to indicate the person. Sindhī indicates the Past Conditional by means of the Imperfect, Past, or Pluperfect Indicative. On the other hand, the Past Participle alone is used, as in Hindī, to form a Past tense, although it, also, generally takes pronominal suffixes when there are any. Intransitive verbs naturally take the suffixes of the nominative, and so do past participles (which are passive in meaning) of transitive verbs when used passively. Thus, *haliō*, gone, *haliu-s*^{e}, I (masc.) went; *māriō*, struck, *māriu-s*^{e}, I was struck. If we desire to use the past participle of a transitive verb actively, we must either put the subject into the agent case or use the pronominal suffixes of the agent case, as in *mū̃ māriō* or *māriu-m*^{e}, he (was) struck by me, *i.e.* I struck him. At present, we shall deal only with the pronominal suffixes of the nominative. Verbal forms with suffixes of other cases will be dealt with subsequently. The various suffixes of the nominative are described on pp. 42ff., where also will be found an account of the changes undergone by the terminations of the participles in the process of suffixing the various terminations. Attention may here be drawn to one point. There are no nominative suffixes of the third person. Hence none can be added to the participle, and the third person singular of these two tenses consists of the bare participle, in this case agreeing with Hindī.

Tenses formed from the Present Participle.

The **Future** is formed by suffixing the pronominal suffixes of the Nominative to the present participle. The latter varies according to conjugation, and also changes for number and gender.

The present participles are as follows :—

a-conjugation, Masc. Sing. *halandō*, Plur. *halandā*; Fem. Sing. *halandī*, Plur. *halandiū̃*, going: *i*-conjugation, Masc. Sing. *mārīndō*, Plur. *mārīndā*; Fem. Sing. *mārīndī*, Plur. *mārīndiū̃*, striking.

The Future is conjugated as follows :—

a-conjugation, 'I shall go,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	*halandus*^{e}	*halandias*^{e}, *halandyas*^{e}	*halandāsī̃* (*-sū̃*)	*halandiū̃sī̃*, *halandyū̃sī̃* (*-sū̃*)
2	*halandē̃*	*halandi*$^{\bar{a}}$, *halandiē̃*	*halandau*, *halandō*	*halandiū̃*, *halandyū̃*
3	*halandō*	*halandī*	*halandā*	*halandiū̃*, *halandyū̃*

In the Lāṛ^u, or Lower Sindh, the 2nd pl. masc. may be *halandā*.

i-conjugation, 'I shall strike,' etc.

1. Sing. Masc. ***mārīndus***^{e}, Fem. ***mārīndias***^{e} or ***mārīndyas***^{e}, and so on, like the *a*-conjugation.

The **Present Definite** is formed by conjugating the Verb Substantive *ā̃hiyā̃* with the present participle of the main verb. The participle, of course, changes for number and gender. Thus :—

a-Conjugation, 'I am going,' etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*halandō ā̃hiyā̃*	*halandī ā̃hiyā̃*	*halandā ā̃hiyū̃*	*halandiū̃ ā̃hiyū̃*
2	*halandō ā̃hē̃*	*halandī ā̃hē̃*	*halandā āhiyō*	*halandiū̃ āhiyō*
3	*halandō āhē*	*halandī āhē*	*halandā ā̃hin*^{e}	*halandiū̃ ā̃hin*^{e}

i-Conjugation.

Mārīndō ā̃hiyā̃, I am striking, and so on, as in the *a*-conjugation. In both conjugations any optional form of the auxiliary may be used.

The **Imperfect** is formed by conjugating *hōs*^{e}, the past tense of *huaṇ*^{u}, to be, with the present participle. Thus :—

a-Conjugation, 'I was going.'

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*halandō hōs*^{e}	*halandī huyas*^{e}	*halandā huāsī̃ (-sū̃)*	*halandiū̃ huyū̃sī̃ (-sū̃)*
2	*halandō huē̃*	*halandī hui*^{ā}	*halandā huau*	*halandiū̃ huyū̃*
3	*halandō hō*	*halandī huī*	*halandā huā*	*halandiū̃ huyū̃*

i-Conjugation.

Mārīndō hōs^{e}, I was striking, and so on, as in the *a*-conjugation. Any optional form of the auxiliary may be used in either conjugation.

The **Durative Future** is formed by conjugating *hūndus*^{e}, the future of *huaṇ*^{u}, with the present participle of the main verb. Thus, 1st person singular masculine *halandō hūndus*^{e}, fem. *halandī hūndias*^{e}, I shall be going; plural masc. *halandā hūndāsī̃*, fem. *halandiū̃ hūndiū̃sī̃*, we shall be going, and so on, *hūndus*^{e} being conjugated like *halandus*^{e} above. It is unnecessary to give the entire paradigm. Similarly for the *i*-conjugation.

A **Durative Present Subjunctive** is formed by conjugating *huā̃*, the old present of *huaṇ*^{u}, with the present participle. The paradigm of the *a*-conjugation is as follows :—

a-Conjugation, 'I may be going,' etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*halandō huā̃*	*halandī huā̃*	*halandā hū̃*	*halandiū̃ hū̃*
2	*halandō huē̃*	*halandī huē̃*	*halandā huō*	*halandiū̃ huō*
3	*halandō huē*	*halandī huē*	*halandā huan*^{e}	*halandiū̃ huan*^{e}

Similarly for the *i*-conjugation. In both conjugations any optional form of the auxiliary may be used.

Tenses formed from the Past Participle.

In the tenses formed from the Past Participle, there is no distinction made between verbs of the *a*-conjugation and those of the *i*-conjugation. On the other hand, owing to the fact that the Past Participles of transitive verbs are passive in meaning, when used in an active sense the subject of such verbs must in these tenses be put into the case of the Agent, exactly as in Hindī. Unlike Hindī, however, such Past Participles can also be used in their proper passive sense, and they are then conjugated exactly like intransitive verbs. The Past Participles are as follows :—

Intransitive Verb, masc. sing. *haliō*, gone, plur. *haliā ;* fem. sing. *halī*, plur. *haliū̃ :* Transitive Verb, masc. sing. *māriō*, struck, plur. *māriā ;* fem. sing. *mārī*, plur. *māriū̃.* As already stated, in these forms *y* may be substituted for *i* throughout. Thus, *halyō*, etc.

The **Past Tense Intransitive** is formed by suffixing the pronominal suffixes of the nominative to the Past Participle. There being no pronominal suffixes of the nominative for the third person, this person is the bare participle without any suffix. This tense is, therefore, conjugated as follows :—

'I went,' etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	*halius*^{e}	*halias*^{e}	*haliāsī̃ (-sū̃)*	*haliū̃sī̃ (-sū̃)*
2	*haliē̃*	*hali*$^{\bar{a}}$, *haliē̃*	*haliō*, *haliau*	*haliū̃*
3	*haliō*	*halī*	*haliā*	*haliū̃*

Throughout we may have ***halyus***^{e}, and so on for the other persons, substituting *y* for *i*. In the Lāṛ^{u}, or Lower Sindh, the 2nd pl. masc. may be *haliā*. In the same locality from *viō*, gone, we have ***vēs***^{e}, I went, *vē̃*, thou wentest, the rest of the tense being regular.

So also, if we have a transitive verb used passively, we have *mārius*^{e}, *mārias*^{e}, I was struck; *māriāsī̃*, *māriū̃sī̃*, we were struck, and so on. This form will be again considered when we come to the Passive Verb.

If we wish to use a **Past Transitive,** we must use the same idiom as in Hindī, putting the subject into the case of the agent, and the object in the nominative, with which the past participle agrees in gender and number, as in *mū̃ chhōkirī mārī,* by me the girl was struck, *i.e.* I struck the girl. Or, again as in Hindī, we may put the object in the dative case, the past participle being then always left in the masculine singular. Thus, *mū̃ chhōkiri*^{a}*-khē māriō,* by me with reference to the girl it was struck, *i.e.* I struck the girl. If the subject or object is a personal pronoun, it is often indicated by means of the appropriate pronominal suffix. These will be dealt with later on. At present we shall consider only the Past Tense of a Transitive verb without suffixes. This is as follows :—

'Struck by me,' etc., 'I struck,' etc.

Subject in Agent Case.	Obj. Sing.				Obj. Plur.			
	Obj. Masc.		Obj. Fem.		Obj. Masc.		Obj. Fem.	
By me.	*mū̃*	*māriō*	*mū̃*	*mārī*	*mū̃*	*māriā*	*mū̃*	*māriū̃*
By thee.	*tō*		*tō*		*tō*		*tō*	
By him, her.	*hun*^{a}		*hun*^{a}		*hun*^{a}		*hun*^{a}	
By us.	*asā̃*		*asā̃*		*asā̃*		*asā̃*	
By you.	*ahā̃*		*ahā̃*		*ahā̃*		*ahā̃*	
By them.	*hun*^{e}		*hun*^{e}		*hun*^{e}		*hun*^{e}	

If the object is put into the dative with *khē*, we have *māriō* throughout, whatever be the gender or number of the object.

The **Habitual Past** is peculiar to Sindhī, and is formed by adding *thē*, the oblique form of the Auxiliary Verb *thō* (see p. 58) to the Past. The Past is conjugated as above and the *thē* remains unchanged throughout. It is hence unnecessary to give a paradigm of this tense, all that is necessary being to take the appropriate form of the Past and to add *thē*. Thus, *halius*^{e} *thē* (masc.) or *halias*^{e} *thē* (fem.), I used to go; *haliā thē* (masc.) or *haliū̃ thē* (fem.), they used to go; *mū̃ mārī thē,* I used to strike her. This tense often has the same meaning as the Imperfect ('I was going') but generally indicates that the action was habitual. The *thē* usually follows, but like *thō* of the present, is sometimes prefixed to the main verb. As in the present, *pē* may be substituted for *thē.* In practical use this tense has much the same force as the Imperfect (*cf.* the examples on p. 72 below).

The **Perfect** is formed on the same lines as in Hindī by conjugating the Past Participle with the Auxiliary Verb *ā̃hiyā̃,* I am. The Participle changes for gender and number, and the Auxiliary is conjugated throughout. If the verb is transitive and is conjugated actively, with the subject in the case of the agent, and without pronominal suffixes, it is, of course, only in the third person. The tense is conjugated as follows :—

'I have gone,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	*haliō ā̃hiyā̃*	*halī ā̃hiyā̃*	*haliā ā̃hiyū̃*	*haliū̃ ā̃hiyū̃*
2	*haliō ā̃hē̃*	*halī ā̃hē̃*	*haliā āhiyō*	*haliū̃ āhiyō*
3	*haliō āhē*	*halī āhē*	*haliā ā̃hin*^{e}	*haliū̃ ā̃hin*^{e}

Any optional form of the Auxiliary may be used.

'Has been struck by me,' etc., 'I have struck,' etc.

Subject in Agent Case.	OBJ. SING.				OBJ. PLUR.			
	Obj. Masc.		Obj. Fem.		Obj. Masc.		Obj. Fem.	
By me.	*mū̃*	*māriō āhē*	*mū̃*	*mārī āhē*	*mū̃*	*māriā ā̃hin*^{e}	*mū̃*	*māriū̃ ā̃hin*^{e}
By thee.	*tō*		*tō*		*tō*		*tō*	
By him, her.	*hun*^{a}		*hun*^{a}		*hun*^{a}		*hun*^{a}	
By us.	*asā̃*		*asā̃*		*asā̃*		*asā̃*	
By you.	*ahā̃*		*ahā̃*		*ahā̃*		*ahā̃*	
By them.	*hun*^{e}		*hun*^{e}		*hun*^{e}		*hun*^{e}	

As before, any optional form of the Auxiliary may be used. The Perfect with pronominal suffixes will be considered later on.

The **Pluperfect** is also formed on the same lines as in Hindī, by conjugating the Past Participle of the main verb with the Past Tense of the Auxiliary verb *huaṇ*^{u}, to be. The Participle changes for gender and number, and the auxiliary for gender, number and person. If the verb is transitive, and is conjugated actively, with the subject in the case of the agent, and without pronominal suffixes, it is always in the third person This tense is conjugated as follows :—

'I had gone,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	*haliō hōs*^{e}	*halī huyas*^{e}	*haliā huāsī̃ (-sū̃)*	*haliū̃ huyū̃sī̃ (-sū̃)*
2	*haliō huē̃*	*halī hui*$^{\tilde{\bar{a}}}$	*haliā huau*	*haliū̃ huyū̃*
3	*haliō hō*	*halī huī*	*haliā huā*	*haliū̃ huyū̃*

Any optional form of the Auxiliary may be used.

'Had been struck by me,' etc., 'I had struck,' etc.

Subject in Agent Case.	Obj. Sing.				Obj. Plur.			
	Obj. Masc.		Obj. Fem.		Obj. Masc.		Obj. Fem.	
By me.	*mũ̃*	*māriō hō*	*mũ̃*	*mārī huī*	*mũ̃*	*māriā huā*	*mũ̃*	*māriũ̃ huyũ̃*
By thee.	*tō*		*tō*		*tō*		*tō*	
By him, her.	*hun*^{a}		*hun*^{a}		*hun*^{a}		*hun*^{a}	
By us.	*asã̃*		*asã̃*		*asã̃*		*asã̃*	
By you.	*ahã̃*		*ahã̃*		*ahã̃*		*ahã̃*	
By them.	*hun*^{e}		*hun*^{e}		*hun*^{e}		*hun*^{e}	

Any optional form of the Auxiliary may be used.

The **Future Perfect,** like the Hindī *chalā hōgā,* is formed by conjugating *hūndus*^{e}, the future of the Auxiliary Verb *huaṇ*^{u}, with the Past Participle of the main verb. Thus, 1 sing. masc. *haliō hūndus*^{e}, fem. *halī hūndias*^{e}, I shall have gone, or (more commonly) I may have gone. Plur. masc. *haliā hūndāsĩ̃* (or *-sũ̃*), fem. *haliũ̃ hūndiũ̃sĩ̃* (or *-sũ̃*), we shall have gone, or we may have gone. So, for transitive verbs without pronominal suffixes, sing. masc. *mũ̃ māriō hūndō*, I shall (or may) have struck him, fem. *mũ̃ mārī hūndī*, I shall (or may) have struck her; plur. masc. *mũ̃ māriā hūndā*, I shall (or may) have struck them (masc.), fem. *mũ̃ māriũ̃ hūndiũ̃*, I shall (or may) have struck them (fem.), and so on, the auxiliary being always in the third person. *Hūndus*^{e} has been conjugated in full on p. 59 above, and any optional form may be used. It is hence unnecessary to give full paradigms for this tense.

The following examples, taken from the specimens and from the list of words, will illustrate the use of most of the tenses of the active verb :—

Imperative.

A. *a*-conjugation—

ghōṛō khapēī, ta kāhē wañ^u, (if) thou needest a horse, then drive (*i.e.* mount) and go.

sō mũ̃-khē khaṇī-ḍḍē, set to and give it to me.

warandi^a*-mẽ̃ chayã̃ĩ̃ jō*, '*ḍḍis*^{u},' in answer he said, 'behold.'

uhē rupayā hun^a*-khã̃ waṭh*^{u}, take those rupees from him (235).

zīn^a *hun*^{a}*-jē puṭhi*^{a}*-tē rakh*^{u}, put the saddle upon his back (227).

B. *i*-conjugation. No examples of the simple imperative of this conjugation have been noted in the specimens.

Old Present.

Examples only of the *i*-conjugation have been noted :—

sē jēkar^a *mã̃ khāī pā̃h*$^{\bar{e}}$*-jō pēṭ*^{u} *bharyã̃*, would that, having eaten them, I may fill my belly.

inhē-lāiq^{u} *na āhiyā̃ jō warī tũh*^{ĕ}*-jō puṭ*^{u} *chawāyā̃*, I am not worthy of this that I should cause myself to be called thy son.

jō āū̃ pāh^{ĕ}*-jē dōsitan*^{e}*-sā̃ gaḍḍ*^{u} *k͟hūshī karyā̃*, that I may (*i.e.* might have made) make merry together with my friends.

pō^{e} *khāī k͟hūshī karyū̃*, afterwards let us make merry.

Present.

A. *a*-conjugation—

muh^{ĕ}*-jō pi*^{u} *hun*^{a} *nanḍhē ghar*^{a}*-mē̃ rahē-thō*, my father lives in that small house (233).

kãh^{ĕ}*-jō chhōkar*^{u} *tũh*^{ĕ}*-jē puṭhiā̃ achē-thō*, whose boy comes behind you (239).

āū̃-ī het^{e} *bukh*^{a} *piō-marā̃*, I indeed am dying here.

hi^{u} *chhā piō-thiē*, what is this (that is) happening ?

jēkē chhilū̃ suar^{a} *thā-khāin*^{e}, the husks which the swine eat.

kētiran^{e} *pōrehatan*^{e}*-khē jhajhī mānī pēī-milē*, to how many servants is abundant bread (fem.) being provided.

B. *i*-conjugation—

kētiran^{e} *warehan*^{e}*-khā̃ k͟hiz̤imat*^{a} *piō-karyā̃*, from how many years am I serving ?

hū māl^{a}*-khē ṭakiri*^{a}*-jē chōṭi*^{a}*-tē piō-chārē*, he is grazing cattle on the top of the hillock (229).

Future.

A. *a*-conjugation—

jaḍḍahī̃ thīndam^{e}, *taḍḍahī̃ ḍḍīndus*^{e}, when I shall get them, then I shall give (them) (II).

B. *i*-declension. No example of the simple future noted.

Past.

A. Intransitive verb—

ihā rāt^{e} *Mōrē ṭikius*^{e}, this night I stayed in Mōrō (II).

chōthē̃ ḍḍīh^{a} *Tanḍē-Alahyār*^{a}*-mē̃ pahutus*^{e}, on the fourth day I arrived at Ṭanḍō-Alahyār^{u} (II).

pō^{e} *ghōṛō waṭhī āyus*^{e} *Mōrē*, afterwards I took the horse and came to Mōrō (II).

kōṭār^{u} *bīṭhus*^{e}, I stood as a servant (II).

jaḍḍahī̃ ghar^{a}*-khē vējhō āyō*, when he came near to the house.

mū̃-khē ḍḍisī ghōṛē-tā̃ lathō, on seeing me he descended from on the horse (II).

Rabū viō-haliō, Rabū went away (II).

B. Transitive verb—

kāh^{ĕ} *be kī-kī-na ḍḍinō*, no one gave him anything.

jāh^{ĕ} *ḍōṛī*, *bhākur*^{u} *pāē*, *khēs*^{e} *chumiō*, who, having run, having embraced him, kissed him.

piṇas^{e} *bbānhan*^{e}*-khē chayō*, his father said to the servants.

piṇas^{e} *bbāhir*^{e} *achī khēs*^{e} *samujhāyō*, his father, having come outside, caused him to understand.

jāh^{ĕ} *tũh*^{ĕ}*-jō māl*^{u} *viñāyō*, (he) who wasted thy property.

sō mū̃ ḍḍiṭhō, I saw him (II).

pō^{e} *mū̃ suñātō*, afterwards I recognized (him) (II).

tō hū kā̃h$^{\breve{e}}$*-khā̃ ggidhō*, from whom did you buy that ? (240).

tō waḍḍī mahemānī kaī, thou madest a great feast.

Habitual Past.

Mōrē-khā̃ Ṭhārūshāh^{a} *vius*^{e}*-thē*, I was going from Mōrō to Ṭhārūshāh^{u} (II).

hek^{u} *māṇhū̃ ghōṛō kāhē pē-āyō*, a man was coming riding a horse (II).

Perfect.

A. Intransitive—

kaḍḍahī̃ tū̃h$^{\breve{e}}$*-jē ḥukim*^{a}*-jē ubatar*^{e} *na haliō-āhiyā̃*, I have never gone outside thy order.

tū̃h$^{\breve{e}}$*-jō bhā*^{u} *āyō-āhē*, thy brother has come.

B. Transitive—

mū̃ gunāh^{u} *kayō-āhē*, I have done sin.

mū̃-khē ṣūbēdār^{a} *pakiṛiō-āhē*, the Ṣūbēdār has arrested me (II).

piṇhē mahemānī kaī āhē, thy father hath made a feast.

Pluperfect.

mū̃h^{e}*-jō puṭ*^{u} *gum*^{u} *thī viō-hō*, my son had been lost.

The **CAUSAL VERB.**—In the Causal Voice, transitive verbs acquire a causal force, and intransitive verbs acquire a transitive force. Thus :—

Active.	Causal.
ḍhōiṇ^{u} (trans.), to carry.	*ḍhōāiṇ*^{u}, to cause to carry.
virchaṇ^{u} (intrans.), to be weary.	*virchāiṇ*^{u}, to weary.

Causals may also be formed from Causals, making Double Causals. Thus :—

Active.	Causal.	Double Causal.
virchaṇ^{u}, to be weary.	*virchāiṇ*^{u}, to weary.	*virchārāiṇ*^{u}, to cause to weary.

The causal root is usually formed from the active root by adding *ā*. If the root ends in short *a*, *w* is inserted to avoid a hiatus. Thus :—

Active Root.	Causal Root.
waṭh, take.	*waṭhā*, cause to take.
ḍhō, carry.	*ḍhōā*, cause to carry.
wadh, increase.	*wadhā*, cause to increase.
virch, be weary.	*virchā*, weary.
ma, measure.	*ma-w-ā*, cause to measure.
cha, speak.	*cha-w-ā*, cause to speak, be addressed as (so and so).

As all causals are transitive, and as transitive roots ending in *ā* take *iṇ*^{u}, not *aṇ*^{u}, as the suffix of the infinitive (see p. 48), the infinitives of the above causal roots are *waṭhāiṇ*^{u}, *ḍhōāiṇ*^{u}, *wadhāiṇ*^{u}, *virchāiṇ*^{u}, and *mawāiṇ*^{u}, although the infinitives of the corresponding active verbs are *waṭhaṇ*^{u}, *ḍhōiṇ*^{u} (see p. 48), *wadhaṇ*^{u}, *virchaṇ*^{u}, and *maïṇ*^{u} (see p. 48), respectively.

There are many exceptions to this rule, *viz.* :—

(1) If the active root ends in *r*, *ṛ*, *ṛh*, or *h*, preceded by short *a*, the causal root is generally formed by simply lengthening this *a* to *ā*. So also, before *r* or *ṛ*, radical *i* is lengthened to *ē* (or sometimes to *ā*), and radical *u* to *ō*. But in all these cases the regular form, made by adding *ā*, is often optionally used as well, or may be the only form. Sometimes, not only is the radical vowel lengthened, but *ā* is also added. Thus :—

Active Root.	Causal Root.
bbar, burn (intrans.).	*bbār*, set on fire.
kar, do.	*kar* or *karā*, cause to do.
tar, be saved.	*tār*, save.
but *tar*, fry.	*tarā*, cause to fry.
gaṛ, drop (intrans.).	*gāṛ*, shed.
saṛ, burn (intrans.).	*sāṛ*, burn (trans.).
but *aṛ*, be entangled.	*aṛā*, entangle.
paṛh, read.	*pāṛh* or *paṛhā*, cause to read, teach.
ggah, toil.	*ggāh* or *ggahā*, cause to toil.
lah, descend.	*lāh*, bring down.
but *lah*, find.	*lahā*, cause to find.
sambah, be ready.	*sambāh* or *sambahā*, get ready.
kir, fall.	*kēr* or *kērā*, cause to fall.
phir, turn (intrans.).	*phēr* or *phērā*, cause to turn.
chiṛ, be irritated.	*chēṛ* or *chēṛā*, irritate.
khinḍir, be spread.	*khinḍēr* or *khinḍār*, spread.
sudhir, be arranged.	*sudhār*, arrange.
visir, be forgotten.	*visār*, forget.
ujiṛ, be waste.	*ujāṛ*, lay waste.
bhur, crumble.	*bhōr*, cause to crumble.
muṛ, be bent.	*mōṛ*, bend.
vichhuṛ, be separated.	*vichhōṛ*, separate.
but *kuṛ*, be weary.	*kuṛā*, weary.

(2) If the infinitive of an active verb has *i* or *u* preceding the termination *aṇ*^{u}, the causal is formed by adding *ār* to this *i* or *u*. Thus :—

Active Root.	Active Infinitive.	Causal Root.
ḍḍi, give.	*ḍḍiaṇ*^{u}	*ḍḍiār*, cause to give.
jī, live.	*jiaṇ*^{u}	*jiār*, cause to live.
chu, leak.	*chuaṇ*^{u}	*chuār*, cause to leak.
dhō, wash.	*dhuaṇ*^{u}	*dhuār*, cause to wash.

(3) Similarly, if a root ends in *h* preceded by *e* (i.e. *i*, see p. 22), *āṛ* is added, but not if the *h* is preceded by *u*. On the other hand, if a root ends in *ā*, *rā* is added. Thus :—

Active Root.	Causal Root.
veh, sit.	*vehār*, seat.
but *kuh*, slaughter.	*kuhā*, cause to slaughter.
dhā, suck the breast.	*dhārā*, suckle.
ghā, wound.	*ghārā*, cause to wound.
khā, eat.	*khārā*, feed.

So with many double causals, as in :—

Causal.	Double Causal.
phērā, cause to turn.	*phērārā*, cause (another) to cause to turn.
ghārā, cause to wound.	*ghārārā*, cause (another) to cause to wound.

(4) The following causals do not fall under any general rule :—

Active Root.	Causal Root.
ḍrijj, be frightened.	*ḍrējjār*, frighten.
sikh, learn.	*sēkhār*, teach.
sumh, fall asleep.	*sumhār*, put to sleep.
uth,[1] rise.	*uthār*, raise.
vañ, be lost.	*viñā*, loose.
vẽhej, bathe.	*vẽhejār*, wash.
pa, fall.	*pā*, cause to fall, let fall, put (clothes) on a person ; not to be confounded with *pā*, obtain.

(5) A large number of intransitive verbs have corresponding transitives, which may be classed as irregular causals. As a rule, the past participle of the intransitive verb is the same as that of the transitive, being intransitive-active in the one case, and passive (as are the past participles of all transitive verbs) in the other case. The past participle is hence irregular for one or other of these, and will be found in the list of irregular past participles on pp. 50ff.

The following is a list of the more important of these intransitive verbs with their corresponding transitives or causals. All verbs are quoted under their root forms :—

Intransitive.	Transitive (Causal).
bbajh, be bound.	*bbandh*, bind.
bbuḍḍ, be drowned.	*bbōṛ*, drown.
bhajj, be broken.	*bhañ*, break.
bbujh, be heard.	*bbundh*, hear.
bhujj, be fried.	*bhuñ*, fry.
chhijj, be plucked.	*chhin*, pluck.
chhup, be touched.	*chhuh*, touch.
ḍḍajh, be envious.	*ḍḍah*, cause envy.
ḍḍubh, be milked.	*ḍḍuh*, milk.
dhōp, be washed.	*dhō*, wash.
ḍhrāp, be satiated.	*ḍhra* or *ḍhrā*, satiate.
gas, be abraded.	*gah*, abrade.
hapām, be lessened.	*hapā*, lessen.
jjam or *jjāp*, be born.	*jjaṇ*, bear (children).
khajj, be raised.	*khaṇ*, raise.
khājj, be eaten.	*khā*, eat.
kham, burn.	*khā̃*, burn.
kus, be slaughtered.	*kuh*, slaughter.
lab, be reaped.	*luṇ*, reap.

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[1] Note the dental *th*. So also the Kāshmīrī root *wŏth*, but Lahndā, Pañjābī, and Hindī *uṭh*.

Intransitive.	Transitive (Causal).
labh, be obtained.	*lah*, obtain.
lūs, be scorched.	*lūh*, scorch.
mam or *māp*, be contained.	*mā*, contain.
mus, be unlucky.	*muh*, cause to be unlucky.
phāṭ, be torn.	*phāṛ*, tear.
phuṭ, burst.	*phōṛ*, cause to burst.
rajh, be boiled.	*randh*, boil.
rah, remain.	*rakh*, place.
sujj, be heard.	*suṇ*, hear.
ṭruṭr, be broken.	*ṭrōṛ*, break.
uḍḍām, fly.	*uḍḍā*, cause to fly.
ujhām, be extinguished.	*ujhā*, extinguish.
vehām, be passed.	*vehā*, pass.
vik or *vikam*, be sold.	*vikiṇ*, sell.
visām, be extinguished.	*visā*, extinguish.
yabh, be copulated.	*yah*, copulate.

(6) Double Causals are formed from Causals according to the foregoing rules. Thus :—

Active Root.	Causal Root.	Double Causal Root.
phir, turn (intrans.).	*phērā*, cause to turn, turn (trans.).	*phērārā*, cause (another) to cause to turn.
ghā, wound.	*ghārā*, cause to wound.	*ghārārā*, cause (another) to cause to wound.
gaṛ, drop (intrans.).	*gāṛ*, shed.	*gāṛā*, cause to shed.
vichhuṛ, be separated.	*vichhōṛ*, separate.	*vichhōṛā*, cause to separate.

And so on.

Having obtained our Causal or Double Causal root under the foregoing rules, we conjugate it like any regular active transitive verb, as shown on pp. 62ff. It is hence unnecessary to give any example of its conjugation.

The following examples of the use of causal verbs are taken from the specimens :—

inhē lāiq^{u} *na āhiyā̃ jō warī tũh*$^{\tilde{i}}$*-jō puṭ*^{u} *chawāyā̃*, I am not worthy of this that again I should be addressed as thy son.

jãh$^{\tilde{i}}$, *ḍōṛī*, *bhākur*^{u} *pāē*, *khēs*^{e} *chumiō*, who, having run, having let fall (*i.e.* having given) an embrace, kissed him.

waggō pahirāyōs^{e}, put a garment on him.

pēran^{e}*-mē̃ jutī pāyōs*^{e}, cause a pair of shoes to fall (*i.e.* put ye) on his feet.

piṇas^{e} *bbāhir*^{e} *achī khēs*^{e} *samujhāyō*, his father, having come outside, caused him to understand (*i.e.* entreated him).

THE PASSIVE VERB.—For the Passive Voice, the root is formed by adding *ij* to the active root. If the active root ends in a consonant, the *i* of the *ij* may be dropped. Thus, Active Root, *mār*, strike; Passive Root, *mārij* or *mārj*, be struck. If the active root ends in a vowel other than *i* or *ī*, the *i* of the *ij* is not dropped. Thus, Active Root, *viñā*, lose; Passive Root, *viñāij* (not *viñāj*), be lost; Active Root, *dhō*, wash; Passive Root, *dhōij*, be washed.

Roots ending in *i* or *ī* are irregular. Thus, we have :—

Active Root.	Passive Root.
ḍḍi, give.	*ḍḍij*, be given.
ni, take.	*nij*, be taken.
pī, drink.	*pīj*, be drunk.
thī, become.	*thij*, become (see below).

Other roots in *ī* follow *pī*.

The Active Root *kar*, do, also forms its passive root irregularly, forming *kij*, be done.

Not only can transitive active verbs form a passive, but also intransitive active verbs. In the latter case, the passive voice may be used in either of two ways :—

(*a*) In one case, the meaning of the active intransitive verb is not changed by putting it into the passive voice. Thus :—

Active Root.		Passive Root.
ḍḍak	or	*ḍḍakij* or *ḍḍakj*, tremble.
phar	or	*pharij* or *pharj*, be fruitful.
luṛh	or	*luṛhij* or *luṛhj*, float.
pa	or	*païj*, fall.

Thus, *ā̃ ḍḍakā̃ thō* or *ā̃ ḍḍakijā̃ thō*, I tremble.

(*b*) Very frequently the passive of an intransitive verb is used impersonally in the third person singular, just as in Latin we may say either *ludo*, I play, or *luditur a me*, it is played by me, *i.e.* I play. Similarly, in Sindhī, instead of *ā̃ ḍḍakā̃ thō* or *ā̃ ḍḍakijā̃ thō*, I tremble, we may say *ḍḍakijē thō*, it is being trembled, *i.e.* (I) tremble. So, from the active intransitive root *hal*, go, we have the passive root *halij*, be gone, or go, from which, used impersonally, we have *halijē*, it may be gone (by me, thee, him, her, us, you, or them); *halijē thō*, it is being gone; *halibō*, it will be gone; *halibō hō*, it was being gone; *haliusᵉ*, I went, or *mū̃ haliō*, it was gone by me; and so on.

The conjugation of the passive voice mainly follows that of the *a*-conjugation of intransitive active verbs like *halaṇᵘ*, to go, but there are some points of difference :—

(*a*) The present participle is not formed by adding *andō* to the root, but by changing the termination *ij* or *j* of the passive root to *ibō*. Thus, while the active *hal*, go, has its present participle *hal-andō*, going, the passive *hal-ij* or *halj*, be gone, has its present participle *hal-ibō*, being gone, going. So, the active transitive root *mār*, strike; passive root, *mār-ij* or *mār-j*, be struck; present participle active, *mārīndō*, striking, but present participle passive, *mār-ibō*, being struck.

(*b*) The past participle passive is not formed from the passive root at all. As the past participle of the active verb is passive in meaning, there is no need for a special past participle made from the passive root. Hence the past participle used with the active verb is also used with the passive verb, and here with its proper force. Thus, the past participle passive of *mār*, strike, passive root *mārij* or *mārj*, is *māriō*, not *mărijiō* or *mārjiō*, and of *hal*, go, is *haliō*, not *halijiō* or *haljiō*.

(*c*) The future passive participle in *iṇō* occurs, as has been stated, only in the case of transitive verbs (see p. 55). Being passive in meaning, it is used unchanged in the passive voice, as in ***mārinō***, about to be struck.

The following is the conjugation of the passive verb *mārijaṇ*^{u}, to be struck. Where tenses are not conjugated in full, the analogy of the conjugation of the active intransitive verb *halaṇ*^{u} should be followed.

Conjugation of the Passive Verb mārijaṇ^{u} or mārjaṇ^{u}.

Passive Root.	*mārij* or *mārj*, be struck.
Infinitive.	*mārijaṇ*^{u} or *mārjaṇ*^{u}, to be struck.
Present Participle.	*māribō*, being struck.
Past Participles.	*māriō* or *māryō*, struck. *māryal*^{u}, struck.
Future Passive Participle.	*māriṇō*, about (or meet) to be struck.
Conjunctive Participles.	*māriji* (*karē*) or *mārji* (*karē*), having been struck.
Noun of Agency.	*mārijaṇawārō*, one who is being struck. *mārijaṇahār*^{u}, one who is being struck, or one who is about to be struck.

Radical Tenses.—Imperative.

Sing. 2. *mārij*^{u} or *mārj*^{u}, be thou struck.
Plur. 2. *mārijō* or *mārjō*, be ye struck.

Old Present.—Sing. 1, *mārijā̃* or *mārjā̃*, I may be struck, etc., and so on like *halā̃*.

Present.—Masc. Sing. 1, *mārijā̃ thō* or *mārjā̃ thō*, I am being struck, and so on like *halā̃ thō*. As in the active the *thō* may precede the main verb, except at the beginning of a sentence.

Participial Tenses.—*Tenses formed from the Present Participle.*—These tenses are formed as in the Active Verb, substituting the Present Participle Passive, *māribō*, for the Present Participle Active, *mārīndō*. The Future will be conjugated in full.

Future, 'I shall be struck,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	*māribus*^{e}	*māribias*^{e}, *māribyas*^{e}	*māribāsī̃*	*māribiū̃sī̃*, *māribyū̃sī̃*
2	*māribē̃*	*māribi*$^{\tilde{e}}$, *māribiē̃*	*māribau*	*māribiū̃*, *māribyū̃*
3	*māribō*	*māribī*	*māribā*	*māribiū̃*, *māribyū̃*

Present Definite.—Masc. Sing. 1, *māribō ā̃hiyā̃*, etc., 'I am being (habitually) struck,' and so on, on the analogy of *halandō ā̃hiyā̃*.

Imperfect.—Masc. Sing. 1, *māribō hōs*^{e}, I was being struck, and so on, on the analogy of *halandō hōs*^{e}.

Durative Future.—Masc. Sing. 1, *māribō hūndus*^{e}, I was being struck, and so on, on the analogy of *halandō hūndus*^{e}.

Durative Present Subjunctive.—Masc. Sing. 1, *māribō huā̃*, I may be being struck, etc., and so on, on the analogy of *halandō huā̃*.

Tenses formed from the Past Participle.

Past.—This is formed on the analogy of the Past tense of an intransitive verb, the pronominal suffixes of the nominative being added to the Past Participle, as in *halius*^{e}, I went. It will be remembered that there are no pronominal suffixes of the nominative for the third person, and hence the bare participle is used for the third person of this tense. In a Passive Verb, the tense is conjugated as follows. It will be remembered that the Past Participle may be spelt either *māriō* or *māryō*, and both spellings may be used throughout the tense, although, to save space, only one will be shown.

Past, 'I was struck,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	*mārius*^{e}	*mārias*^{e}	*māriāsī̃*	*māriū̃sī̃*
2	*māriē̃*	*mār*$^{ā̃}$, *māriē̃*	*mārian*	*māriū̃*
3	*māriō*	*mārī*	*māriā*	*māriū̃*

In the Lāṛ^{u}, or Lower Sindh, the 2nd pl. masc. may be *māriā*.

Habitual Past.—Masc. Sing. 1, *mārius*^{e} *thē*, I used to be struck, and so on, like *halius*^{e} *thē*.

Perfect.—Masc. Sing. 1, *māriō ā̃hiyā̃*, I have been struck, and so on, like *haliō ā̃hiyā̃*.

Pluperfect.—Masc. Sing. 1, *māriō hōs*^{e}, I had been struck, and so on, like *haliō hōs*^{e}.

Future Perfect.—Masc. Sing. 1, *māriō hūndus*^{e}, I shall, or may, have been struck, and so on, like *haliō hūndus*^{e}.

The only instance of a passive noted in the specimens is the perfect *ladhō-āhē*, (my son who had been lost) has been found.

THE VERB WITH PRONOMINAL SUFFIXES.—A list of pronominal suffixes has been given on pp. 42ff., where also the manner of their application to nouns has been discussed. They fall into three groups :—

A.—Those representing personal pronouns in the nominative case.

B.—Those representing personal pronouns in any other case, except the case of the agent.

C.—Those representing personal pronouns in the case of the agent.

All these suffixes can be employed with verbs.

A. **Those representing pronouns in the nominative case** have been already dealt with in the verbal paradigms. There we have seen that they are added to the present and to the past participle, to form the future and the past tense respectively. In the latter case, they are used only with intransitive (including passive) verbs. Further account of these is therefore unnecessary.

B. It will be convenient to repeat here the **pronominal suffixes representing any oblique case except that of the agent**:—

	Sing.	Plur.
1st person.	*m*^{e}	*ū̃, sī̃, sū̃.*
2nd person.	^{e}	*w*^{a}.
3rd person.	*s*^{e}	*n*^{e}, *n*^{a}.

Regarding the suffixes of the first person plural, as a rule (but not invariably) *ū̃* is used after consonants, and *sī̃* or *sū̃* after vowels. *Sī̃* and *sū̃* are interchangeable, and wherever one is given in the following paradigms, the other may be employed at option. In the Sirō, or Upper Sindh, *sē̃* is often used instead of *sī̃* :—

With verbs, these suffixes can be used for any oblique case except the case of the agent. The following examples are taken from Stack's grammar:—

Accusative.—*jhalī̃-s*^{e}, *hē mārē-m*^{e} *thō*, for *hun*^{a}*-khē jhal*^{e}, *hē mū̃-khē mārē thō*, seize him, he beats me.

Dative.—*kālh*^{a} *mū̃ ḍḍah*^{a} *rupayā ḍḍina-s*^{e}, for *hun*^{a}*-khē ḍḍinā*, I yesterday gave ten rupees to him.

Ablative.—*subhāṇē wañij*^{e} *tū̃ sarāph*^{a}*-waṭ*^{e}, *ā̃*^{u} *rupayā waṭhī achijā̃-s*^{e}, for *hun*^{a}*-khā̃ waṭhī achij*^{e}, go to-morrow to the banker, and bring the money from him.

ḍrukō, chōr^{u} *wañē-w*^{a} *thō*, for *tavhā̃-khā̃ wañē thō*, run, the thief is getting away from you.

chōr^{u} *tavhā̃-khē ḍḍisī, thō ḍḍakē-w*^{a}, for *tavhā̃-khā̃ thō ḍḍakē*, the thief seeing you, trembles at you.

Genitive.—*miṭ*^{u} *ā̃hiyā̃-*^{e}, for *tūh*^{a}*-jō miṭ*^{u} *ā̃hiyā̃*, I am your relative.

The oblique case, with various postpositions—

ghi^{u} *atha-s*^{e}, for *hun*^{a}*-waṭ*^{e} *āhē*, has he any ghee?

ḍḍiō thō visāmē, tēl^{u} *vijhī̃-s*^{e}, for *hun*^{a}*-mē̃ vijh*^{u}, the lamp is going out, put oil in it.

ajjōkī rāt^{e} *gaḍḍijī sumhī̃-s*^{e}, for *hun*^{a}*-sā̃ gaḍḍijī sumh*^{u}, sleep with him to-night.

chhō thō pāṇī vijhī̃-m^{e}, for *mū̃-tē vijhī̃*, why do you throw water on me?

hun^{a} *ghaṇī dēr*^{e} *lātī āhē ; tū̃ wañī̃-s*^{e}, *kōṭhē achī̃-s*^{e}, for *hun*^{a}*-ḍḍē wañ*^{u}, he has made great delay; go thou to him, and call him.

ā̃ vēṭhō hūndōsā̃^{e}, *tū̃ achij*^{e}, for *tūh*^{a}*-jē wāstē vēṭhō hūndus*^{e}, I shall remain waiting for you, so come.

Occasionally these suffixes are added with a power something like that of the Latin *Dativus commodi.* In such cases they are hardly translatable, although they affect the general meaning of the sentence. Thus:—

ā̃ mārjā̃-n^{e} *thō. Hō ki māṭh*^{e}*-karē vehandā ? jarūr*^{u} *īndā*, I am being beaten. Do you think that they will sit in silence? They will certainly come.

Here the *n*^{e} attached to *mārjā̃* may mean 'their servant' or 'their companion,' showing some connexion with the persons spoken of.

ā̃ mārjā̃-w^a *thō, tahī̃ achē chhaṛāyō-m*^{e}, I am being beaten, come ye and release me. Here the *w*^{a} attached to *mārjā̃* may refer to the person appealed to as 'your friend,' 'servant,' etc., or it might mean 'before you,' 'in your presence.' An Irish peasant would say 'I'm beaten on you' with much the same forces.

hē uhōī māṛhū̃ ath-ēī, this is that very man for thee.

hō utē atha-w^a, he is there before you, or he is near you.

These suffixes can be added to any person of a verb, or to a participle, but they cannot be added when they represent the same person, either in the singular or in the plural, as the subject of the verb, or, in other words, when the reflexive pronoun would be used in their place if the sentence were expressed with the full pronouns. Thus, *māryā̃* means 'I may strike,' and we can add to it, e.g., *s*^{e}, the suffix of the third person singular, getting *māryā̃-s*^{e} (equivalent to *hun*^{a}*-khē māryā̃*), I may strike him, but we cannot say '*māryā̃-m*^{e},' 'I may strike me,' or '*māryā̃-sū̃*,' 'I may strike us,' because, if fully expressed we should have to represent *m*^{e} not by *mū̃-khē*, or *sū̃* by *asā̃-khē*, but both by the reflexive pronoun *pāṇ*^{a}*-khē* (*pāṇ*^{a}*-khē māryā̃*).

Note that before these suffixes the termination *s*^{e} of the first person singular future and past becomes *sā̃*. Thus, *hōs*^{e}, I was, but *hōsā̃-*^{e}, I was for thee. Nasals are dropped before the suffix *n*^{e}. Thus, *hōsā-n*^{e}, I was for them. Before these suffixes a long vowel is generally shortened. Thus, *huā*, they were, but *hua-m*^{e}, they were for me. But this shortening does not always take place. Thus, we have *huā-sū̃*, they were for us.

I commence by giving the forms that the verb substantive *ā̃hiyā̃*, I am, takes with these suffixes. It will be seen that there are several further irregularities in this case. These compounds are very common, as they supply the place of the English verb 'to have.' Thus, *atha-m*^{e}, there is of me, is often employed to mean 'I have.' Note the special forms of the third person singular and plural from the base *ath*. This base is used only with pronominal suffixes. It is not used alone like *āhē*. *Atha* means both 'he' or 'she is' and 'they are.'

'I am,' etc.

	I am.	Thou art.	He is.	We are.	You are.	They are.
	ā̃hiyā̃	*ā̃hī̃*	*āhē*	*ā̃hiyū̃*	*āhiyō*	*ā̃hin*^{e}
With *m*^{e}	……	*ā̃hī̃m*^{e}	*āhēm*^{e}, *atham*^{e}	……	*āhiyōm*^{e}	*ā̃hinim*^{e}, *atham*^{e}
With ^{e}	*ā̃hiyā̃*^{e}	……	*āhēī, athī, athēī*	*ā̃hiyū̃*^{e}	……	*ā̃hineī, ā̃hinī, athī, athēī*
With *s*^{e}	*ā̃hiyā̃s*^{e}	*ā̃hī̃s*^{e}	*āhēs*^{e}, *athas*^{e}	*ā̃hiyū̃s*^{e}	*āhiyōs*^{e}	*ā̃hinis*^{e}, *athas*^{e}
With *ū̃*	……	*ā̃hē̃ū̃*	*āhēū̃, athū̃*	……	*āhiyōū̃*	*ā̃hineū̃, athū̃*
With *w*^{a}	*ā̃hiyā̃w*^{a}	……	*āhēw*^{a}, *athaw*^{a}	*ā̃hiyū̃w*^{a}	……	*ā̃hiniw*^{a}, *athaw*^{a}
With *n*^{e}	*ā̃hiyā̃n*^{e}	*ā̃hī̃n*^{e}	*āhēn*^{e}; *athan*^{e}	*ā̃hiyū̃n*^{e}	*āhiyōn*^{e}	*ā̃hinin*^{e}, *athan*^{e}

In the above *ā̃hy-* may be substituted for *ā̃hiy-* throughout. Thus, *ā̃hyā̃*^{e}, and so on.

Similarly, for the verb *huaṇᵘ*, to be, we have the following forms :—

Old Present, with suffixes.

	I may be.	Thou mayst be.	He may be.	We may be.	You may be.	They may be.
	huā̃	*huē̃*	*huē*	*hū̃*	*huō, hō*	*huanᵉ*
With *mᵉ*	...	*huē̃mᵉ*	*huēmᵉ*	...	*huōmᵉ, hōmᵉ*	*huanimᵉ*
With *ᵉ*	*huā̃ᵉ*	...	*huēī*	*hū̃ᵉ*	......	*huanī, huaneī*
With *sᵉ*	*huā̃sᵉ*	*huē̃sᵉ*	*huēsᵉ*	*hū̃sᵉ*	*huōsᵉ, hōsᵉ*	*huanisᵉ*
With *ū̃*	...	*huēū̃*	*huēū̃*	...	*huōū̃, hōū̃*	*huaneū̃*
With *wᵃ*	*huā̃wᵃ*	...	*huēwᵃ*	*hū̃wᵃ*	......	*huaniwᵃ*
With *nᵉ*	*huā̃nᵉ*	*huēnᵉ*	*huēnᵉ*	*hū̃nᵉ*	*huōnᵉ, hōnᵉ*	*huaninᵉ*

Future, with suffixes.

	I shall be.	Thou wilt be.	He will be.	We shall be.	You will be.	They will be.
			Masculine.			
	hūndusᵉ	*hūndē̃*	*hūndō*	*hūndāsū̃*	*hūndō, hūndau*	*hūndā*
With *mᵉ*	...	*hūndē̃mᵉ*	*hūndumᵉ*	...	*hūndōmᵉ, hūndaumᵉ*	*hūndamᵉ*
With *ᵉ*	*hūndōsā̃ᵉ*	......	*hūnduᵉ, hūndē̃*	*hūndāsū̃ᵉ*	......	*hūndaᵉ*
With *sᵉ*	*hūndōsā̃sᵉ*	*hūndē̃sᵉ*	*hūndusᵉ*	*hūndāsū̃sᵉ*	*hūndōsᵉ, hūndausᵉ*	*hūndasᵉ*
With *ū̃, sū̃*	...	*hūndē̃ū̃*	*hūndōsū̃*	...	*hūndōsū̃, hūndausū̃*	*hūndāsū̃*
With *wᵃ*	*hūndōsā̃wᵃ*	......	*hūnduwᵃ*	*hūndāsū̃wᵉ*	......	*hūndawᵉ*
With *nᵉ*	*hūndōsānᵉ*	*hūndēnᵉ*	*hūndunᵉ*	*hūndāsūnᵉ*	*hūndōnᵉ, hūndaunᵉ*	*hūndanᵉ*
			Feminine.			
	hūndiasᵉ	*hūndiᵉ̃, hūndiē̃*	*hūndī*	*hūndiū̃sū̃*	*hūndiū̃*	*hūndiū̃*
With *mᵉ*	...	*hūndiãmᵉ, hūndiẽmᵉ*	*hūndiamᵉ*	...	*hūndiũmᵉ*	*hūndiũmᵉ*
With *ᵉ*	*hūndīsā̃ᵉ*	......	*hūndiaᵉ*	*hūndiū̃sū̃ᵉ*	......	*hūndiũᵉ*
With *sᵉ*	*hūndīsā̃sᵉ*	*hūndiãsᵉ, hūndiẽsᵉ*	*hūndiasᵉ*	*hūndiū̃sū̃sᵉ*	*hūndiũsᵉ*	*hūndiũsᵉ*
With *ū̃, sū̃*	...	*hūndiē̃ū̃*	*hūndīsū̃*	...	*hūndiū̃sū̃*	*hūndiū̃sū̃*
With *wᵃ*	*hūndīsā̃wᵃ*	......	*hūndiawᵃ*	*hūndiū̃sū̃wᵉ*	......	*hūndiũwᵉ*
With *nᵉ*	*hūndīsānᵉ*	*hūndianᵉ*	*hūndianᵉ*	*hūndiū̃sūnᵉ*	*hūndiunᵉ*	*hūndiunᵉ*

In the Feminine *hūndy-* may be substituted for *hūndi-* throughout.

Past, with suffixes.

	I was.	Thou wast.	He was.	We were.	You were.	They were.
			Masculine.			
	hōs^{e}	*huē̃*	*huō, hō*	*huāsū̃, hāsū̃*	*huō, hō*	*huā, hā*
With *m^{e}*	...	*huē̃m^{e}*	*hōm^{e}*	......	*huōm^{e}*	*huam^{e}*
With ^{e}	*hōsā̃^{e}*	......	*hō^{e}*	*huāsū̃^{e}*	...	*hua^{e}*
With *s^{e}*	*hōsā̃s^{e}*	*huē̃s^{e}*	*hōs^{e}*	*huā̃sū̃s^{e}*	*huōs^{e}*	*huas^{e}*
With *ū̃, sū̃*	...	*huē̃ū̃*	*hōsū̃*	......	*huōsū̃*	*huāsū̃*
With *w^{a}*	*hōsā̃w^{a}*	......	*hōw^{a}*	*huāsū̃w^{a}*	...	*huaw^{a}*
With *n^{e}*	*hōsān^{e}*	*huēn^{e}*	*hōn^{e}*	*huāsūn^{e}*	*huōn^{e}*	*huan^{e}*
			Feminine.			
	huyas^{e}	*huy$_{ā̃}$, huyē̃*	*huī, hī*	*huyū̃sū̃*	*huyū̃*	*huyū̃*
With *m^{e}*	...	*huyā̃m^{e}, huyē̃m^{e}*	*huyam^{e}*	......	*huyū̃m^{e}*	*huyū̃m^{e}*
With ^{e}	*huīsā̃^{e}*	......	*huya^{e}*	*huyū̃sū̃^{e}*	...	*huyū̃^{e}*
With *s^{e}*	*huīsā̃s^{e}*	*huyā̃s^{e}*	*huyas^{e}*	*huyū̃sū̃s^{e}*	*huyū̃s^{e}*	*huyū̃s^{e}*
With *ū̃, sū̃*	...	*huyē̃sū̃*	*huīsū̃*	......	*huyū̃sū̃*	*huyū̃sū̃*
With *w^{a}*	*huīsā̃w^{a}*	......	*huyaw^{a}*	*huyū̃sū̃w^{a}*	...	*huyū̃w^{a}*
With *n^{e}*	*huīsān^{e}*	*huyan^{e}*	*huyan^{e}*	*huyū̃sūn^{e}*	*huyun^{e}*	*huyun^{e}*

In the feminine *hui-* may be substituted for *huy-* throughout.

We shall now conjugate the transitive verb *māraṇ^{u}*, to strike, with these suffixes.

The **Imperative,** when conjugated with suffixes, takes the forms of the second person, singular and plural, of the Old Present.

For the Respectful Imperative we have *mārijā̃-m^{e}*, please strike thou me, and *mārijō-m^{e}*, please strike ye me, and so on, simply changing the suffixes, and leaving the verb unchanged. The *i* of the base is often omitted, so that we have *mārjā̃-m^{e}*, *mārjō-m^{e}*, and so on.

For the **Old Present,** we have the following forms :—

māryā̃, I may strike.	*māryā̃-^{e}*, I may strike thee.
māryē̃, mārē̃, mārī̃, thou mayst strike.	*māryē̃-m^{e}*, *mārē̃-m^{e}*, *mārī̃-m^{e}*, thou mayst strike me.
mārē, he may strike.	*mārē-m^{e}*, he may strike me.
māryū̃, we may strike.	*māryū̃-^{e}*, we may strike thee.
māryō, you may strike.	*māryō-m^{e}*, you may strike me.
mārin^{e}, they may strike.	*mārini-m^{e}*, they may strike me.

Similarly for the other suffixes. The only irregularity is that when ^{e}, the suffix of the second person singular, follows *ē*, it becomes *ī*, and when it follows ^{e} the two together coalesce into *ī*. Thus, *mārē* + ^{e} becomes *mārēī*, he may strike thee; and *mārin^{e}* + ^{e} becomes *mārinī*, they may strike thee.

The **Present** offers no difficulty. Thus, *māryā̃^{e} thō*, I (masc.) strike thee, and so on.

In the **Future** the suffixes are added as follows :—

Future, with suffixes.

	I shall strike.	Thou wilt strike.	He will strike.	We shall strike.	You will strike.	They will strike.
			Masculine.			
	mārīndus^{e}	*mārīndē̃*	*mārīndō*	*mārīndāsũ̃*	*mārīndō*	*mārīndā*
With *m*^{e}	...	*mārīndē̃m*^{e}	*mārīndum*^{e}	...	*mārīndōm*^{e}	*mārīndam*^{e}
With ^{e}	*mārīndōsã̃*^{e}	......	*mārīndu*^{e}, *mārīndē*	*mārīndāsũ̃*^{e}	...	*mārīnda*^{e}
With *s*^{e}	*mārīndōsã̃s*^{e}	*mārīndē̃s*^{e}	*mārīndus*^{e}	*mārīndāsũ̃s*^{e}	*mārīndōs*^{e}	*mārīndas*^{e}
With *ũ̃*, *sũ̃*	...	*mārīndē̃ũ̃*	*mārīndōsũ̃*	...	*mārīndōsũ̃*	*mārīndāsũ̃*
With *w*^{a}	*mārīndōsã̃w*^{a}	......	*mārīnduw*^{a}	*mārīndāsũ̃w*^{a}	...	*mārīndaw*^{a}
With *n*^{e}	*mārīndōsān*^{e}	*mārīndēn*^{e}	*mārīndun*^{e}	*mārīndāsūn*^{e}	*mārīndōn*^{e}	*mārīndan*^{e}
			Feminine.			
	mārīndyas^{e}	*mārīndiã̃*	*mārīndī*	*mārīndyũ̃sũ̃*	*mārīndyũ̃*	*mārīndyũ̃*
With *m*^{e}	...	*mārīndyã̃m*^{e}, *mārīndiẽ̃m*^{e}	*mārīndyam*^{e}	...	*mārīndyũ̃m*^{e}	*mārīndyũ̃m*^{e}
With ^{e}	*mārīndīsã̃*^{e}	......	*mārīndya*^{e}	*mārīndyũ̃sũ̃*^{e}	...	*mārīndyũ̃*^{e}
With *s*^{e}	*mārīndīsã̃s*^{e}	*mārīndyã̃s*^{e}	*mārīndyas*^{e}	*mārīndyũ̃sũ̃s*^{e}	*mārīndyũ̃s*^{e}	*mārīndyũ̃s*^{e}
With *ũ̃*, *sũ̃*	...	*mārīndyaũ̃*, *mārīndiẽ̃ũ̃*	*mārīndīsũ̃*	...	*mārīndiũ̃sũ̃*	*mārīndyũ̃sũ̃*
With *w*^{a}	*mārīndīsã̃w*^{a}	......	*mārīndyaw*^{a}	*mārīndyũ̃sũ̃w*^{a}	...	*mārīndyũ̃w*^{a}
With *n*^{e}	*mārīndīsān*^{e}	*mārīndyan*^{e}	*mārīndyan*^{e}	*mārīndyũ̃sūn*^{e}	*mārīndyun*^{e}	*mārīndyun*^{e}

In the feminine *mārīndi-* can be substituted for *mārīndy-* throughout.

The **Present Definite** offers no difficulty, *ã̃hiyã̃*, with the appropriate suffixes, being added to the present participle. Thus, *mārīndō ã̃hiyã̃*, I am striking; *mārīndō ã̃hiyã̃*^{e}, I am striking thee, and so on. *Ã̃hiyã̃* is conjugated with these suffixes on p. 80 above.

Similarly, for the **Imperfect,** we have *mārīndō hōs*^{e}, I was striking; *mārīndō hōsã̃*^{e}, I was striking thee, and so on. *Hōs*^{e} is conjugated with these suffixes on p. 82 above.

Again, for the **Durative Future,** we have *mārīndō hūndus*^{e}, I shall be striking, and *mārīndō hūndōsã̃*^{e}, I shall be striking thee, and so on. *Hūndus*^{e} is conjugated with these suffixes on p. 81 above.

Finally, for the **Durative Present Subjunctive,** we have *mārīndō huã̃*, I may be striking, and *mārīndō huã̃*^{e}, I may be striking thee, and so on. *Huã̃* is conjugated with these suffixes on p. 81 above.

With regard to tenses formed from the Past Participle, it will be remembered that the past participles of transitive verbs are transitive in signification, and that when such a verb in these tenses is construed actively, the subject is put into the agent case, and the object is either in the nominative or in the dative form of the accusative. When the suffixes of the nominative are used alone with such past participles, we get the passive past, as in *mārius*^{e}, I was struck, conjugated on p. 78. The accusative-dative can be represented by the suffixes with which we are now dealing, but the subject must either be represented by a suffix in the agent case (with which we shall deal presently) or must be omitted altogether, leaving the bare participle. Thus, *māriō*, struck, *māriu*^{e}, been struck with reference to thee, *i.e.* (so and so, masc.) struck thee; *gaḍḍiō*, met, *gaḍḍiōsū̃*, met with us; *'aql phiriō*, (so and so's) mind has turned round, *i.e.* (so and so) has gone mad, but *'aql phirius*^{e}, the mind has been turned round of him, *i.e.* ***his*** mind has turned round, ***he*** has gone mad. The last two examples deal with intransitive verbs and have been chosen because they illustrate the use of these suffixes better than can be done with transitive verbs.

As therefore only the bare participle of a transitive verb takes these suffixes by themselves, it will be more convenient to give the past tense of the intransitive verb *halaṇ*^{u}, to go. This, we have already seen, is conjugated fully for all persons, and to each of these persons these suffixes can be added as shown in the following paradigm. To get the forms required for transitive verbs, all that is required is to take those for the third persons singular and plural, which, of course, even in intransitive verbs are merely the bare participles. Thus :—

Sing. masc.	*māryum*^{e}, *māryu*^{e}, etc.
Sing. fem.	*māryam*^{e}, *mārya*^{e}, etc.
Plur. masc.	*māryam*^{e}, *mārya*^{e}, etc.
Plur. fem.	*māryū̃m*^{e}, *māryū̃*^{e}, etc.

As another example, we may take *karaṇ*^{u}, to do, past participle *kiō ; kī na kiun*^{e}, nothing was done to them; *kā̃h*$^{\tilde{e}}$ *kāmiṇ*^{e} *kia*^{e}, by whom were enchantments done to thee? *i.e.* who enchanted thee?

Past, with suffixes.

	I went.	Thou wentest.	He went.	We went.	You went.	They went.
	Masculine.					
	halius^{e}[1]	*haliē̃*	*haliō*	*haliāsū̃*	*haliō, haliau*	*haliā̃*
With *m*^{e}	...	*haliē̃m*^{e}	*halium*^{e}	...	*haliōm*^{e}	*haliam*^{e}
With ^{e}	*haliōsā̃*^{e}	......	*haliu*^{e}	*haliāsū̃*^{e}	...	*halia*^{e}
With *s*^{e}	*haliōsā̃s*^{e}	*haliē̃s*^{e}	*halius*^{e}	*haliāsū̃s*^{e}	*haliōs*^{e}	*halias*^{e}
With *ū̃*, *sū̃*	...	*haliē̃ū̃*	*haliōsū̃*	...	*haliōsū̃*	*haliāsū̃*
With *w*^{a}	*haliōsā̃w*^{a}	......	*haliuw*^{a}	*haliāsū̃w*^{a}	...	*haliaw*^{a}
With *n*^{e}	*haliōsān*^{e}	*haliēn*^{e}	*haliun*^{e}	*haliāsūn*^{e}	*haliōn*^{e}	*halian*^{e}
	Feminine.					
	halias^{e}	*hali*$^{\tilde{\bar{a}}}$, *haliē̃*	*halī*	*haliūsū̃, (-sī̃)*	*haliū̃*	*haliū̃*
With *m*^{e}	...	*haliā̃m*^{e}, *haliē̃m*^{e}	*haliam*^{e}	...	*haliũm*^{e}	*haliũm*^{e}
With ^{e}	*halīsā̃*^{e}	......	*halia*^{e}	*haliū̃sū̃*^{e}	...	*haliū̃*^{e}
With *s*^{e}	*halīsā̃s*^{e}	*haliā̃s*^{e}	*halias*^{e}	*haliū̃sū̃s*^{e}	*haliũs*^{e}	*haliũs*^{e}
With *ū̃*, *sū̃*	...	*haliē̃sū̃, halī̃sū̃*	*halīsū̃*	...	*haliū̃sū̃*	*haliū̃sū̃*
With *w*^{a}	*halīsā̃w*^{a}	......	*haliaw*^{a}, *haliā̃*	*haliū̃sū̃w*^{a}	...	*haliũw*^{a}
With *n*^{e}	*halīsān*^{e}	*halian*^{e}	*halian*^{e}	*haliū̃sūn*^{e}	*haliun*^{e}	*haliun*^{e}

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[1] Or *halyus*^{e}, and so *ly* may be substituted for *li* throughout.

The **Habitual Past** requires no comment. *Thē* is added to the Past, which is conjugated with suffixes as above. Thus, *haliōsā̃*^{e} *thē*, I used to go for thee.

For the **Perfect,** the suffixes are added to *ā̃hiyā̃*, conjugated with the past participle. Thus, *haliō ā̃hiyā̃*^{e}, I have gone for thee. In the transitive verb, only the third person is used, as in *māriō atham*^{e}, has been struck for me, and so on.

For the **Pluperfect,** the suffixes are also added to the auxiliary. Thus, *haliō hōs*^{e}, I had gone; *haliō hōsā̃*^{e}, I had gone for thee. For a transitive verb, using only the third person, we have *māriō hōm*^{e}, had been struck for me, and so on.

So, for the **Future Perfect,** we have *haliō hūndus*^{e}, I may have gone; *haliō hūndōsā̃*^{e}, I may have gone for thee; *māriō hūndum*^{e}, may have struck for me.

C.—Suffixes of the case of the agent.—These are:—

	Sing.	Plur.
1st person	*m*^{e}	*ū̃*, *sī̃*, *sū̃*
2nd person	^{e}	*w*^{a}
3rd person	*ī̃*	*ū̃*

It will be observed that in the first and second persons the suffixes are the same as those of the other oblique cases given under head B. Those given above for the third person are added only to participles. If it is necessary to add a suffix of the agent to a finite form of a verb, *s*^{e} and *n*^{e}, also forms belonging to group B, are added instead. Thus, if we wish to add them to *atha*, he is or they are, we have *atha-s*^{e} and *atha-n*^{e}, not *atha-ī̃* and *atha-ū̃*, for 'he is by him' and 'he is by them,' respectively.

When *ī̃* or *ū̃* is suffixed to a participle, the final *ō* of the latter is changed to *ā̃*. Thus, *māriō*, struck; *māriā̃-ī̃*, for *hun*^{a} *māriō*, struck by him or her, *i.e.* he or she struck: *māriā̃-ū̃*, for *hun*^{e} *māriō*, struck by them, *i.e.* they struck. Moreover, when either of these two suffixes is added, the participle does not change for gender or number. *Māriā̃-ī̃* means not only 'he was struck by him or her' (*hun*^{a} *māriō*), but also 'she was struck by him or her' (*hun*^{a} *mārī*), and 'they (masc. or fem.) were struck by him or her' (*hun*^{a} *māriā* or *māriū̃*). So *māriā̃-ū̃* means 'he, she or they (masc. or fem.) was or were struck by them (masc. or fem.) (*hun*^{e} *māriō*, *mārī*, *māriā*, or *māriū̃*). The terminations *ā̃ī̃* and *ā̃ū̃* are often written *āī̃* and *āū̃*, but this does not affect the pronunciation.

These suffixes are, of course, used only with those tenses of transitive verbs that are formed from the past participle. Intransitive verbs do not require them. They practically supply an active conjugation of the past tenses of a transitive verb. Thus, *māriu-m*^{e}, he was struck by me, means 'I struck him'; *māria-m*^{e} means 'I struck her'; *māriu-*^{e} means 'thou struckest him,' and so on. *Māriu-m*^{e} is identical in meaning with *mū̃ māriō*, given on p. 68. So *māria-m*^{e} is identical in meaning with *mū̃ mārī*, and *māriu*^{e} with *tō māriō*.

As appended to the past tense of a transitive verb, these suffixes appear as follows :—

Past, 'was struck,' with suffixes.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
	māriō[1]	*mārī*	*māriā*	*māriū̃*
By me . . .	*mārium*^{e}	*māriam*^{e}	*māriam*^{e}	*māriũm*^{e}
By thee . .	*māriu*^{e}, *māriē*	*māria*^{e}, *māriē*	*māria*^{e}, *māriē*	*māriũ*^{e}
By him, by her .	*māriā̃ī̃*	*māriā̃ī̃*	*māriā̃ī̃*	*māriā̃ī̃*
By us . . .	*māriōsū̃*	*mārīsū̃*	*māriāsū̃*	*māriū̃sū̃*
By you . .	*māriuw*^{a}, *māriā̃*	*māriaw*^{a}	*māriaw*^{a}	*māriũw*^{a}
By them . . .	*māriā̃n̄̃*	*māriā̃ū̃*	*māriā̃ū̃*	*māriā̃ū̃*

[1] Or *māryō*, and so, changing *ri* to *ry* throughout.

If the pronominal suffix indicates any oblique case other than that of the agent, the suffixes of the first and second persons, singular and plural, are the same as those given above, but those of the third person singular and plural are, as before, *s*^{e} and *n*^{e}, respectively. Thus, ***kī-na kiā̃ū̃***, nothing was done by them, they did nothing, but ***kī-na kiun***^{e}, nothing was done to them (see p. 79).

For the **Perfect,** ***māriō āhē***, has been struck, the suffixes are added to the auxiliary verb. The first and second persons present no difficulty. The conjugation of *āhē* with suffixes is given on p. 80. The third person does not take *ī̃* or *ū̃*, owing, as has been already explained, to the fact that *āhē* is a finite verb, and not a participle. The suffixes are therefore *s*^{e} and *n*^{e}, as given on p. 79, and not *ī̃* and *ū̃*. Thus, *māriō āhēs*^{e} or ***māriō athas***^{e}, equivalent to ***hun***^{a} ***māriō āhē***, he has been struck by him or her, *i.e.* he or she has struck him ; ***mārī āhēs***^{e} or *mārī athas*^{e}, equivalent to ***hun***^{a} ***mārī āhē***, he or she has struck her ; ***māriō āhēn***^{e} or *māriō athan*^{e}, equivalent to ***hun***^{e} *māriō āhē*, they (masc. or fem.) have struck him. As for examples of other persons, we may quote :—

māriō atham^e, equivalent to *mū̃ māriō āhē*, I have struck him,

mārī athēī, equivalent to *tō mārī āhē*, thou hast struck her,

māriā athaw^a, equivalent to ***ahā̃ māriā ā̃hin***^{e}, you have struck them (masc.),

māriū̃ athū̃, equivalent to ***asā̃ māriū̃ ā̃hin***^{e}, we have struck them (fem.),

and so on for the other suffixes. It should be noted that the forms with *ath-*, such as ***athas***^{e}, ***athan***^{e}, ***atham***^{e}, and so on, are more commonly used than those with *āhē*, such as *āhēs*^{e}, *āhēn*^{e}, or *āhēm*^{e}.

For the **Pluperfect** the past participle is conjugated with *huō* or *hō*, the past participle of ***huaṇ***^{u}, to be. Thus, *mū̃ māriō hō*, I had struck him. Here, as *huō* or *hō* is a participle, the suffixes *ī̃* and *ū̃*, not *s*^{e} and *n*^{e}, are used for the third person. The conjugation of *huō* or *hō* with the suffixes of the first and second persons is given on p. 82. The forms for the third person are :—

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
By him or her	*huā̃ī̃* or *hā̃ī̃*.			
By them (masc. or fem.)	*huā̃ū̃* or *hā̃ū̃*.			

Thus :—

māriō hōm^{e}, equivalent to *mū̃ māriō hō*, I (masc. or fem.) had struck him,
māriū̃ huyū̃w^{a}, equivalent to *ahā̃ māriū̃ huyū̃*, you (masc. or fem.) had struck them (fem.),
māriō huā̃ī̃, equivalent to *hun*^{e} *māriō huō*, he or she had struck him,
mārī huā̃ī̃, equivalent to *hun*^{e} *mārī huī*, he or she had struck her,
mārī huā̃ū̃, equivalent to *hun*^{e} *mārī huī*, they (masc. or fem.) had struck her,

and so on.

In the **Future Perfect** (*mū̃ māriō hūndō*, I may have struck him), the auxiliary being a participle takes *ī̃* and *ū̃* in the third person. Thus, *māriō hūndā̃ī̃*, equivalent to *hun*^{e} *māriō hūndō*, he or she may have struck him ; *mārī hūndā̃ū̃*, equivalent to *hun*^{e} *mārī hūndī*, they (masc. or fem.) may have struck her. Similarly, *māriō hūndum*^{e}, equivalent to *mū̃ māriō hūndō*, I may have struck him ; *mārī hūndiam*^{e}, equivalent to *mū̃ mārī hūndī*, I may have struck her ; and so on. The conjugation of *hūndō* with suffixes is given on p. 81.

The verb with double suffixes.—We have seen that the group of suffixes which refer to any oblique case except the agent of a personal pronoun, and which I have grouped under head B, may be added to any tense of a transitive or of an intransitive verb. On the other hand, the suffixes representing the agent cases of the personal pronouns can only be added to those tenses of a transitive verb that are formed from a past participle. In this latter the suffix indicates the subject of the sentence. *Māriā̃ī̃* means 'he or she struck him, her, or them.' In such a case, *i.e.* in the case of a transitive verb in one of the past participial tenses, the object, direct or indirect, can be further indicated by again adding a suffix of group B. We have seen (*ante*, pp. 83, 84) that these suffixes of group B can be added by themselves to the past participial tenses of transitive verbs, and that, in such cases, they do not represent the nominative. *Mārium*^{e} does not mean 'I was struck' (*that* would be the passive past *mārius*^{e}, as conjugated on p. 78), but does mean 'he was struck for me' or 'of me' or 'to me' or something of the sort.

So also, *māriā̃ī̃* means 'he or she struck him, her, or them,' and, with a double suffix, *māriā̃ī̃-m*^{e} means 'he or she struck him, her, or them, for me,' or 'of me,' or 'to me,' etc. The force of such a suffix is not very evident in such a verb as *māraṇ*^{u}, meaning 'to strike,' but it comes out clearly in other verbs, such as *ḍḍiaṇ*^{u}, to give. Thus, from the past participle *ḍḍinō* we have *ḍḍinā̃ī̃*, he or she gave him, her, it, or them, and with a second suffix of the first person we have *ḍḍinā̃ī̃-m*^{e}, he or she gave (it, etc.) to me. As the second suffix can represent the dative, and as the accusative can take the dative form, we can have from *āṇaṇ*^{u}, to bring, the past participle *āndō*, brought, from which we get *āndu-m*^{e}, I brought, and then *āndō-mā̃-s*^{e}, I brought him, in which the second suffix, *s*^{e}, represents the dative-accusative *hun*^{e}*-khē*, not the nominative, *hō*. The meaning could equally well be expressed by *mū̃ hun*^{a}*-khē āndō*, or in Hindī by *maĩ-nē us-kō pahũchāyā*.[1] As other examples of the use of these second suffixes, we can take:—

chawaṇ^u, to say; *chiyō*, said; *chiyā̃ī̃*, he said; *chiyā̃ī̃-s*^{e}, he or she said to him or her; *chiyā̃ī̃-n*^{e}, he or she said to them; *chiyā̃ū̃-s*^{e}, they said to him or her.

ghaṇā bhērā chiyō-mā̃-s^e, *para n*^{a} *mañā̃ī̃*, I told him several times, but he did not attend; where *chiyō-mā̃-s*^{e} is equivalent to *mū̃ hun*^{a}*-khē chiyō*.

mānī khādhī-mā̃-^{e}, I have eaten your bread, where *khādhī-mā̃-*^{e} is equivalent to *mū̃ tũh*^{u}*-jī (mānī) khādhī*.

The last two examples come from Stack's grammar.

It will be remembered that the suffix *s*^{e} of the first person singular nominative becomes *sā̃* before another suffix. So, when a second suffix is added to a form ending in *m*^{e}, the suffix of the first person singular agent, the *m*^{e} becomes *mā̃*, as in the last of the above examples. Also, before a second suffix the suffix *ī̃* of the third person singular agent is often dropped, leaving the participle ending in *ā̃*, so that we get *māriā̃ī̃-m*^{e} or *māriā̃-m*^{e}, he or she struck him, her, or them, for me, and so on for the other second suffixes. On the other hand, the suffix *ū̃* of the third person plural agent may be shortened to *ũ* or *u*.

In tenses in which the first suffix is added to a participle, such as the past or the pluperfect, these second suffixes are most commonly added to verbal forms ending in the agent case of the third person (*māriā̃ī̃*, *māriā̃ū̃*), and occasionally to those ending in the agent case of the first person (*mārium*^{e}, *māriōsū̃*), but they are not added to forms ending in the agent case of the second person (*māriu*^{e}, *māriuw*^{a}). We thus get the following forms for the **Past** tense, in which I indicate the force of the second suffix by the words 'in reference to me,' 'in reference to thee,' and so on, as the best way of expressing the very wide range of meanings that it connotes.

Past, with double suffixes.

	With reference to					
	me.	thee.	him or her.	us.	you.	them.
He was struck by me . . .	...	*māriōmā̃*^{e}[2]	*māriōmā̃s*^{e}	...	*māriōmā̃w*^{a}	*māriōmān*^{e}
She was struck by me . . .	...	*mārīmā̃*^{e}	*mārīmā̃s*^{e}	...	*mārīmā̃w*^{a}	*mārīmān*^{e}
They (masc.) were struck by me .	...	*māriāmā̃*^{e}	*māriāmā̃s*^{e}	...	*māriāmā̃w*^{a}	*māriāmān*^{e}
They (fem.) were struck by me .	...	*māriū̃mā̃*^{e}	*māriū̃mā̃s*^{e}	...	*māriū̃mā̃w*^{a}	*māriū̃mān*^{e}
He was struck by us . . .	...	*māriōsū̃*^{e}	*māriōsū̃s*^{e}	...	*māriōsū̃w*^{a}	*māriōsūn*^{e}
She was struck by us . . .	...	*mārīsū̃*^{e}	*mārīsū̃s*^{e}	...	*mīrīsū̃w*^{a}	*mārīsūn*^{e}
They (masc.) were struck by us .	...	*māriāsū̃*^{e}	*māriāsū̃s*^{e}	...	*māriāsū̃w*^{a}	*māriāsūn*^{e}
They (fem.) were struck by us .	...	*māriū̃sū̃*^{e}	*māriū̃sū̃s*^{e}	...	*māriū̃sū̃w*^{a}	*māriū̃sūn*^{e}
He, she, or they was or were struck by him or her.	*māriā̃ī̃m*^{e} or *māriā̃m*^{e}	*māriā̃ī̃*^{e} or *māriā̃*^{e}	*māriā̃ī̃s*^{e} or *māriā̃s*^{e}	*māriā̃ī̃sū̃* or *māriā̃sū̃*	*māriā̃ī̃w*^{a} or *māriā̃w*^{a}	*māriā̃īn*^{e} or *māriā̃n*^{e}
He, she, or they was or were struck by them (com. gen.).	*māriā̃ū̃m*^{e} or *mariā̃ũm*^{e}[3]	*māriā̃ū̃*^{e} or *māriā̃ũ*^{e}[3]	*mīriā̃ū̃s*^{e} or *māriā̃ũs*^{e}[3]	*mīriā̃ū̃sū̃* or *māriā̃ũsū̃*[3]	*māriā̃ū̃w*^{a} or *māriā̃ũw*^{a}[3]	*māriā̃ū̃n*^{e} or *māriā̃un*^{e}

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[1] The usual Hindī word meaning 'to bring' is *lānā*, but, this word being intransitive, I have used *pahũchānā*, to cause to arrive, which is transitive.

[2] Or *māryōmā̃*^{e}, and so throughout, changing *ri* to *ry*.

[3] Or *māriā̃um*^{e}, etc.

For the **Perfect** (*māriō āhē*, has been struck; *māriō atham^e*, I have struck him) the second suffixes, like the first, are appended to the auxiliary verb. The auxiliary is not a participle, but is in a finite tense, and the second suffix can be added only to those forms in which the suffix of the agent represents the first person singular (*māriō atham^e*), the second person singular (*mārio athēī*), the first person plural (*mārio athū̃*), or the third person plural (*mārio athan^e*). It is not added if the agent case represents the third person singular (*mārio athas^e*) or the second person plural (*mārio athaw^a*). We thus get the following forms. Note that *atham^e* becomes *athīmā̃*. Otherwise the whole is quite regular :—

The Perfect, with double suffixes.

		With reference to					
		me.	thee.	him or her.	us.	you.	them.
He has been struck by me . . .	*mārio-*	...	*athīmā̃^{e}*	*athīmā̃s^e*	...	*athīmā̃w^a*	*athīmā̃n^e*
She has been struck by me . .	*mārī-*	...	*athīmā̃^{e}*	*athīmā̃s^e*	...	*athīmā̃w^a*	*athīmā̃n^e*
They (masc.) have been struck by me .	*māriā-*	...	*athīmā̃^{e}*	*athīmā̃s^e*	...	*athīmā̃w^a*	*athīmā̃n^e*
They (fem.) have been struck by me .	*māriū̃-*	...	*athīmā̃^{e}*	*athīmā̃s^e*	...	*athīmā̃w^a*	*athīmā̃n^e*
He has been struck by thee . .	*mārio-*	*athēīm^e*	...	*athēīs^e*	*athēīsū̃*	..	*athēīn^e*
(Similarly for the sing. fem. and for the plur. masc. and fem., only the participle changing its form.)							
He has been struck by us . .	*mārio-*	...	*athū̃^{e}*	*athū̃s^e*	...	*athū̃w^a*	*athūn^e*
(Similarly for sing. fem. and plur. masc. and fem.)							
He has been struck by them . .	*mārio-*	*athanim^e*	*athaneī*	*athanis^e*	*athaneū̃*	*athaniw^a*	*athanin^e*
(Similarly for the sing. fem. and for the plur. masc. and fem.)							

In the **Pluperfect** double suffixes are rare. The auxiliary being a participle, it follows the past in adding the second suffix only to those forms in which the agent case indicates the first or third person, and not to those in which it indicates the second. Thus :—

The Pluperfect, with double suffixes.

		With reference to					
		me.	thee.	him or her.	us.	you.	them.
He had been struck by me	*māriō hō-*	...	*-mā̃^{e}*	*-mā̃s^e*	...	*-mā̃w^a*	*-mān^e*
She had been struck by me	*mārī huī-*	...	*-mā̃^{e}*	*-mā̃s^e*	...	*-mā̃w^a*	*-mān^e*
They (masc.) had been struck by me	*māriā hua-*	...	*-mā̃^{e}*	*-mā̃s^e*	...	*-mā̃w^a*	*-mān^e*
They (fem.) had been struck by me	*māriū̃ huyũ-*	...	*-mā̃^{e}*	*-mā̃s^e*	...	*-mā̃w^a*	*-mān^e*
He had been struck by him or her	*māriō huā̃-*	*-ī̃m^e*	*-ī̃^{e}*	*-ī̃s^e*	*-ĩsū̃*	*-ī̃w^a*	*īn^e*
She had been struck by him or her	*mārī huā̃-*	*-ī̃m^e*	*-ī̃^{e}*	*-ī̃s^e*	*-ī̃sū̃*	*-ī̃w^a*	*īn^e*
They (masc.) had been struck by him or her.	*māriā huā̃-*	*-ī̃m^e*	*-ī̃^{e}*	*-ī̃s^e*	*-ī̃sū̃*	*-ī̃w^a*	*īn^e*
They (fem.) had been struck by him or her.	*māriū̃ huā̃-*	*-ī̃m^e*	*-ī̃^{e}*	*-ī̃s^e*	*-ī̃sū̃*	*-ī̃w^a*	*īn^e*
He had been struck by us	*māriō hō-*	...	*-sū̃^{e}*	*-sū̃s^e*	...	*-sū̃w^a*	*-sūn^e*
She had been struck by us	*mārī huī-*	...	*-sū̃^{e}*	*-sū̃s^e*	...	*-sū̃w^a*	*-sūn^e*
They (masc.) had been struck by us	*māriā hua-*	...	*-sū̃^{e}*	*-sū̃s^e*	...	*-sū̃w^a*	*-sūn^e*
They (fem.) had been struck by us	*māriū̃ huyũ-*	...	*-sū̃^{e}*	*-sū̃s^e*	...	*-sū̃w^a*	*-sūn^e*
He had been struck by them (masc. or fem.).	*māriō huā̃-*	*-ū̃m^e*	*-ū̃^{e}*	*-ū̃s^e*	*-ū̃sū̃*	*-ū̃w^a*	*-ūn^e*
She had been struck by them (masc. or fem.).	*mārī huā̃-*	*-ū̃m^e*	*-ū̃^{e}*	*-ū̃s^e*	*-ū̃sū̃*	*-ū̃w^a*	*-ūn^e*
They (masc.) had been struck by them (masc. or fem.).	*māriā huā̃-*	*-ū̃m^e*	*-ū̃^{e}*	*-ū̃s^e*	*-ū̃sū̃*	*-ū̃w^a*	*-ūn^e*
They (fem.) had been struck by them (masc. or fem.).	*māriū̃ huā̃-*	*-ū̃m^e*	*-ū̃^{e}*	*-ū̃s^e*	*-ū̃sū̃*	*-ū̃w^a*	*-ūn^e*

The following examples of the use of the verb with pronominal suffixes are taken from the specimens and from the list of words :—

Verb Substantive—

jēkī atham^e, sō sabh^e tũh^i-jō-ī āhē, whatever is *to me* (*i.e.* whatever *I* have), that is only thine.

nālō atham^e Rabū, my name is Rabū (II).

jaḍḍahī̃ thīndam^e, taḍḍahī̃ ḍḍīndus^e, when *I* shall have them, then I will give (them) (II).

Imperative, sing. 2—

nōṛiun^e-sā̃ karē bbadhī̃s^e, bind *him* with ropes (236).

plur. 2—

uchē-khā̃ uchō waggō pahirāyōs^e, pēran^e-mē̃ jutī pāyōs^e, put ye on *him* the best robe, put on *his* feet a pair of shoes.

Old Present—

ghōṛō khapēī, (if) a horse be necessary *to thee.*

Future—

païsā chhavīhᵃ rupayā waṭhandōsã̃ᵉ, I will take money, twenty-six rupees, *from thee* (II).

ãũ̃ uthī pãhⁱ-jē piᵘ-waṭᵉ wañī chawandōsã̃sᵉ, I, having arisen, having gone to my father, will say *unto him.*

Past—

A. **Intransitive—**

parilāᵘ kanᵃ-tē piusᵉ, the sound fell on *his* ear.

Transitive—

piṇasᵉ chayusᵉ, '*ē bbachā,*' his father said *to him*, 'O child.'

mũ̃ chayusᵉ ta, '*chaṅō,*' I said *to him*, 'good.'

B. **Transitive,** with suffix of the agent—

naukirī chhaḍḍiamᵉ, *I* gave up service (II).

ḍḍiṭhumᵉ khuhᵘ, *I* saw the well (II).

unᵃ-khã̃ puchhiumᵉ, *I* asked him (II).

chhēlō na ḍḍinuᵉ, *thou* didst not give a kid.

hekiṛē bbānhē-khē kōṭhē puchhiã̃ĩ̃, having called a servant, *he* asked.

andarᵉ wañaṇᵘ chaṅō na bhāyã̃ĩ̃, *he* did not think it good to go inside.

warandiᵃ-mẽ̃ chayã̃ĩ̃, *he* said to him in answer.

Perfect—

uhō ghōṛō paṭēwālē-khē ḍḍinō-athamᵉ, *I* have given that horse to the orderly (II).

khēsᵉ chaṅō-bhalō ladhō-athasᵉ, *he* has got him safe and sound.

Past, transitive, with double suffix—

chayã̃ĩ̃sᵉ tạ, '*tũhⁱ-jō bhāᵘ āyō-āhē,*' *he* said *to him*, 'thy brother is come.'

COMPOUND VERBS.

As in other Indo-Aryan languages, compound verbs are common in Sindhī.

A. Formed from the **Conjunctive Participle** in *ī* or *ē* :—

1. **Intensives.**—These are formed by prefixing the conjunctive participle to another verb, such as *wañaṇᵘ*, to go (Hindī *jānā*); *vijhaṇᵘ*, to cast (Hindī *ḍālnā*); *chhaḍḍaṇᵘ*, to abandon; *ḍḍiaṇᵘ*, to give (Hindī *dēnā*); *pawaṇᵘ*, to fall (Hindī *paṛnā*); or *waṭhaṇᵘ*, to take (Hindī *lēnā*). Thus :—

thī wañaṇᵘ, to become (Hindī *hō jānā*).

marī wañaṇᵘ, to die (H. *mar jānā*).

rahijī wañaṇᵘ, to be left (H. *rah jānā*).

mārē vijhaṇᵘ, to kill (H. *mār ḍālnā*).

phāṛē vijhaṇᵘ, to tear up (H. *phāṛ ḍālnā*).

mēṛē chhaḍḍaṇᵘ, to sweep up.

chaī ḍḍiaṇᵘ, to tell (H. *kah dēnā*).

uchhlāe ḍḍiaṇᵘ, to throw away (H. *phẽ̃k dēnā*).

jī pawaṇᵘ, to come to life.

khāī waṭhaṇ^u, to eat up quickly (H. *khā lēnā*).
likhī waṭhaṇ^u, to write off, *i.e.* write out quickly.

Another way of forming intensives is to prefix *piō*, the past participle of *pawaṇ*^{u}, to fall, to the imperative, old present, or imperfect of another verb. Thus :—

piō māṇijā̃s^e, enjoy her.
piā thian^e, they become, with a force more enduring than that of *thā thian*^{e}, the ordinary present.
piā ḍḍisandō huā, they were seeing.

Khaṇī, the conjunctive participle of *khaṇaṇ*^{u}, to lift up, or *pēī*, *pē*, or *paī*, the conjunctive participle of *pawaṇ*^{u}, to fall, is often prefixed to a verb to signify intensity of action. *Khaṇī* often indicates immediate commencement of a work. Thus :—

khaṇī likhaṇ^u, to set to and write.
khaṇī wañaṇ^u, to go off (with something).
khaṇī hal^u, come along.
paī khiaṇ^u, to eat up, equivalent to Hindī *khā jānā*.
pē āyō, he suddenly came, he appeared.

Not strictly intensive compounds, but formed with this conjunctive participle are phrases such as :—

waṭhī wañaṇ^u, having taken to go, to take away (Hindī *lē jānā*).
waṭhī achaṇ^u, having taken to come, to bring (H. *lē ānā*).
Equivalent to the Hindī *chalā-jānā* is Sindhī *viō-halaṇ*^{u}, to go away.

2. **Potentials** are formed by conjugating *saghaṇ*^{u}, to be able, with the conjunctive participle of the main verb, as in *karē saghaṇ*^{u}, to be able to do; *mārē saghaṇ*^{u}, to be able to strike; *halī saghaṇ*^{u}, to be able to go. The verb *jjāṇaṇ*^{u}, to know (how), may be similarly used, as in *karē jjāṇaṇ*^{u}, to know how to do, to be able to do (in the sense of knowing how).

3. **Completives** use the conjunctive participle with *rahaṇ*^{u}, to remain; *waṭhaṇ*^{u}, to take; *chukaṇ*^{u}, to be completed; *nibhaṇ*^{u} or *nibaṇ*^{u}, to be ended; or *bas*^{e} *karaṇ*^{u}, to leave off. Thus :—

khāī rahaṇ^u, to have finished eating.
likhī waṭhaṇ^u, to have finished writing.
karē chukaṇ^u, to have done.
chaī bas^e *karaṇ*^{u}, to have finished speaking.

B. Formed from the **Conjunctive Participle** in *iō* or *yō* are **Frequentatives.** In this case the verb is repeated,—first in the form of the conjunctive participle, and then again in its appropriate conjugated form, as in *paṛhiō paṛhaṇ*^{u}, to keep on reading, to read over and over again. The emphatic particle *ī* may be added to the conjunctive participle, as in *paṛhiō-ī thō paṛhā̃*, I read (present tense) (it) over and over again.

C. Formed from the **Present Participle** are **Continuatives.** The verb *rahaṇ*^{u}, to remain, or *wataṇ*^{u}, to go about, is conjugated with the participle. Thus :—

paṛhandō rahaṇ^u, to continue reading.
khāindō thō watē, he goes on eating.

D. **Inceptives** are formed by conjugating *laggaṇ*^{u}, to come in contact with, with the **Oblique Infinitive** of the main verb, as in ***karaṇ*^{a} *laggaṇ*^{u}**, to begin to do; *ruaṇ*^{a} *laggiō*, he began to weep.

The following examples of compound verbs are taken from the specimens :—

Intensives—

gum^{u} *thī-viō-hō*, he had become lost.
ghōṛō chōrī thī-viō, the horse became a theft, *i.e.* was stolen (II).
sō mū̃-khē khaṇī-ḍḍē, set to and give that to me.
ghōṛō waṭhī . . . āyus^{e} *Mōrē*, I brought the horse to Mōrō (II).
uchē-khā̃ uchō waggō khaṇī achī, having lifted the best robe, having come, *i.e.* having brought forth the best robe.
Rabū viō-haliō, Rabū went away (II).

Inceptives—

samujh^{a}*-mē̃ achī chawaṇ*^{a} *laggō*, having come into his senses, he began to say.
uhē khūshī karaṇ^{a} *laggā*, they began to make merry.

INDECLINABLES.

For these, reference should be made to the dictionary. The usual **negative** is *na*, not, which, as we have seen (*vide* p. 59), is often compounded with the verb substantive, as in *na āhē* or *nāhē*, he is not. In prohibitions, *ma* is used with the imperative and *matā̃* is used with the present subjunctive (old present), as in *hē kam*^{u} *tū̃ matā̃ karī̃*, you must not do this thing.

The following list of the more common **postpositions** governing the oblique case is mostly taken from Stack's Grammar :—

ā̃, ū̃, ō̃ (amongst Hindūs), or *ãũ* (amongst Musalmāns), from.
bhar^{a}, on, upon, with such a part downwards.
ḍḍē, ḍḍāh^{a}, *ḍḍahā̃, ḍḍahō̃, ḍḍā̃hī̃*, or *ḍḍā̃hō̃*, towards, to.
jō, of.
kaṇ^{e} or *kan*^{e}, to.
khā̃, khū̃, khō̃, khāũ, from.
khē, to.
lākū̃, from, since; up to, till.
mañjh^{e}, in, inside.
mē̃,[1] in.
rē, without, wanting.
sā̃, sāṇ^{u}, with, along with.
sāō̃, with, at the same time as.
sandō, of, belonging to.
sārū, in proportion to, according to.
sūdhō, sūdhā̃, along with, accompanied by; up to, during.
tā̃ī̃, tō̃ī̃, tōṇī, tōṛī̃, till, up to.
tē, utē, on, upon.
waṭ^{e}, near, with.

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[1] Usually indicated by the sign ۾ in the Perso-Arabic alphabet.

Of the above, *sandō*, of, is almost confined to poetry, and is now nearly obsolete in prose, except when compounded with pronominal suffixes, as will be explained below. The common postposition of the genitive is *jō*, which, on the other hand, never takes pronominal suffixes. *Sāō̃*, with, and *sūdhō*, along with, may optionally be declined as adjectives, on the same principle as *jō* and *sandō*.

When a postposition governs a personal pronoun, it may optionally be compounded with it, the pronoun taking the form of a suffix. Such suffixes are common with the postposition *sandō*, of, the compound so obtained forming a set of possessive pronouns,—*sandum*^{e}, my; *sandu*^{e}, thy; *sandus*^{e}, his or her, and so on. These are declined as adjectives, as follows:—

	Sing.		Plur.	
	Nom.	Obl.	Nom.	Obl.
My, Masc.	*sandum*^{e}	*sandam*^{e}	*sandam*^{e}	*sandanim*^{e}
Fem.	*sandyam*^{e}	*sandyam*^{e}	*sandyum*^{e}	*sandyunim*^{e}
Thy, Masc.	*sandu*^{e}	*sanda*^{e}	*sanda*^{e}	*sandanī*
Fem.	*sandya*^{e}	*sandya*^{e}	*sandyu*^{e}	*sandyunī*
His, her, Masc.	*sandus*^{e}	*sandas*^{e}	*sandas*^{e}	*sandanis*^{e}
Fem.	*sandyas*^{e}	*sandyas*^{e}	*sandyus*^{e}	*sandyunis*^{e}
Our, Masc.	*sandū̃*	*sandaū̃*	*sandaū̃*	*sandineū̃*
Fem.	*sandyaū̃*	*sandyaū̃*	Not in use.	Not in use.
Your, Masc.	*sanduw*^{a}	*sandaw*^{a}	*sandaw*^{a}	*sandiniw*^{a}
Fem.	*sandyaw*^{a}	*sandyaw*^{a}	*sandyuw*^{a}	*sandyuniw*^{a}
Their, Masc.	*sandun*^{e}	*sandan*^{e}	*sandan*^{e}	*sandanin*^{e}
Fem.	*sandyan*^{e}	*sandyan*^{e}	*sandyun*	*sandyunin*^{e}

Note as regards the masculine that the oblique singular is always the same as the nominative plural; and, as regards the feminine, that the nominative and oblique singular are always the same.

The following examples of the use of postpositions are taken from the grammars of Stack and Trumpp:—

From *sāṇ*^{u}, with, we have—

sāṇum^{e}, for *mū̃ sāṇ*^{u}, with me.
sāṇu^{e}, or *sāṇuh*$^{\bar{\imath}}$, for *tō sāṇ*^{u}, with thee.
sāṇus^{e}, for *hun*^{a} *sāṇ*^{u}, with him.
sāṇuhū̃, for *asā̃ sāṇ*^{u}, with us.
sāṇuw^{a}, for *tavhā̃ sāṇ*^{u}, with you.
sāṇun^{e}, for *hun*^{e} *sāṇ*^{u}, with them.

So also other postpositions ending in ^{u}.

From *kaṇ*^{e}, to, we have—

kaṇim^e, to me.	*kaṇeū̃*, to us.
kaṇē, to thee.	*kaṇiw*^{a}, to you.
kaṇis^e, to him.	*kaṇin*^{e}, to them.

So also other postpositions ending in ^{e}.

The postposition *khē*, to, simply adds the suffixes without change, as in *khēs*^{e}, to him; *khēn*^{e}, to them. On the other hand, *utē*, upon, has *utis*^{e} or *utehis*^{e}, upon him, and *utin*^{e} or *utehin*^{e}, upon them.

From *khā̃*, from, we have *khā̃s*^{e} or *khā̃ū̃s*^{e}, from him, and *khān*^{e} or *khā̃un*^{e}, from them.

With most postpositions the suffixes of only the third person are in use.

The following examples of postpositions with suffixes are taken from the specimens:—

sandus^e *nanḍhō puṭ*^{u} *hekiṛē ḍḍūrāhē̃ ḍḍēh*^{a}*-ḍḍē uthī haliō*, *his* younger son arose and went to a far country.

sandus^e *waḍḍō puṭ*^{u} *bbani*^{a}*-mē̃ thī*, *his* elder son, being on his way home from in the field.

khēs^e *kā̃h*$^{\bar{e}}$ *be kī kī na ḍḍinō*, no one gave anything at all *to him*.

jāh$^{\bar{e}}$, *ḍōṛī*, *bhākur*^{u} *pāē*, *khēs*^{e} *chumiō*, who, having run, having given an embrace, kissed *him*.

khēs^e *chaṅō-bhalō ladhō-athas*^{e}, he has got *him* safe and sound.

piṇas^e *khēs*^{e} *samujhāyō*, his father caused *him* to understand.

The usual word for 'and' is *a*$^{\bar{e}}$ or *ã*$^{\bar{e}}$. In the Perso-Arabic Alphabet it is not customary to write this word out, the sign ۽ being used instead.

VICHŌLĪ.

Of the three following specimens of standard Sindhī, the first is a version of the Parable of the Prodigal Son, written both in the Perso-Arabic and in the Nāgarī character, with a transliteration and translation. In addition, the first few lines are given in the Khudāwāḍī character, which possesses no medial vowels, and in the improved Hindū Sindhī character, which supplies these missing vowels.

The second specimen is the statement of a person accused in a criminal court, written both in the Perso-Arabic and in the Nāgarī character, with a transliteration and translation.

Both these specimens come from Hyderabad where the number of speakers of standard Sindhī was reported for the purposes of this Survey to be 791,000. The language is almost exactly that described in the foregoing grammatical sketch, and the specimens have been utilized for providing examples of the various grammatical forms. The only departures from the standard are the following:—

> The genitive of the reflexive pronoun is *pãh*^{e}*-jō* instead of *pãh*^{a}*-jō;* the word for 'by his father' is *piṇas*^{e}, not *piṇhas*^{e}*;* and the past participle of the verb *laggaṇ*^{u}, to begin, is *laggō*, not *laggiō*.

There are also one or two instances of careless spelling. Thus we find آجِيان for آهِيان, *āhiyã̄*, I am ; and اُنهى کي for اُنهي کي, *unhē-khē*, to him.

The third specimen is another version of the Parable, which I have taken from the version of the New Testament in Sindhī, published by the British and Foreign Bible Society, and printed in London, in the Perso-Arabic character, in the year 1890. For this also a transliteration has been provided, but it has not been thought necessary to add an interlinear translation.

[No. I.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT. DISTRICT HYDERABAD.

SPECIMEN I.

(PERSO-ARABIC CHARACTER.)

هڪڙي ماڻهوءَ کي ٻه پُٽَ هُئا، تن مان ننڍي پيءُ کي چيو، اي بابا مالَ مان جيڪو ڀاڱو مُهنجي حصي
آهي سو مُون کي ڪڍي ڏي، جنهن تن کي مالُ ٻنهي کي وراهي ڏنو. ٿورن ڏينهن کان پوءِ سندُس ننڍو پُٽُ
سڀڪي مَڙِ ڪري هڪڙي ڏُورانهين ڏيهه ڏي اُٿِي هليو، جتي پنهنجو مالُ اَجهلُ ئي مين وڃايائين.
سڀ کپائڻ کان پوءِ اتفاقاً اُنهي ڏيهه مين ڏاڍو ڏُڪَرُ اچي پيو، جنهن ڪري هو پَرُوسِ ٿيڻ لڳو. (ياڻي
تنگِ حالَ مين ٿِيو) اُنهي ڏيهه جي هڪڙي رهندڙ کي وڃي ٽيئن ڪري وڃي چنبڙيو، جنهن پنهنجي
ٻنيءَ مين سُئر چارڻ لاءِ موڪليس. ۽ ائين ٿي ڀانئين ته جيڪي ڇلون سُئر ٿا کائين سي جيڪر
مان کائي پنهنجو پيٽُ ڀريان، پر ڪيس ڪنهن به ڪي ڪين ڏنو. اِتي سمجهه مين اچي چوڻ لڳو ته مُهنجي
پيءُ وٽ ڪيترا نئي پورهيتن کي جهجهي ماني پيئي ملي ۽ آءٌ نئي هِت بُکَ پيو مران: سو آءٌ اُٿي
پنهنجي پيءُ وٽ وڃي چوندو ساڻس اي بابا مُون آسمان جو ۽ تُنهنجو گناهه ڪيو آهي، ماڻهو اِنهي لائق نه آهيان
جو وري تُنهنجو پُٽُ سڏايان، سو مُون کي پنهنجي پورهيتن مان هڪڙي جهڙو ڪري ڄاڻُ. (ائين ٿي
اُٿي پنهنجي پيءُ ڏي هليو. اڃا پري پيئي هو ته اُنهي کي ڏسي پِئُس کي ڏاڍي ٻاجهه آئي، جنهن ڊوڙي

يا ڪُرُ پائي ڪيس چُميو. تنهن تي پٽس چيس اي بابا مون آسمان جو ۽ تنهنجو گناهُ ڪيو آهي، هاڻي اِنهي لائق نه آهيان جو وري تنهنجو پٽ چوايان. پر پيءُ پنهنجي ٻانهن کي چيو، ته اُچي کان اُچو وڳو ڪڍ اچي پهرايوس، ۽ هٿ مين منڊي ۽ پيرن مين جُتي پايوس؛ ته پوءِ کائي خوشي ڪريون: ڇو ته هيءُ مُهنجو پٽ مُئو هو سو هاڻ جيئو آهي ۽ گُم ٿي ويو هو سو هاڻ لڌو آهي. تڏهان اُهي خوشي ڪرڻ لڳا.

۽ سندس وڏو پٽ ٻنيءَ مان ٿي جڏهين گهر کي ويجهو آيو تڏهين ڳائڻ ۽ ناچ جو ٻرالءُ ڪنَ تي پيس، سو هڪڙي ٻانهي کي ڪوٺي پڇيائين ته هيءُ ڇا پيو ٿئي؟ چيائينس ته تنهنجو ڀاءُ آيو آهي ۽ پيءُ تنهنجي مهماني ڪئي آهي، انهي لاءِ جو کيس ڀلو چڱو لڌو اٿس. هو ٻڌي ڪاوڙجي اندر وڃڻ چڱو نه پاياءِ، تڏهين پيءُ ٻاهر اچي کيس سمجهايو. پر پيءُ کي ورندي ۾ چيائين جو ڏس آئون ڪيترن ورهين کان تنهنجي خدمت پيو ڪريان ۽ ڪڏهين تنهنجي حُڪم جي اُبتر نه هليو آهيان، تڏهين به مون کي ڪڏهين ڇيلو نه ڏنئي جو آئون (ڪُمي) پنهنجي دوستن سان گڏ خوشي ڪريان. پر هن پنهنجي پٽ جي اچڻ تي جنهن تنهنجو مال ڪنجرين مين وڃايو تنهن لاءِ تو وڏي مهماني ڪئي. تنهن تي پيءُ چيس اي ٻچا تون ته هميشه مون وٽ ٿي آهين ۽ جيڪي آهي سو سڀ تنهنجو ئي آهي؛ پر خوشي ڪرڻ ۽ سرهو ٿيڻ اسان تي واجب هو، ڇو جو هيءُ تنهنجو ڀاءُ مُئو هو سو هاڻ جيئو آهي ۽ گُم ٿي ويو هو سو هاڻ لڌو آهي.

[No. I.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT. DISTRICT HYDERABAD.

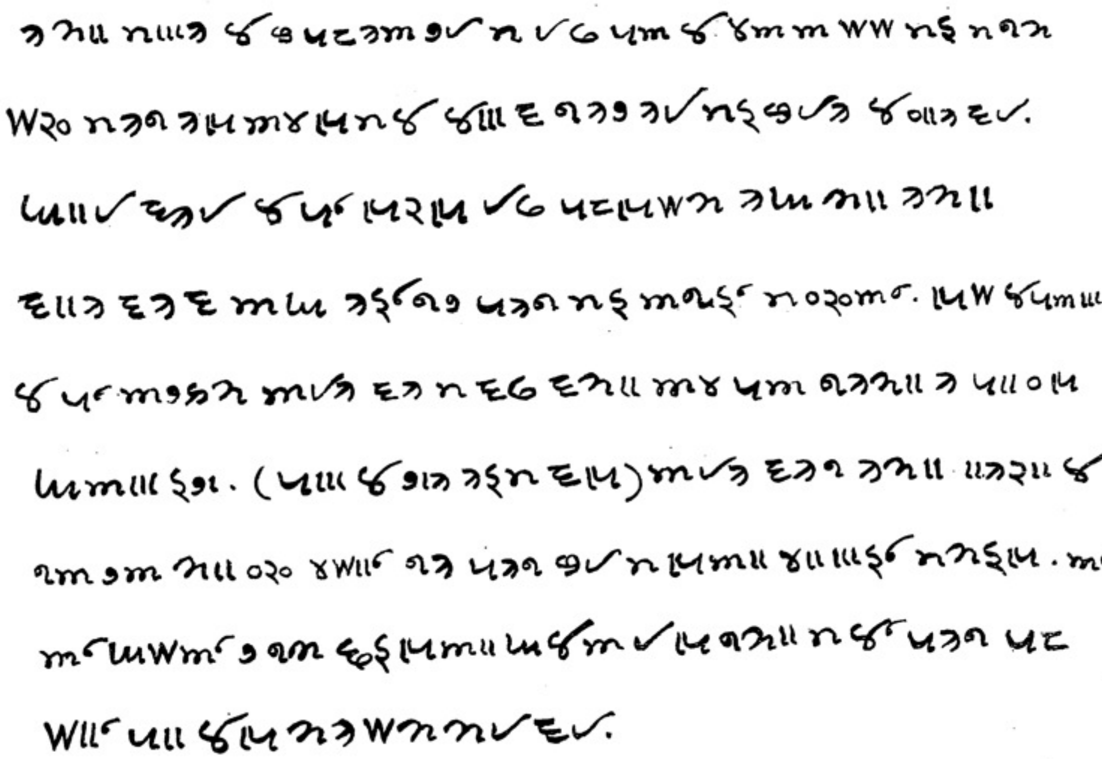
SPECIMEN I.

NĀGARĪ CHARACTER.

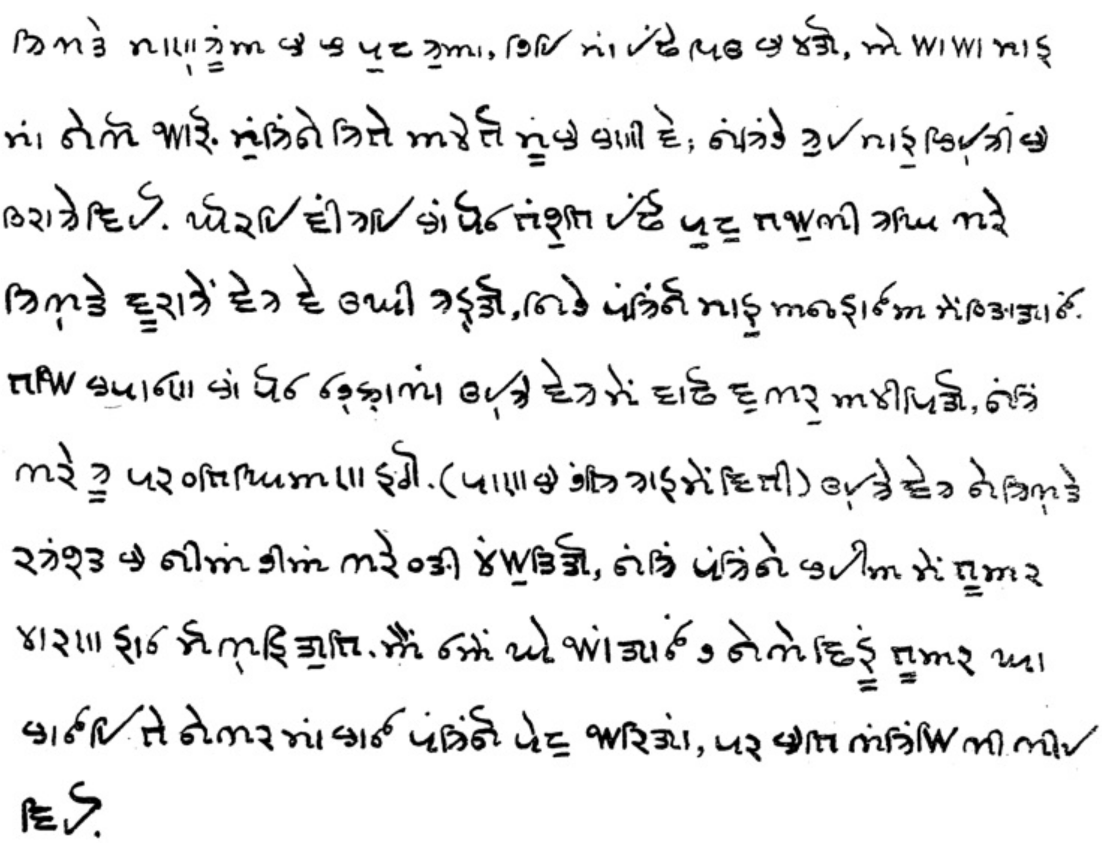
हिकिड॒े माणुअ-खे ब़ पुट हुआ । तिनि-माँ नंढे पिउ-खे चयो, ए बाबा, माल-माँ जेको भाङो मुँहिँ-जे हिसे अचे, सो मूँ-खे खणी ड़े । जँहिँ-ते हुन मालु ब़िन्ही-खे विराहे ड़िनो । थोरनि ड़ीँहनि-खाँ पोइ संदुसि नंढो पुटु सभु-की हथि करे हिकिड॒े ड़ूराहेँ ड़ेह ड़े उथी हलिओ, जिते पँहिँ-जो मालु अभलाइअ-मेँ विञायाँइँ । सभि खपाइण-खाँ पोइ इतिफ़ाक़ाँ उन्हे ड़ेह-मेँ ड़ाढो ड़ुकरु अची पिओ, जँहिँ-करे हो परवसि थिअण लग्गो । (पाण-खे तंगि हाल-मेँ ड़िसी) उन्हे ड़ेह-जे हिकिड॒े रहंदड॒-खे जीअँ-तीअँ करे वञी चंबिड॒िओ, जँहिँ पँहिँ-जे ब़निअ-मेँ सुअर चारण-लोइ मोकिलिउसि । अइँ इएँ थे-भायाँइँ त जेके छिलूँ सुअर था-खाइनि, से जेकर माँ खाई पँहिँ-जो पेटु भयाँ, पर खेसि काँहिँ बि की-की न ड़िनो । इते समुझ-मेँ अची चवण लग्गो त मुँहिँ जे पिउ-वटि कीतिरनि-ई पोरिहतनि-खे झझी मानी पेई-मिले, अइँ आऊँ-ई हिति बुख पिओ-मराँ । सो आऊँ उथी पँहिँ-जे पिउ-वटि वञी चवंदोसाँसि, ए बाबा, मूँ आसिमान-जो अइँ तुँहिँ-जो गुनाहु कयो-आहे, हाणे इन्हे लाइक़ु न आहियाँ जो वरी तुँहिँ-जो पुटु चवायाँ, सो मूँ-खे पँहिँ-जे पोरिहतनि-माँ हिकिड॒े जहिड॒ो करे ज़ाणु । (इएँ रिथे) उथी पँहिँ-जे पिउ-ड़े हलिओ । अञा परे-ई हो त उन्हे-खे ड़िसी पिणसि-खे ड़ाढी ब़ाझ आई, जँहिँ डोड॒ी भाकुरु पाए खेसि चुमिओ । तँहिँ-ते पुटसि चयुसि, ए बाबा, मूँ आसिमान-जो अइँ तुँहिँ-जो गुनाहु कयो-आहे, हाणे इन्हे लाइक़ु न आहियाँ जो वरी तुँहिँ-जो पुटु चवायाँ । पर पिणसि पँहिँ-जे ब़ान्हनि-खे चयो त, उचे-खाँ उचो वग्गो खणी अची पहिरायोसि; अइँ हथ-मेँ मुंडी, अइँ पेरनि-मेँ जुती पायोसि, त पोइ खाई ख़ूशी कयूँ; छो-त हिउ मुँहिँ-जो पुटु मुओ हो, सो हाणे जीओ ओहे; अइँ गुमु थी विओ-हो, सो हाणे लधो-आहे । तड़हीँ उहे ख़ुशी करण लग्गा ॥

अइँ संदुसि वड़ो पुटु ब़निअ-माँ थी, जड़हीं घर-खे वेझो आयो, तड़हीं ग़ाइण अइँ नाच जो परिलाउ कन-ते पिउसि । सो हिकिड़े ब़ान्हे-खे कोठे पुछियाँईं त हिउ छा पिओ-थिए । चयाँईंसि त तुँहिँ-जो भाउ आयो-आहे, अइँ पिणहे महिमानी कई-आहे, इन्हे-लाइ जो खेसि चङो-भलो लधो-अथसि । ही ब़ुधी काविड़िजी अंदरि वञणु चङो न भायाँईं । तड़हीं पिणसि ब़ाहिरि अची खेसि समुझायो । पर पिउ-खे वरंदिअ-में चयाँईं जो, ड़िसु आऊँ केतिरनि वरिहनि-खाँ तुँहिँ-जी-ई खिज़िमत पिओ कयाँ अइँ कड़हीं तुँहिँ-जे हुकिम-जे उबतड़ि न हलिओ-आहियाँ; तड़हीं बि मूँ-खे कड़हीं छेलो न ड़िनुइ, जो आऊँ (कुही) पँहिँ-जे दोसितनि-साँ गड़ु ख़ूशी कयाँ; पर हिन पँहिँ-जे पुट-जे अचण-ते, जँहिँ तुँहिँ-जो मालु कञिरिउनि-में विञायो, तँहिँ-लाइ तो वड़ी महिमानी कई । तँहिँ-ते पिणसि चयुसि, ए ब़चा, तूँ त हमेश मूँ-वटि-ई आहीं अइँ जेको अथमि सो सभि तुँहिँ-जो-ई आहे; पर ख़ूशी करणु अइँ सरहो थिअणु असाँ-ते वाजिबु हो; छो-जो हिउ तुँहिँ-जो भाउ मुओ हो, सो हाणे जीओ आहे; अइँ गुमु थी विओ-हो, सा हाणे लधो-आहे ॥

The first few lines of the preceding specimen in the Khudâwâḍī character.



The first few lines of the preceding specimen in the improved Hindū Sindhī character.



[No. I.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT. DISTRICT HYDERABAD.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Hekiṛē-māṇhu^{a}-khē bba puṭ^{a} huā. Tin^{e}-mã̃ nanḍhē
One-man-to two sons were. Them-from-among by-the-younger

pi^{u}-khē chayō, 'ē bābā, māl^{a}-mã̃ jēkō bhāṅō
the-father-to it-was-said, 'O father, the-property-from-in whatever portion

mũh^{ē}-jē-ḥiṣē achē, sō mũ̃-khē khaṇī-ḍḍē,' jãh^{ē}-tē hun^{a}
in-me-of-the-share may-come, that me-to set-to-and-give,' which-upon by-him

māl^{u} bbinhī-khē virāhē-ḍḍinō. Thōran^{e}-ḍḍĩhan^{e}-khã̃-pō^{e}
the-property the-two-to was-divided(-and)-given. A-few-days-from-after

sandus^{e} nanḍhō puṭ^{a} sabh^{u}-kī hath^{e} karē hekiṛē-ḍḍūrāhẽ̃-ḍḍēh^{a}-ḍḍē
his younger son everything in-hand having-made a-far-country-towards

uthī haliō, jitē pãh^{ē}-jō māl^{u} ajhalāi^{a}-mẽ̃
having-arisen went, where his-own property licentiousness-in

viñāyãĩ̃. Sabh^{e} khapāiṇ^{a}-khã̃-pō^{e} itifāqã̃ unhē-ḍḍēh^{a}-mẽ̃
was-wasted-by-him. All-things spending-from-after by-chance that-country-in

ḍḍāḍhō ḍḍukar^{u} achī piō, jãh^{ē}-karē hō parawas^{e} thiaṇ^{a}
severe famine having-come fell, which-through he in-want to-become

laggō. (Pāṇ^{a}-khē tang^{e}-hāl^{a}-mẽ̃ ḍḍisī)
began. (*Himself* (acc.) *straitened-circumstance-in having-seen*)

unhē-ḍḍēh^{a}-jē-hekiṛē-rahandaṛ^{a}-khē jī^{ā}-tī^{ā} karē, wañī,
that-country-of-one-resident-to somehow-or-other having-done, having-gone,

chambiṛiō, jãh^{ē} pãh^{ē}-jē-bbani^{a}-mẽ̃ suar^{a} chāraṇ^{a}-lā^{e} mōkilius^{e}.
he-adhered, by-whom his-own-field-in swine feeding-for it-was-sent-as-for-him.

A^{ē} iẽ̃ thē-bhāyãĩ̃ ta, 'jēkē chhilũ̃ suar^{a}
And thus it-was-being-thought-by-him that, 'whatever husks the-swine

thā-khāin^{e}, sē jēkar^{a} mã̃ khāī pãh^{ē}-jō pēṭ^{u} bharyã̃,'
are-eating, those would-that I having-eaten my-own belly I-may-fill,'

par^{a} khēs^{e} kãh^{ē} be kī-kī-na ḍḍinō. Itē samujh^{a}-mẽ̃
but to-him by-anyone even anything-at-all-not was-given. Here sense-in

achī chawaṇ^{a} laggō ta, 'mũh^{ē}-jē-pi^{u}-waṭ^{e} kētiran^{e}-ī-pōrehatan^{e}-khē
having-come to-say he-began that, 'me-of-father-near how-many-even-labourers-to

jhajhī mānī pēī-milē, a$^{\bar{e}}$ āū͌-ī het^{e} bukh^{a} piō-marā͌.
abundant bread is-being-got, and I-indeed here of-hunger am-dying.

Sō āū͌ uthī pãh$^{\bar{e}}$-jē-pi^{u}-waṭ^{e} wañī chawandōsā͌s^{e},
Therefore I having-arisen my-own-father-near having-gone I-will-say-to-him,

"ē bābā, mū͌ āsimān^{a}-jō a$^{\bar{e}}$ tũh$^{\bar{e}}$-jō gunāh^{u} kayō-āhē, hāṇē
"O father, by-me heaven-of and thee-of sin been-done-is, now

inhē-lāiq^{u} na āhiyā͌ jō warī tũh$^{\bar{e}}$-jō puṭ^{u}
for-this-fit not I-am that again thee-of the-son

chawāyā͌, sō mū͌-khē
I-should-cause-to-say (i.e. *I-should-call-myself*), *so me* (acc.)

pãh$^{\bar{e}}$-jē-pōrehatan^{e}-mā͌ hekiṛē-jaheṛō karē jjāṇ^{u}."' (Iē͌
thine-own-labourers-from-among one-like having-made esteem."' (Thus

rithē), uthī pãh$^{\bar{e}}$-jē-pi^{u}-ḍḍē haliō. Añā
having-planned), having-arisen his-own-father-towards he-went. Still

parē-ī hō ta unhē-khē ḍḍisī piṇas^{e}-khē ḍḍāḍhī
distant-even he-was that him (acc.) *having-seen his-father-to great*

bbājh^{a} āī, jãh$^{\bar{e}}$ ḍōṛī bhākur^{u} pāē khēs^{e}
compassion came, by-whom having-run embrace having-caused-to-fall to-him

chumiō. Tãh$^{\bar{e}}$-tē puṭas^{e} chayus^{e}, 'ē bābā, mū͌
it-was-kissed. That-on by-his-son it-was-said-to-him, 'O father, by-me

āsimān^{a}-jō a$^{\bar{e}}$ tũh$^{\bar{e}}$-jō gunāh^{u} kayō-āhē, hāṇē inhē-lāiq^{u} na āhiyā͌
heaven-of and thee-of sin been-done-is, now for-this-fit not I-am

jō warī tũh$^{\bar{e}}$-jō puṭ^{u} chawāyā͌.' Par^{a} piṇas^{e}
that again thee-of the-son I-should-cause-to-say.' But by-his-father

pãh$^{\bar{e}}$-jē-bbānhan^{e}-khē chayō ta, 'uchē-khā͌ uchō waggō khaṇī
his-own-slaves-to it-was-said that, 'good-than good dress having-taken

achī pahirāyōs^{e}; a$^{\bar{e}}$ hath^{a}-mē͌ mundī, a$^{\bar{e}}$ pēran^{e}-mē͌
having-come clothe-ye-him; and hand-on a-ring, and feet-on

jutī pāyōs^{e}, ta pō^{e} khāī khūshī
a-pair-of-shoes put-ye-on-him, and afterwards having-eaten rejoicing

karyū͌; chhō-ta hi^{u} mũh$^{\bar{e}}$-jō puṭ^{u} muō hō, sō hāṇē
let-us-make; because-that this me-of the-son dead was, he now

jīō-āhē; a$^{\bar{e}}$ gum^{u} thī viō-hō, sō hāṇē ladhō-āhē.'
alive-is; and lost having-become gone-was, he now been-got-is.'

Taḍḍahī͌ uhē khūshī karaṇ^{a} laggā.
Then they rejoicing to-make began.

A$^{\bar{e}}$ sandus^{e} waḍḍō puṭ^{u} bbani^{a}-mā͌
And his great son the-field-from-in

thī, jaḍḍahī͌ ghar^{a}-khē vējhō āyō,
having-become (i.e. *having-returned*), *when the-house-to near he-came,*

taḍḍahĩ ggāiṇ^{a}-a$^{\bar{e}}$-nāch^{a}-jō parilā^{u} kan^{a}-tē pius^{e}. Sō
then singing-and-dancing-of sound the-ear-on fell-to-him. So

hekiṛē-bbānhē-khē kōṭhē puchhiā̃ĩ̃ ta, 'hi^{u} chhā
one-slave-to having-called it-was-asked-by-him that, 'this what

piō-thiē?' Chayā̃ĩ̃s^{e} ta, 'tũh$^{\bar{e}}$-jō bhā^{u} āyō-āhē,
is-becoming?' It-was-said-by-him-to-him that, 'thee-of the-brother come-is,

a$^{\bar{e}}$ piṇhē mahemānī kaī-āhē, inhē-lā^{e} jō khēs^{e}
and by-thy-father hospitality been-made-is, this-for that him

chaṅō-bhalō ladhō-athas^{e}.' Hī bbudhī, kāviṛijī,
safe(-and)-sound been-got-is-by-him.' This having-heard, having-become-angry,

andar^{e} wañaṇ^{u} chaṅō na bhāyā̃ĩ̃. Taḍḍahĩ piṇas^{e}
within to-go good not it-was-thought-by-him. Then by-his-father

bbāhir^{e} achī khēs^{e} samujhāyō. Par^{a} pi^{u}-khē
outside having-come to-him it-was-caused-to-understand. But the-father-to

warandi^{a}-mẽ chayā̃ĩ̃ jō, 'ḍḍis^{u}, āũ kētiran^{e}-warehan^{e}-khā̃
answer-in it-was-said-by-him that, 'see, I how-many-years-from

tũh$^{\bar{e}}$-jī-ī k͟hiz̠imat^{a} piō-karyā̃, a$^{\bar{e}}$ kaḍḍahĩ tũh$^{\bar{e}}$-jē-ḥukim^{a}-jē-ubataṛ^{e}
thee-of-only service am-doing, and ever thee-of-the-order-of-against

na haliō-āhiyā̃; taḍḍahĩ be mũ-khē kaḍḍahĩ chhēlō na
not gone-am; then even me-to ever a-kid not

ḍḍinu^{e}, jō āũ (kuhī) pāh$^{\bar{e}}$-jē-dōsitan^{e}-sā̃ gaḍḍ^{u}
was-given-by-thee, that I (having-slaughtered) my-own-friends-with together

k͟hūshī karyā̃; par^{a} hin^{a}-pāh$^{\bar{e}}$-jē-puṭ^{a}-jē-achaṇ^{a}-tē, jāh$^{\bar{e}}$
rejoicing may-make; but this-Your-Honour-of-son-of-coming-on, by-whom

tũh$^{\bar{e}}$-jō māl^{u} kañiriun^{e}-mẽ viñāyō, tāh$^{\bar{e}}$-lā^{e} tō waḍḍī mahemānī
thee-of property harlots-in was-wasted, him-for by-thee great feast

kaī.' Tāh$^{\bar{e}}$-tē piṇas^{e} chayus^{e}, 'ē bbachā, tũ ta
was-made.' That-on by-his-father it-was-said-to-him, 'O child, thou that

hamēsh^{a} mũ-waṭ^{e}-ī āhĩ, a$^{\bar{e}}$ jēkī atham^{e} sō sabh^{e}
always me-with-verily art, and whatever is-of-me that all

tũh$^{\bar{e}}$-jō-ī āhē; para k͟hūshī karaṇ^{u} a$^{\bar{e}}$ sarahō thiaṇ^{u} asā̃-tē
thee-of-only is; but rejoicing to-make and happy to-become us-on

wājib^{u} hō; chhō-jō hi^{u} tũh$^{\bar{e}}$-jō bhā^{u} muō hō, sō hāṇē jīō
proper was; because-that this thee-of brother dead was, he now alive

āhē; a$^{\bar{e}}$ gum^{u} thī viō-hō, sō hāṇē ladhō-āhē.'
is; and lost having-become gone-was, he now been-got-is.'

[No. 2.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT. DISTRICT HYDERABAD.

SPECIMEN II.

(PERSO-ARABIC CHARACTER.)

آئون تپيدار منشي صوڀراج وٽ نوڪر هوس موري مين. اٽڪل ٻه مهنا ٿيندا جو نوڪري ڇڏي ڏنم ۽ گهوڙو جيڪو منهنجي سواريءَ جو هو سو چوري ٿي ويو. پوءِ اٽڪل ١٥ ـ ١٦ ڏينهن ٿيندا جو موري کان نارو شاهه ويس ٿي باقي اڌ پهر سج هو ته ڏٺم ته ليکوءَ واڻيءَ جو ڪوٺو نارو شاهه کان ميل پنڌ اوري آهي اتي هڪ ماڻهون گهوڙو ڪاهي پيو آيو مون ڏٺو. ان کان پڇيم ته ڪير آهين. چيائين ته ماڇي آهيان نالو اٿم ربو پٽ ڏاندي جو وينل نارو شاهه جو. پوءِ مون سڃاتو جو اِهو منهنجو واقف هو. پاڻ گهوڙي تي چڙهيل هو. مون کي ڏسي گهوڙي تان لٿو ۽ مون کي چيائين ته گهوڙو ڪيئن ته ڪاهي وڃ مون چيس ته چڱو مون کي ڏي. گهوڙو رنگ جو ڪميت عمر چوسال هو. پوءِ گهوڙو وٺي اُن تي چڙهي آيس موري ۽ ربو ويو هليو. مون کي چيائين ته پيسا ٢٦ رپيا وٺندو سائين. مون چيس ته هيئنر مون وٽ ڪين آهن جڏهين ٿيندم ته ڏهين ٿيندس. انهيءَ وقت سو ماڻهون ڪو ڪونه هو.

اُهاراتِ موريءَ ٽِڪِيُسِ. ٻِي راتِ قاصيءَ جي ڳوٺِ مُسافرخاني مين ٽِڪِيُسِ. چوٿين ڏينهن تَنڊي اَلهيارَ مين پَهُتُسِ ۽ اَچي مُنشي نارُومَلَ تيڌارَ وَٽِ ڪوتارُ بيٺُسِ. گهوڙو مون سان هو ۽ ٽيون ڏينهن اُهو گهوڙو ٽُڪَنِ واري مُنشيءَ جي پيوالي کي ڏِنو. اُتَمِ گاهَ جي ڪَٽَڻَ لاءِ جو اُنهي وَٽِ آهي ۽ اَڄُ صُبُحَ جو مون کي صوبيدارَ پَڪِڙيو آهي تہ تو وارو گهوڙو چوريءَ جو آهي. ۽ صوبيدارَ گهوڙو ڪونہ گهُرايو آجا گهوڙو اُنهي پيوالي وَٽِ آهي.

[No. 2.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT. DISTRICT HYDERABAD.

SPECIMEN II.

NĀGARĪ CHARACTER.

आऊँ तपदार मुनिशी स़ोभराज-वटि नौकरु होसि मोरे-में अटिकल ब़ महिना थींदा जो नौकिरी छड़ी ड़िनिअमि अइँ घोड॒ो जेको मुँहिंजे सुवारिअ-जो हो सो चोरी थी विओ । पोइ अटिकल पंद्रहँ सोरहँ ड़ींहँ थींदा जो मोरे-खाँ ठारूशाह विउसि-थे, बाक़ी अधु पहिरु सिजु हो त ड़िठुमि त लेखुअ वाणिए-जो खूहु, ठारूशाह-खाँ मइलु पंधु ओरे आहे, उते हिकु माण्हूँ घोड॒ो काहे पे-आयो, सो मूँ ड़िठो । उन-खाँ पुछिउमि त केरु आहीं ? चयाँईं त माछी आहियाँ । नालो अथमि रबू पुटु ढांदे-जो, वेठलु ठारूशाह-जो । पोइ मूँ सुञातो जो अग॒ु मुँहिं-जो वाक़िफ़ु हो । पाण घोड॒े-ते चड॒िहिअलु हो । मूँ-खे ड॒िसी घोड॒े-ताँ लथो अइँ मूँ-खे चयाँईं त घोड॒ो खपेई त काहे वञु । मूँ चयुसि त चङो मूँ-खे ड़े । घोड॒ो रंग-जो कुमेतु उ़मिरि चौसालु हो । पोइ घोड॒ो वठी उन-ते चड॒िही आयुसि मोरे अइँ रबू विओ हलिओ । मूँ-खे चयाँईं त पइसा छवीह रुपया वठंदोसाँइ । मूँ चयुसि त हीँअर मूँ-वटि के-न आहिनि । जड़हीं थींदमि तड़हीं ड़ींदुसि । उन्हिअ वक़िति ब़ियो माण्हूँ को-को-न हो । इहा राति मोरे टिकिउसि, ब़ी राति क़ाज़िअ-जे ग़ोठि मुसाफ़िर ख़ाने-में टिकिउसि, चोथें ड़ींहँ टंडे अलह्यार-में पहुतुसि अइँ अची मुनिशी ठारूमल तपदार-वटि कोटारु बीठ़ुसि । घोड॒ो मूँ-साँ हो अइँ ट्रिओं ड़ींहुँ उहो घोड॒ो टुकनिवारे मुनिशिअ-जे पटेवाले-खे ड़िनो-अथमि गाह-जे खणण-लाइ, जो उन्हे-वटि आहे । अइँ अज॒ु सुबूह-जो मूँ-खे स़ूबेदार पकिड॒िओ-आहे त तो-वारो घोड॒ो चोरिअ-जो आहे । अइँ स़ूबेदार घोड॒ो को-न घुरायो। अञा घोड॒ो उन्हे पटेवाले-वटि आहे ॥

[No. 2.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT. DISTRICT HYDERABAD.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Āũ Tapadār^{a}-Munishī-Ṣōbharāj^{a}-waṭ^{e} naukar^{u} hōs^{e} Mōrē-mẽ. Aṭikal^{a} bba
I Tapadār-Munshī-Ṣōbhrāj^{u}-with servant was Mōrō-in. About two

mahinā thīndā jō naukirī chhaḍḍī-ḍḍiniam^{e}, a^{ĕ} ghōṛō
months will-become that service was-abandoned-by-me, and the-horse

jēkō mũh^{ĕ}-jē-suwāri^{a}-jō hō, sō chōrī thī-viō. Pō^{e} aṭikal^{a}
whichever me-of-riding-of was, that a-theft became. Afterwards about

pandrah^{ā} sōrah^{ā} ḍḍīh^{ā} thīndā, jō Mōrē-khā̃ Ṭhārūshāh^{a}
fifteen sixteen days will-become, that Mōrō-from (to-) Ṭhārūshāh^{u}

vius^{e}-thē, bāqī adh^{u} pahir^{u} sij^{u} hō, ta ḍḍiṭhum^{e} ta
I-was-going, remaining half a-watch the-sun was, that was-seen-by-me that

Lēkhu^{a}-wāṇiē-jō khūh^{u}, Ṭhārūshāh^{a}-khā̃ mail^{u} pandh^{u} ōrē āhē, utē
Lēkhū-Baṇiyā-of the-well, Ṭhārūshāh^{u}-from a-mile distance near it-is, there

hek^{u} māṇhũ ghōṛō kāhē pē-āyō, sō mũ ḍḍiṭhō.
a man horse having-driven was-coming, he by-me was-seen.

Un^{a}-khā̃ puchhium^{e} ta, 'kēr^{u} āhī̃?' Chayā̃ĩ ta,
Him-from it-as-asked-by-me that, 'who art-thou?' It-was-said-by-him that,

'Māchhī āhiyā̃. Nālō atham^{e} Rabū, puṭ^{u} Ḍhāndē-jō, vēṭhal^{u}
'Māchhī I-am. Name is-to-me Rabū, son Ḍhāndō-of, seated (i.e. *resident*)

Ṭhārūshāh^{a}-jō.' Pō^{e} mũ suñātō jō agg^{u} mũh^{ĕ}-jō
Ṭhārūshāh^{u}-of.' Then by-me he-was-recognized that formerly me-of

wāqif^{u}. hō. Pāṇ^{a} ghōṛē-tē chaṛeheal^{u} hō. Mũ-khē
acquaintance he-was. He-himself a-horse-on mounted was. Me (acc.)

ḍḍisī, ghōṛē-tā̃ lathō, a^{ĕ} mũ-khē chayā̃ĩ
having-seen, the-horse-from-on he-descended, and me-to it-was-said-by-him

ta, 'ghōṛō khapēī, ta kāhē wañ^{u}.' Mũ
that, 'a-horse may-be-needed-by-thee, then having-driven go.' By-me

chayus^{e} ta, 'chaṅō, mũ-khē ḍḍē.' Ghōṛō rang^{a}-jō
it-was-said-to-him that, 'good, me-to give.' The-horse colour-of

kumētᵘ, ‘umirᵉ chausālᵃ hō. Pōᵉ ghōṛō waṭhī, unᵃ-tē
bay, age in-the-fourth-year was. Then the-horse having-taken, it-on

chaṛehī, āyusᵉ Mōrē, aᵉ̄ Rabū viō-haliō. Mũ̄-khē
having-mounted, I-came to-Mōrō, and Rabū went-away. Me-to

chayā̃ĩ̄ ta, ‘païsā chhavīhᵃ rupayā waṭhandōsā̃ᵉ.’
it-was-said-by-him that, ‘money twenty-six rupees I-will-take-from-thee.’

Mũ̄ chayusᵉ ta, ‘hĩ̄arᵃ mũ̄-waṭᵉ kē-na āhinᵉ. Jaḍḍahī
By-me it-was-said-to-him that, ‘now me-near any-not are. When

thīndamᵉ, taḍḍahĩ̄ ḍḍīndusᵉ.’ Unheᵃ-waqitᵉ bbiyō māṇhũ̄
they-will-become-to-me, then I-will-give.’ At-that-time other man

kō-kō-na hō. Ihā-rātᵉ Mōrē ṭikiusᵉ, bbī-rātᵉ
any-at-all-not was. On-this-very-night at-Mōrō I-stayed, on-the-next-night

Qāẓiᵃ-jē-Ggōṭhᵉ musāfirᵃ-k͟hānē-mē̃ ṭikiusᵉ, chōthē̃-ḍḍĩhᵃ̄
at-Qāẓī-jō-Gōṭhᵘ the-travellers-rest-house-in I-stayed, on-the-fourth-day

Ṭanḍē-Alahyārᵃ-mē̃ pahutusᵉ, aᵉ̄ achī, Munishī-Ṭhārūmalᵃ-Tapadārᵃ-
Ṭanḍō-Alahyārᵘ-in I-arrived, and having-come, Munshī-Ṭhārūmal-the-Tapadār-

waṭᵉ kōṭārᵘ bīṭhusᵉ. Ghōṛō mũ̄-sā̃ hō, aᵉ̄ ṭ(r)iō̃-ḍḍĩhᵘ̄
with a(-public)-servant I-stood. The-horse me-with was, and the-third-day

uhō ghōṛō ṭukanᵉwārē-munishiᵃ-jē-paṭēwālē-khē ḍḍinō-athamᵉ
that horse the-vaccinator-Munshī's-orderly-to been-given-is-by-me

gāhᵃ-jē-khaṇaṇᵃ-lāᵉ, jō unhē-waṭᵉ āhē, aᵉ̄ ajjᵘ ṣubūhᵃ-jō mũ̄-khē
grass-of-carrying-for, which him-with is, and today morning-of me-as-for

ṣūbēdārᵃ pakiṛiō-āhē ta ‘tō-wārō ghōṛō chōriᵃ-jō āhē.’ Aᵉ̄
by-the-Ṣūbēdār been-arrested-it-is that ‘your horse theft-of is.’ And

ṣūbēdārᵃ ghōṛō kō-na ghurāyō. Añā ghōṛō
by-the-Ṣūbēdār the-horse at-all-not was-sent-for. Still the-horse

unhē-paṭēwālē-waṭᵉ āhē.
that-very-orderly-with is.

FREE TRANSLATION OF THE FOREGOING.

(STATEMENT OF AN ACCUSED PERSON IN A CRIMINAL COURT.)

I was a servant with Munshī Ṣōbhrāj, the Tapadār, in Mōrō. About two months ago I left his employment, and my riding horse was stolen. Fifteen or sixteen days afterwards I was going from Mōrō to Ṭhārūshāh, and about half a watch before sunset I came in sight of Lēkhū Baṇiyā's well, situated about a mile from Ṭhārūshāh, and there I saw a man coming along on horseback. I asked him who he was, and he said that he was a Māchhī, that his name was Rabū, the son of Ḍhāndō, and that he lived in Ṭhārūshāh. At this I recognized him as an old acquaintance. He was mounted on his horse, and on seeing me he got off and said to me that if I needed a horse, I could ride off on that one. I said I was willing to take it. The colour of the horse was bay, and it was in its fourth year. So I took over the horse, mounted it, and rode to Mōrō, while Rabū went off (in another direction). He told me that I should have to give him twenty-six rupees for the horse, and I replied that I had no money at the time, but that when I got any I would pay him. No one else was present at the time. That night I stayed at Mōrō, the next night in the travellers' rest-house at Qāẓī jō Gōṭh. On the next day I arrived at Ṭāṇḍō Alahyār, and engaged myself as a Government servant to Munshī Ṭhārūmal, the Tapadār. I had the horse with me, and on the third day I gave it to the Paṭēwālō of the Vaccinator Munshī for carrying grass, and it is still with him. This morning I was arrested by the Police Ṣūbēdār on the charge that the horse that was with me was stolen property. The Ṣūbēdār has never sent for the horse (to inspect it), and it is still in possession of the Paṭēwālō to whom I made it over.

[No. 3.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT.

SPECIMEN III.

(British and Foreign Bible Society, 1890.)

(PERSO-ARABIC CHARACTER.)

ھِڪِڙي ماڻھُوءَ کي ٻہ پُٽ ھُوا (۱۲) تِنِ مون ننڍي پيءُ کي چيو اي بابا
مال مون جيڪو ڀاڱو مُھنجو ٿِئي سو مُون کي ڏي تہ اُنھي مالُ تِنِ کي وِراھي
ڏِنو (۱۳) ۽ ٿورِڙنِ ڏِينھِن کان پوءِ اھو ننڍو پُٽُ سڀڪي گڏ ڪري ھِڪِڙي
ڏُورِئي ڏيہ ڏي ھليو ويو ۽ اُتي پھنجو سڀ مالُ اجھلائيءَ ۾ وِڃايائِ (۱۴)
۽ جڏھِ سڀ کپائي رھيو تہ اُنھي ڏيہ ۾ ڏاڍو ڏُڪُرُ اچي پيو ۽ اھو پروِسِ
ٿِيڻ لڳو (۱۵) تہ اُنھي ڏيہ جي ھِڪِڙي رھندڙ کي وڃي چنبڙيو ۽ اُنھي
پھنجي ٻنيءَ ۾ سُئر چارڻ لاءِ موڪِليئُسِ (۱۶) ۽ اِئي ٿي ڀانيائِ تہ جيڪي ڇِلُون
سُئر ٿا کائينِ تِنِ مان پھنجو پيٽُ ڀريان ۽ اُنھي کي ڪنھِ بہ نہ ٿي ڏِنو (۱۷) تڏھِ
سنڀال ۾ اچي چياءِ تہ مُھنجي پيءُ وٽ ڪيترنِ پورھيتنِ کي جھجھي ماني ٿي مِلي
۽ آءٌ ھِتِ بُکَ پِيو مران (۱۸) تہ آءٌ اُٿي پھنجي پيءُ ڏي ھلي ويندسِ ۽ چوندوساسِ
اي بابا مُون آسمان جو ۽ تُھنجو گُناہُ ڪيو آھي (۱۹) ۽ ھاڻي اِنھي لائقُ نہ
آھيان جو وري تُھنجو پُٽُ سڏايان سو مُون کي پھنجي پورھيتنِ مون ھِڪِڙي
جھڙو ڪري ڄاڻُ (۲۰) پوءِ اُٿي پھنجي پيءُ ڏي ھليو ۽ اڃا پري ئي ھو تہ اُنھي
کي ڏِسي پِڻسِ کي ڏاڍي ٻاجھہ آئي ۽ ڊوڙي ڀاڪُرُ پائي تنھِ کي چُميائِ (۲۱) تہ
پُٽسِ چيسِ اي بابا مُون آسمان جو ۽ تُھنجو گُناہُ ڪيو آھي ھاڻي اِنھي لائقُ نہ آھيان
جو وري تُھنجو پُٽُ سڏايان (۲۲) تہ پِڻسِ پھنجي ٻانھن کي چيو ڪہ اوچي کان

اوچو وڳو ڪڍي اچي پهرايوس ۽ هٿ ۾ مُنڊي ۽ پيرن ۾ جُتي وجهوس (٢٣) ۽ ٿُلهو وڇو اچي ڪُهو ته کائون ۽ خُوشي ڪريون (٢۴) ڇو جو هيءُ مُهنجو پُٽ مُئو هو سو هاڻي جيئو آهي ۽ گُمُ ٿي ويو هو سو هاڻي لڌو آهي تڏهن اُهي خُوشي ڪرڻ لڳا۔

(٢٥) ۽ اُنهي جو وڏو پُٽ ٻنيءَ ۾ هو سو جڏهن گهر کي ويجهو آيو ته ڳائڻ ۽ ناچ جو پڙلاءُ ڪن تي پيُس (٢٦) تڏهن هڪڙي نوڪر کي ڪوٺي پُڇيائين ته هيءُ ڇا ٿو ٿئي (٢٧) اُنهي چيس ته تُنهنجو ڀاءُ آيو آهي ۽ تُنهنجي پيءُ ٿُلهو وڇو ڪُٺو آهي ڇو جو اُنهي کي چڱو ڀلو لڌائين (٢٨) ته اُنهي ڪاوڙجي اندر وڃڻ چڱو نه ڀانيو تڏهن پڻس ٻاهر اچي تنهن کي سمُجهايو (٢٩) ته اُنهي ورنديءَ ۾ پيءُ کي چيو جو ڏسُ آءٌ هيترن ورهين کان تُنهنجي خدمت پيو ڪريان ۽ ڪڏهن تُنهنجي حُڪم کان ٻاهر نه هليو آهيان پر ڪڏهن بہ تو مون کي هڪڙو ڇيلو نه ڏنو ته آءٌ پنهنجي دوستن ساڻ گڏ خُوشي ڪريان (٣٠) پر جڏهن هيءُ تُنهنجو پُٽ آيو جنهن تُنهنجو مالُ ڪنجرين ۾ وڃايو آهي ته تو اُنهي لاءِ ٿُلهو وڇو ڪُٺو (٣١) تڏهن اُنهي چيس اي پُٽ تُون هميشه مُون وٽ آهين ۽ جيڪي مُون وٽ آهي سو تُنهنجو ئي آهي (٣٢) پر خُوشي ڪرڻُ ۽ سرهو ٿيڻُ اسان کي واجبُ هو ڇو جو هيءُ تُنهنجو ڀاءُ مُئو هو سو هاڻي جيئو آهي ۽ گُمُ ٿي ويو هو سو هاڻي لڌو آهي —

[No. 3.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT.

SPECIMEN III.[1]

(British and Foreign Bible Society, 1890.)

TRANSLITERATION.

(11) Hekiṛē-māṇhu^{a}-khē bba puṭ^{a} huā. (12) Tin^{e}-mō̃ nanḍhē pi^{u}-khē chayō, 'ē bābā, māl^{a}-mō̃ jēkō bhāṅō mū̃h$^{\bar{e}}$-jō thiē, sō mū̃-khē ḍḍē.' Ta unhē māl^{u} tin^{e}-khē virāhē-ḍḍinō. (13) A$^{\bar{e}}$ thōriṛan^{e}-ḍḍī̃han^{e}-khā̃ pō^{e} uhō nanḍhō puṭ^{u} sabh^{u}-kī gaḍḍ^{u} karē hekiṛē ḍḍūriē̃-ḍḍēh^{a}-ḍḍē haliō-viō, a$^{\bar{e}}$ utē pā̃h$^{\bar{a}}$-jō sabh^{e} māl^{u} ajhalāi^{a}-mē̃ viñāyā̃ī̃. (14) A$^{\bar{e}}$ jaḍḍẽhī̃ sabh^{e} khapāē rahiō, ta unhē-ḍḍēh^{a}-mē̃ ḍḍāḍhō ḍḍukar^{u} achī piō, a$^{\bar{e}}$ uhō parawas^{e} thiaṇ^{a} laggō. (15) Ta unhē-ḍḍēh^{a}-jē-hekiṛē-rahandaṛ^{a}-khē wañī chambuṛiō, a$^{\bar{e}}$ unhē pā̃h$^{\bar{a}}$-ji^{a}-bbani^{a}-mē̃ suar^{a} chāraṇ^{a}-lā^{e} mōkilius^{e}. (16) A$^{\bar{e}}$ iē̃ thē bhā̃yā̃ī̃ ta 'jē-kē chhilū̃ suar^{a} thā-khāīn^{e}, tin^{e} mā̃ pā̃h$^{\bar{a}}$-jō pēṭ^{u} bharyā̃,' a$^{\bar{e}}$ unhē-khē kā̃h$^{\bar{e}}$ be na thē-ḍḍinō. (17) Taḍḍêhī̃ sambhāl^{a}-mē̃ achī chayā̃ī̃ ta, 'mū̃h$^{\bar{e}}$-jē-pi^{u}-waṭ^{e} kētiran^{e}-pōrahyatan^{e}-khē jhajhī mānī thī-milē, a$^{\bar{e}}$ āū̃ het^{e} bukh^{a} piō mārā̃. (18) Ta āū̃ uthī pā̃h$^{\bar{a}}$-jē-pi^{u}-ḍḍē halī vēndus^{e}, a$^{\bar{e}}$ chawandōsā̃s^{e}, "ē bābā, mū̃ āsmān^{a}-jō a$^{\bar{e}}$ tū̃h$^{\bar{e}}$-jō gunāh^{u} kayō-āhē, (19) a$^{\bar{e}}$ hāṇē inhē-lāiq^{u} na āhiyā̃ jō warī tū̃h$^{\bar{e}}$-jō puṭ^{u} chawāyā̃, sō mū̃-khē pā̃h$^{\bar{a}}$-jē-pōrahyatan^{e}-mō̃ hekiṛē-jehaṛō karē jjāṇ^{u}." ' (20) Pō^{e} uthī pā̃h$^{\bar{a}}$-jē-pi^{u}-ḍḍē haliō; a$^{\bar{e}}$ añā̃ parē-ī hō, ta unhē-khē ḍḍisī piṇis^{e}-khē ḍḍāḍhī bbājh^{a} āī, a$^{\bar{e}}$ ḍōṛī, bhākur^{u} pāē, tā̃h$^{\bar{e}}$-khē chumiā̃ī̃. (21) Ta puṭas^{e} chayus^{e}, 'ē bābā, mū̃ āsmān^{a}-jō a$^{\bar{e}}$ tū̃h$^{\bar{e}}$-jō gunāh^{u} kayō-āhē, hāṇē inhē-lāiq^{u} na āhiyā̃ jō warī tū̃h$^{\bar{e}}$-jō puṭ^{u} chawāyā̃.' (22) Ta piṇis^{e} pā̃h$^{\bar{a}}$-jē-bbānhan^{e}-khē chayō ke, 'ūchē-khā̃ ūchō waggō khaṇī-achī pahirāyōs^{e}; a$^{\bar{e}}$ hath^{a} mē̃ munḍī, a$^{\bar{e}}$ pēran^{e}-mē̃ jutī vijhōs^{e}, (23) a$^{\bar{e}}$ thulhō wachhō achhī kuhō, ta khāū̃ a$^{\bar{e}}$ k͟hūshī karyū̃; (24) chhō-jō hi^{u} mū̃h$^{\bar{e}}$-jō puṭ^{u} muō hō, sō hāṇē jiō āhē; a$^{\bar{e}}$ gum^{u} thī viō-hō, sō hāṇē ladhō-āhē.' Taḍḍẽhī̃ uhē k͟hūshī karaṇ^{a} laggā.

(25) A$^{\bar{e}}$ unhē-jō waḍḍō puṭ^{u} bbani^{a}-mē̃ hō. Sō jaḍḍẽhī̃ ghar^{a}-khē vējhō āyō, ta ggāiṇ^{a}-a$^{\bar{e}}$-nāch^{a}-jō parlā^{u} kan^{a}-tē pius^{e}. (26) Taḍḍẽhī̃ hekiṛē-naukar^{a}-khē kōṭhē puchhiā̃ī̃ ta, 'hi^{u} chhā thō-thiē?' (27) unhē chayus^{e} ta, 'tū̃h$^{\bar{e}}$-jō bhā^{u} āyō-āhē, a$^{\bar{e}}$ tū̃h$^{\bar{e}}$-jē-pi^{u} thulhō wachhō kuṭhō-āhē, chhō-jō unhē-khē chaṅō-bhalō ladhā̃ī̃.' (28) Ta unhē kāviṛijī andar^{e} wañaṇ^{u} chaṅō na bhā̃yō. Taḍḍẽhī̃ piṇis^{e} bbāhar^{e} achī tā̃h$^{\bar{e}}$-khē samujhāyō. (29) Ta unhē warandi^{a}-mē̃ pi^{u}-khē chayō jō, 'ḍḍis^{u}, āū̃ hētiran^{e}-warahyun^{e}-khā̃ tū̃h$^{\bar{e}}$-ji k͟hidmat^{a} piō-karyā̃, a$^{\bar{e}}$ kaḍḍẽhī̃ tū̃h$^{\bar{e}}$-jē-ḥukum^{a}-khā̃ ubtau na haliō-āhiyā̃, par^{a} kaḍḍẽhī̃ be tō mū̃-khē hekiṛō chhēlō na ḍḍinō ta āū̃ pā̃h$^{\bar{a}}$-jē dōstan^{e}-sā̃ gaḍḍ^{u} k͟hūshī karyā̃. (30) Par^{a} jaḍḍẽhī̃ hi^{u} tū̃h$^{\bar{e}}$-jō puṭ^{u} āyō, jā̃h$^{\bar{e}}$ tū̃h$^{\bar{e}}$-jō māl^{u} kañiryun^{e}-mē̃ viñāyō-āhē, ta tō unhē-lā^{e} thulhō wachhō kuṭhō.' (31) Taḍḍẽhī̃ unhē chayus^{e}, 'ē puṭ^{a}, tū̃ hamēsh^{a} mū̃-waṭ^{e} āhē, a$^{\bar{e}}$ jē-kī mū̃-waṭ^{e} āhē, sō tū̃h$^{\bar{e}}$-jō-ī āhē; (32) par^{a} k͟hūshī karaṇ^{u} a$^{\bar{e}}$ sarahō thiaṇ^{u} asā̃-khē wājib^{u} hō, chhō-jō hi^{u} tū̃h$^{\bar{e}}$-jō bhā^{u} muō hō, sō hāṇē jiō-āhē; a$^{\bar{e}}$ gum^{u} thī viō-hō, sō hāṇē ladhō-āhē.'

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[1] The above so closely resembles the Hyderabad specimen that no interlinear translation is necessary. The only important difference is that in this version the fatted calf is referred to, while mention of it is avoided in the version from Hyderabad. Regarding the transliteration of جڏهِ by *jaḍḍẽhī̃* instead of *jaḍḍẽh$^{\bar{e}}$*, see the remarks on p. 21.

STANDARD SINDHĪ OF KARACHI.

It was reported for this Survey that there were 370,780 speakers of Standard Sindhī in the District of Karachi. Two specimens have been received from that district, each being written both in the Perso-Arabic and in the improved Hindū Sindhī character. The specimens are here given only in the latter character. The first specimen is a version of the Parable of the Prodigal Son, and it so closely resembles the versions already given that it has not been thought necessary to provide an interlinear translation. Instead, an interlinear transliteration has been added to the facsimile representation of the original manuscript. The second specimen is an extract from the famous Dīwān of the Sindhī poet 'Abdu'l-Lat̤īf Shāh, entitled the *Shāh*^{e}*-jō Risālō*, or 'Tractate of the Shāh.' The extract is the *Wāī*, or Epilogue, of the fourth *Sur*^{u}, or Song, entitled *Surāgg*^{u}. I have shown in footnotes where the text as given differs from the edition of Trumpp.

The language of these specimens is practically the same as that illustrated in the preceding grammatical sketch. There is a tendency to substitute a final ^{e} for a final ^{a} or ^{u}, but these are probably merely instances of careless writing. Examples are *hālat*^{e} for *hālat*^{a}, *pāṇ*^{e} for *pāṇ*^{a}, *guzirān*^{e} for *guzirāṇ*^{u}, *rakh*^{e} for *rakh*^{u}, *gum*^{e} for *gum*^{u}, and, in the second specimen, *suṇ*^{e} for *suṇ*^{u}, and *chhin*^{e} for *chhin*^{u}. There is a strong tendency to insert a *y* between concurrent vowels, as in *chayāyī̃*, he said; *piy*^{u}, a father, and so on. The termination *ā̃ī̃* is written *āī̃* or *āyī̃*, with no nasal mark over the *ā*. Thus, *chhaḍḍiyāī̃*, he abandoned; *chayāyī̃*, he said. These are, however, merely matters of spelling, and do not affect the pronunciation.

In the second specimen, *āhē̃*, thou art, takes the poetical form *āhiyē̃*.

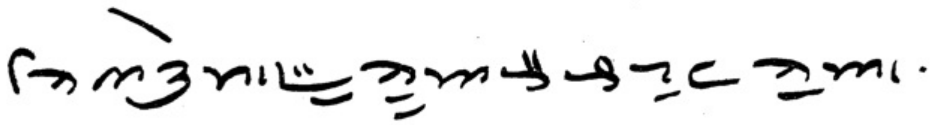
[No. 4.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

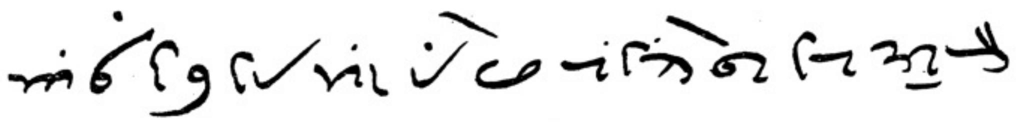
SINDHĪ.

STANDARD DIALECT. DISTRICT KARACHI.

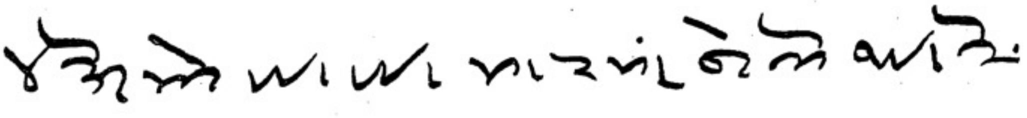
SPECIMEN I.



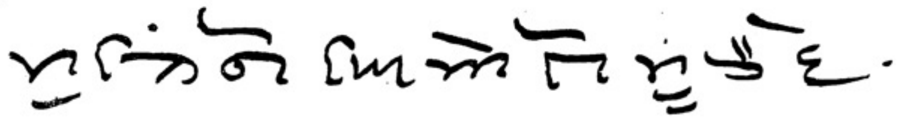
Hekṛē māṇhũ̄^{i}-khē bba puṭ^{a} huā.



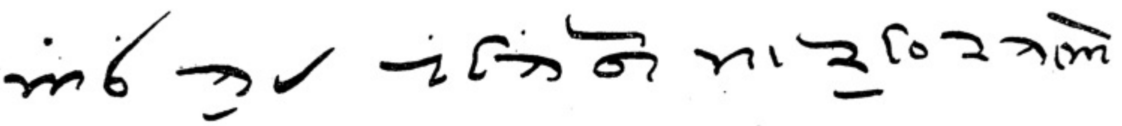
Ã$^{\tilde{e}}$ tin^{e}-mã̄ nanḍhē pãh$^{\tilde{e}}$-jē-piy^{u}-khē



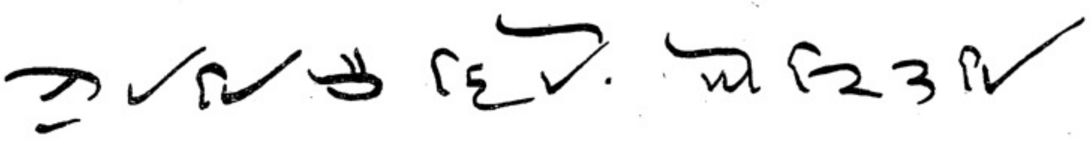
chayō, 'ē bābā māl^{a}-mã̄ jēkō bhāṅō



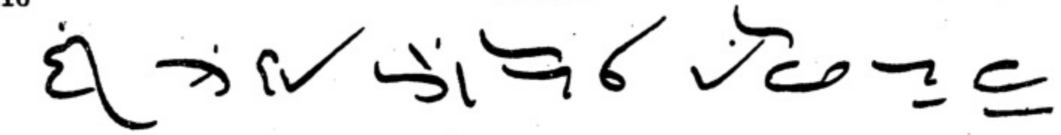
muh$^{\tilde{e}}$-jō thiē, sō mũ̄-khē ḍḍē.'



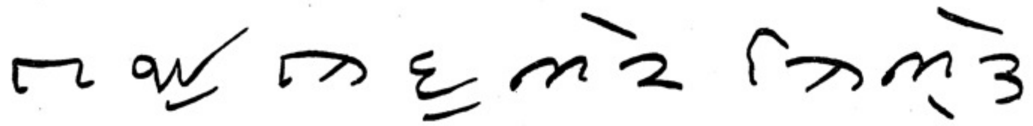
Ã$^{\tilde{e}}$ hun^{a} pãh$^{\tilde{e}}$-jō māl^{u} virahāē (*for* virāhē)



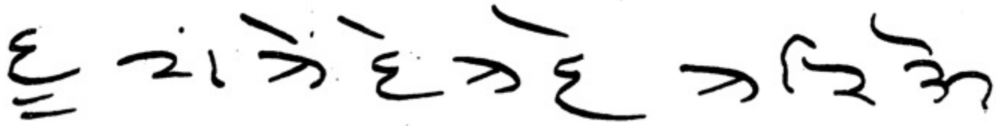
hunan^{e}-khē ḍḍinō. Thōriṛan^{e}-



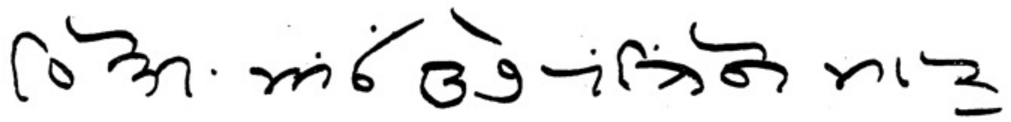
ḍḍĭhãn^{e}-khã̃ pō nanḍhō puṭ^{u}



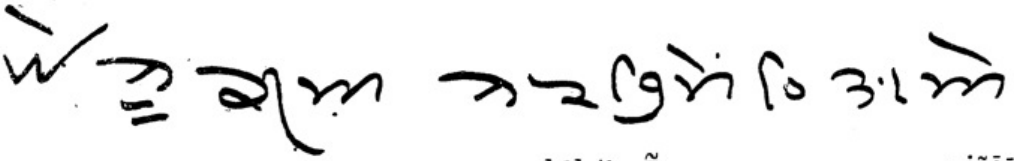
sabh^{u} gaḍḍ^{a} karē hekṛē-



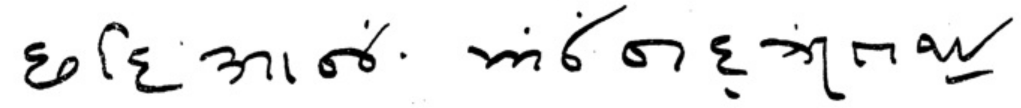
ḍḍūrã̆hẽ-ḍḍēha-ḍḍē haliyō



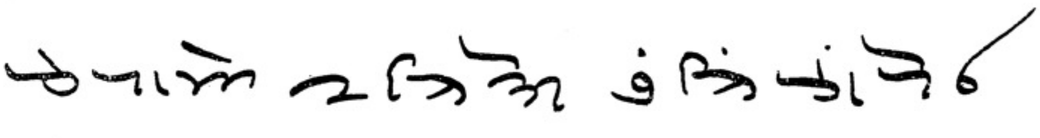
viyō, ã^{e} utē pãh^{e}-jō māl^{u}



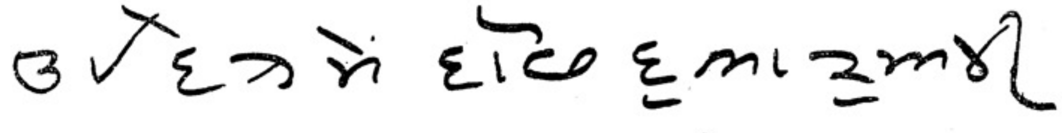
bē-hūdī^{a} (*for* bē-hūdi^{a}) hālat^{e}-mẽ viñāē



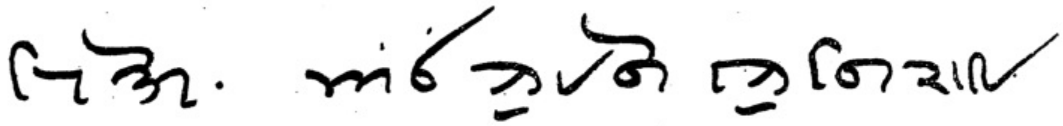
chhaḍḍiyāĩ. Ã^{e} jaḍḍhĩ sabh^{u}



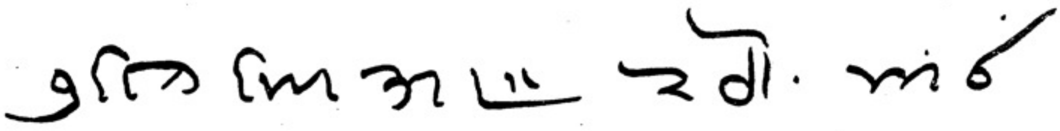
khapāē rahiyō tãh^{e}-khã̃ pō^{e}



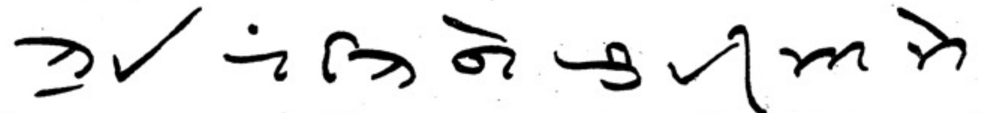
un^{a}-ḍḍēh^{a}-mẽ ḍḍāḍhō ḍḍukār^{a} achī



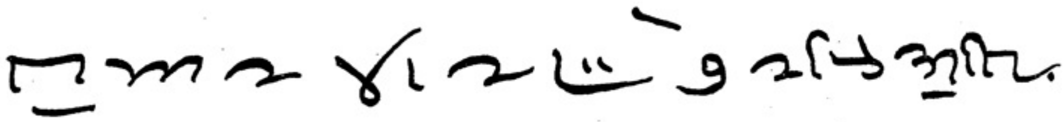
piyō, ã̄ᵉ hunᵃ-jō guzirānᵉ (*for* guzirānᵘ)



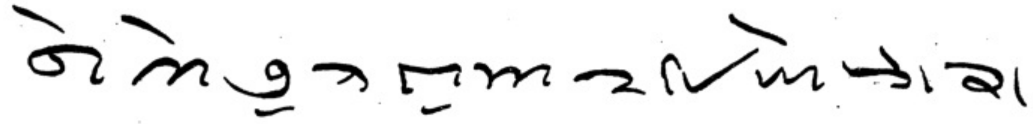
tangᵉ thiyaṇᵃ laggō.[1] Ã̄ᵉ



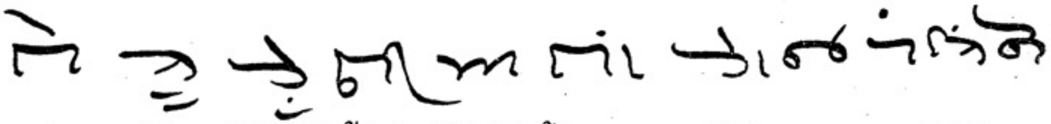
hunᵃ pãhᵉ-jē bbanīᵃ (*for* bbaniᵃ)-mẽ̄



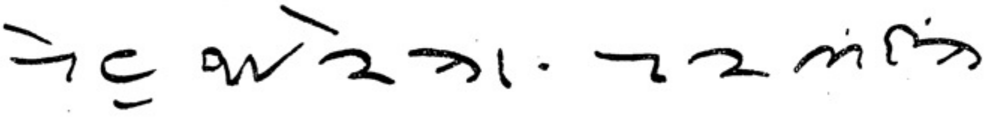
suarᵃ chāraṇᵃ-tē ra,khiyusᵉ.



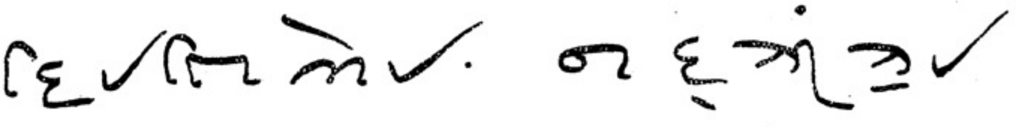
Jēkē tuhᵃ suaranᵉ thē-khādhā,



sē hū khūshīᵃ-sã̄ (*for* khūshiᵃ-sã̄) khāī pãhᵉ-jō



pēṭᵘ bharē-hā, parᵃ kãhᵉ



ḍḍinasᵉ kē na. Jaḍḍhĩ̄ hunᵃ

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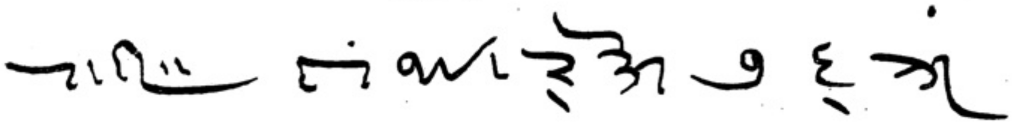
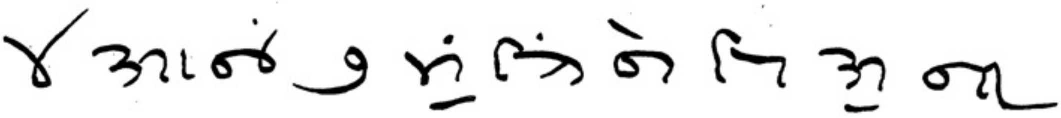
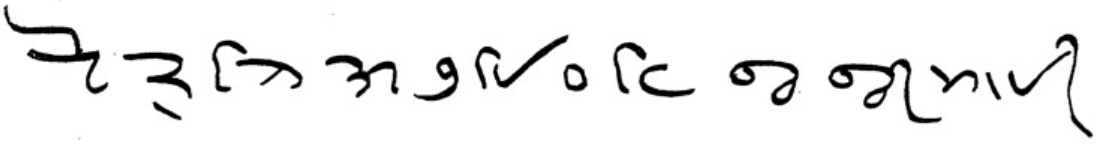
[1] The following words have been omitted after this :—*hunᵃ-ḍḍēha-jē-hekṛē-rahandarᵃ-khē wañī laggō.*



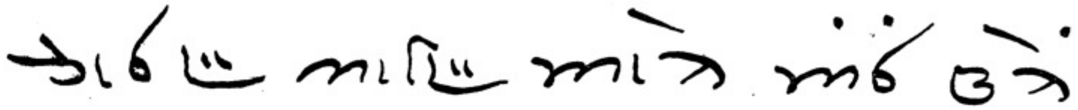
pāṇ^{e} sambhālyō, taḍḍhī̃



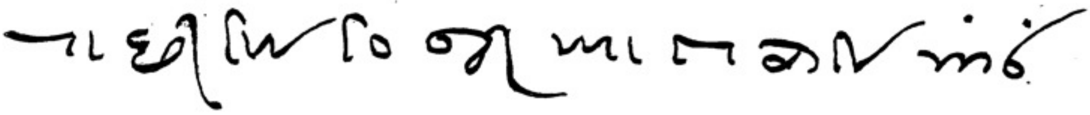
chayāī̃ ta, ‘muh$^{\bar{e}}$-jē-piy^{u}-jī



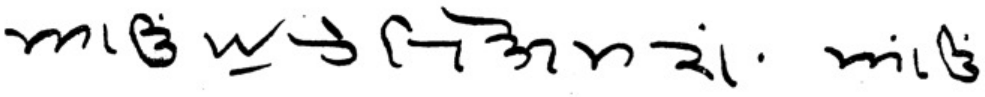
pōrheyatan^{e}-waṭ^{e} jhajhī mānī



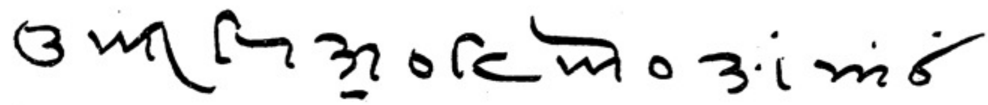
khāiṇ^{a}-kāṇ^{e} (*for eating*) āhē, ã$^{\bar{e}}$ uh$^{\bar{e}}$



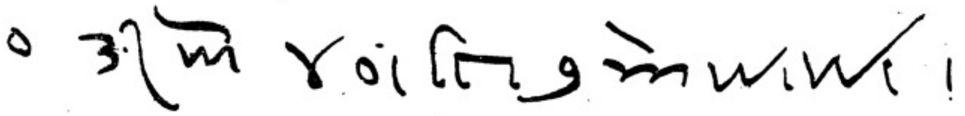
pāchhī (*remaining over*) be (*also*) vijhī (*having cast*) thā-saghan^{e} (*they are able*), ã$^{\bar{e}}$



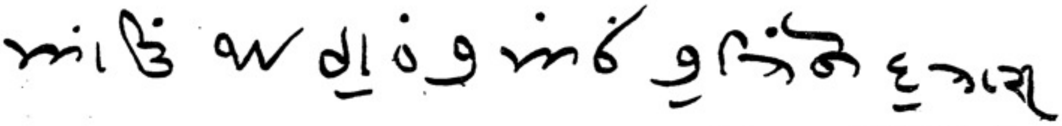
āū̃ bukh^{a} piyō-marā̃. Ā̃ū̃



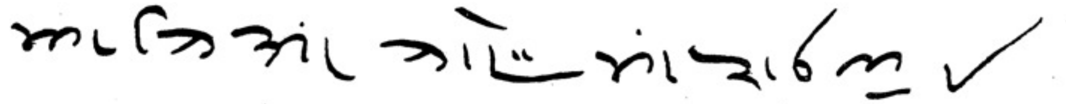
uthī piy^{u}-waṭ^{e} thō-waññā̃, ã$^{\bar{e}}$



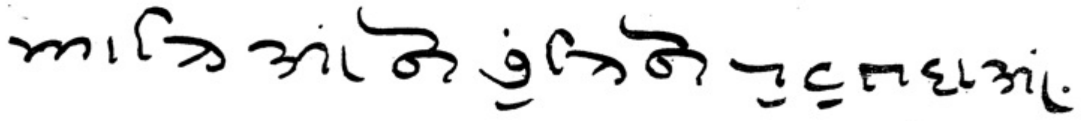
waññī thō-chawā̃s^{e} ta, “ē bābā,



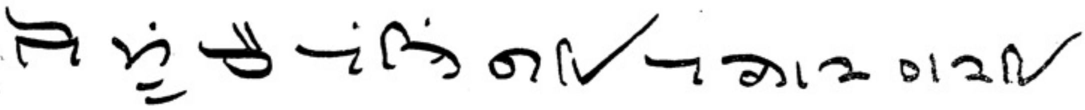
ā̃ū̃ Bhagguwantᵃ ā̃ᵉ̃ tuhᵉ̃-jō ḍḍuhārī (*guilty*)



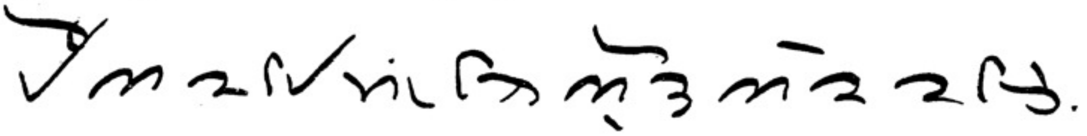
āhiyā̃, hāṇē mā̃ lāikᵘ na



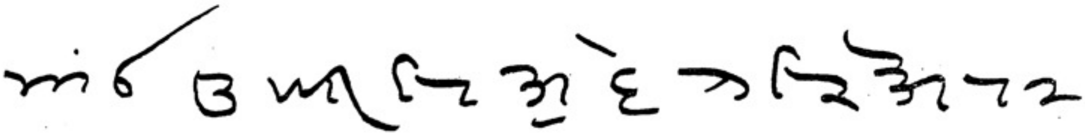
āhiyā̃ jō tū̃hᵉ-jō puṭᵘ saḍḍāyā̃ ;



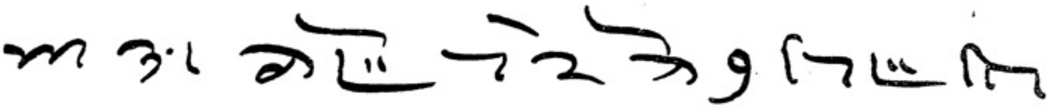
sō mū̃-khē pāhᵉ̃-janᵉ-paghārawāranᵉ-



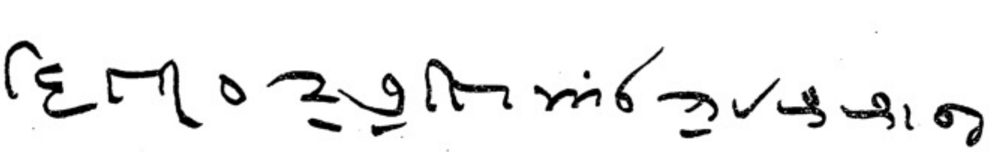
naukaranᵉ-mā̃ hekṛō karē rakhᵉ (*for* rakhᵘ).’ ’



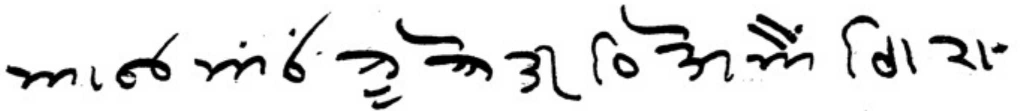
Ā̃ᵉ uthī piyᵘ-ḍḍē haliyō. Parᵃ



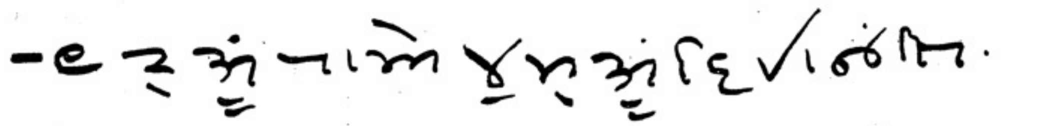
aña ghaṇō parē hō ta piṇasᵉ



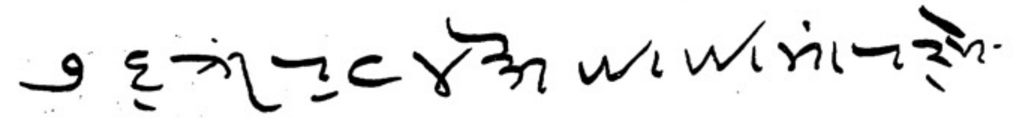
ḍḍisī-wartusᵉ, ā̃ᵉ̃ hunᵃ-khē bbājhᵃ



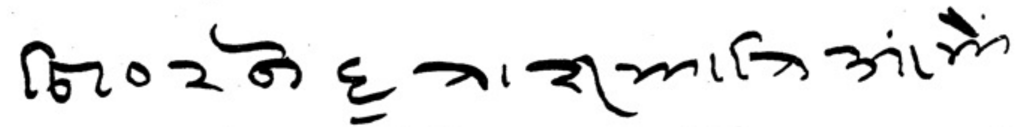
ãī, ã$^{\tilde{e}}$ hū ḍōṛī-viyō aĩ ggirā-



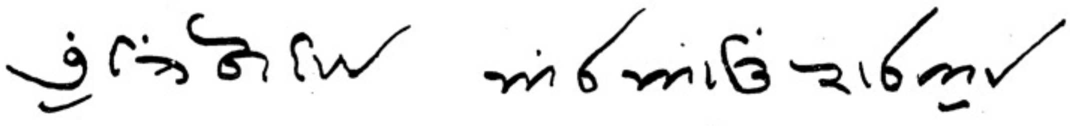
-ṭharyũ̃ (*for* ggirāheṭiṛyũ̃) pāē, chumyũ̃ ḍḍinā̃ĩs^{e}.



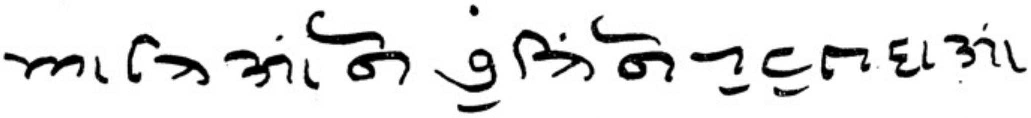
Taḍḍhī̃ puṭ^{a} chayō, ‘bābā, mā̃ Parmē-



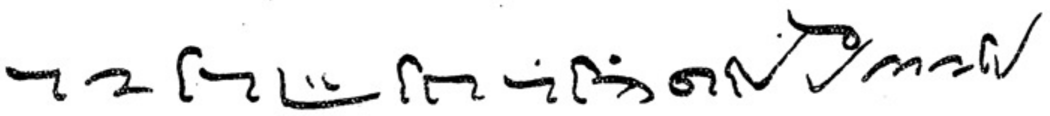
-shiwar^{a}-jō ḍḍuhārī āhiyā̃ aĩ



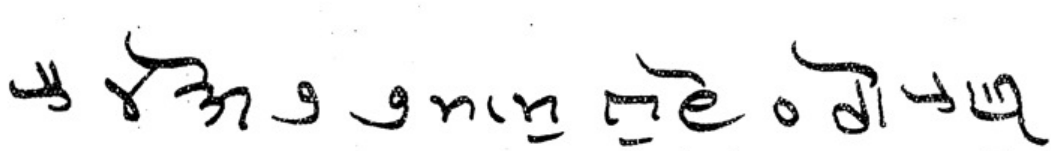
tũh$^{\tilde{e}}$-jō be, ã$^{\tilde{e}}$ ā̃ũ̃ lāik^{a} na.



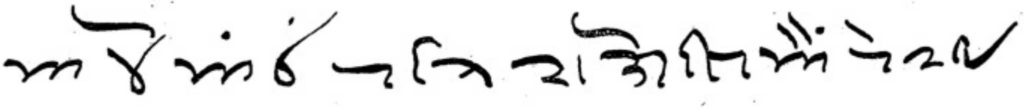
āhiyā̃ jō tũh$^{\tilde{e}}$-jō puṭ^{u} saḍḍāyā̃.’



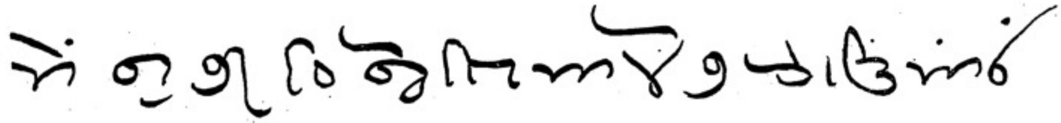
Par^{a} piṇas^{e} pā̃h$^{\tilde{e}}$-jan^{e}-naukaran^{e}-



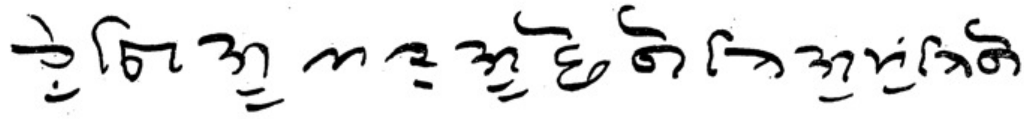
khē chayō ta, ‘tamām^{u} suṭhō (*nice*) waggō khaṇī



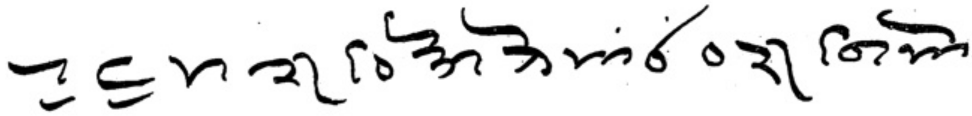
achō, ã^{ē} paherāyōs^{e};[1] aĩ pēran^{e}-



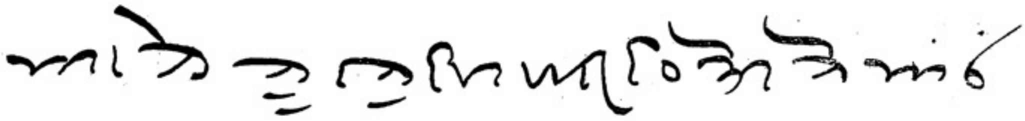
mẽ̄ jutĩ̄ vijhōs^{e}; achō, ta khāū̃ ã^{ē}



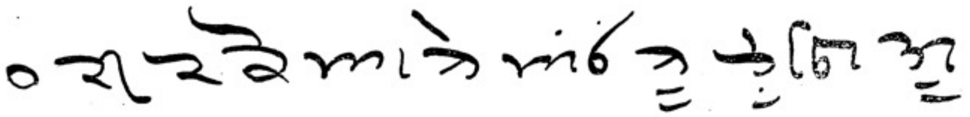
khushiyū̃ karyū̃; chhō-jō hiy^{u} mũh^{ē}-jō



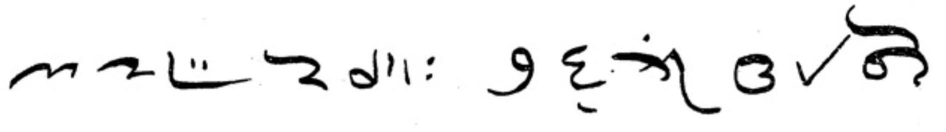
puṭ^{u} marī-viyō-hō, ã^{ē} warī jiō



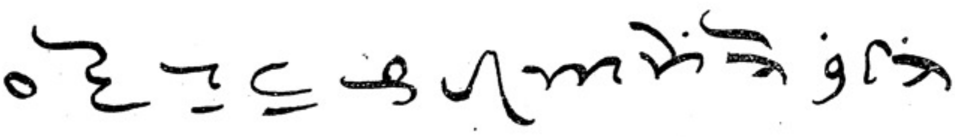
āhē; hū gum^{e} (*for* gum^{u}) thī-viyō-hō, ã^{ē}



warī ladhō-āhē.' Ã^{ē} hū khushiyū̃



karaṇ^{a} laggā. Taḍḍhī̃ un^{a}-jō



waḍḍō puṭ^{u} bbanī^{a} (*for* bbani^{a})-mẽ̄ hō. Tāh^{ē}

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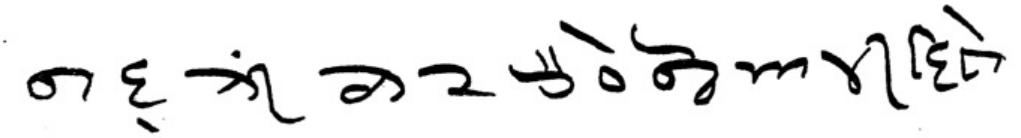
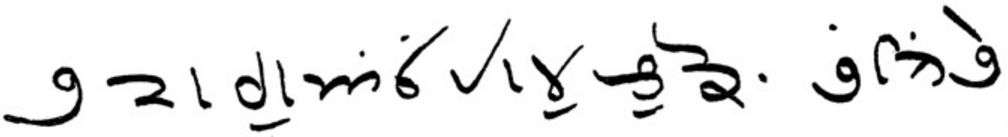
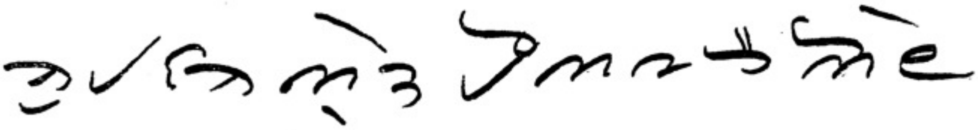
[1] Here the following words have been omitted:—*ã^{ē} hath^{e}-mẽ̄ munḍī payōs^{e}.*



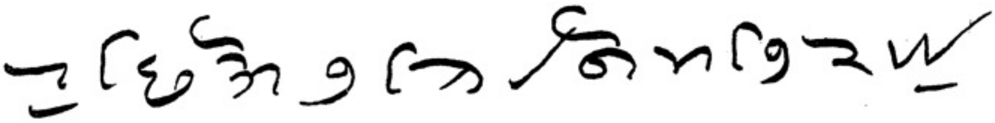
jaḍḍhī̃ ghar^{a}-khē vējhō achī ḍḍisē



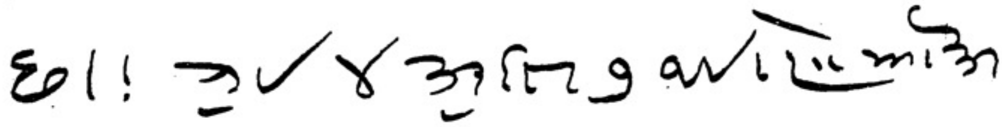
ta rāgg^{u} ã^{ē} nāch^{u} bbudhō. Tã̄h^{ē}-tē



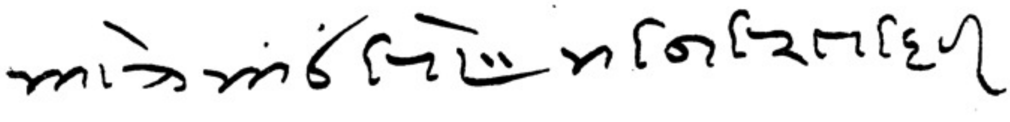
huna hekṛē-naukar^{a}-khē kōṭhē



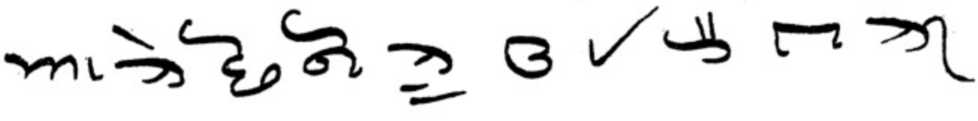
puchhiyō ta, 'hin^{a}-jō matilab^{u}



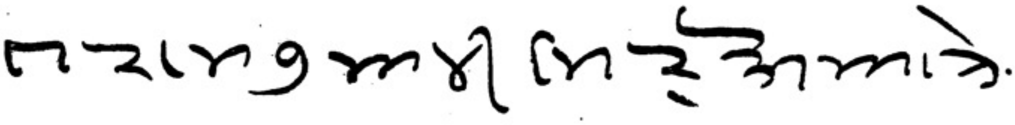
chhā ?' Hun^{a} chayus^{e} ta, 'bhāṇē āyō-



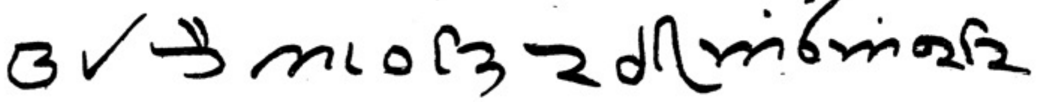
āhē, ã^{ē} piṇē majilis^{a} ḍḍinī-



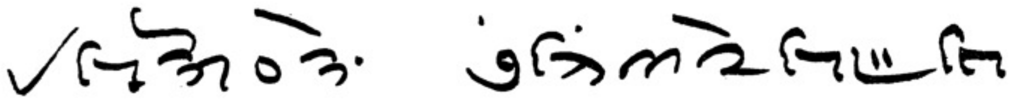
āhē, chhō-jō hū un^{a}-khē sahī-



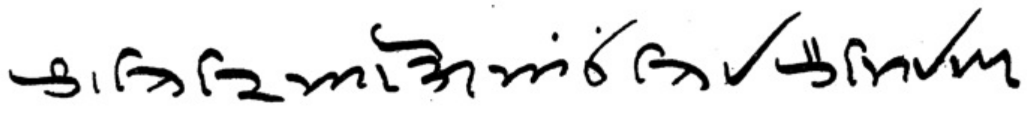
salāmat^{a} achī milyō-āhē.'



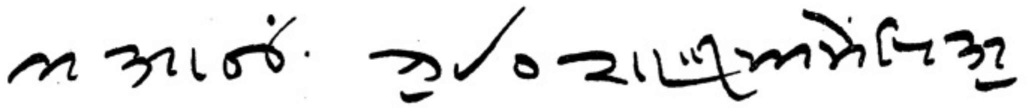
Un^{a}-khē kāwaṛ^{e} laggī, ā̃^{ē} andar^{e}



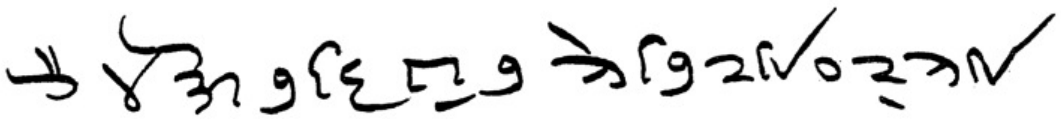
na piō-waññē. Tāh^{ē}-karē piṇas^{e}



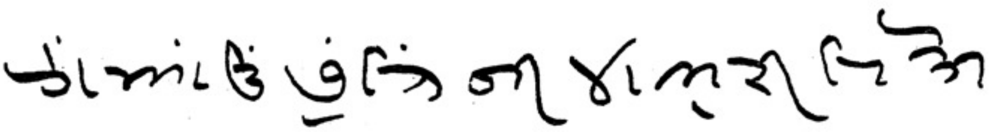
bbāher^{e} āyō, ā̃^{ē} hin^{a}-khē minath^{a} (*entreaties*)



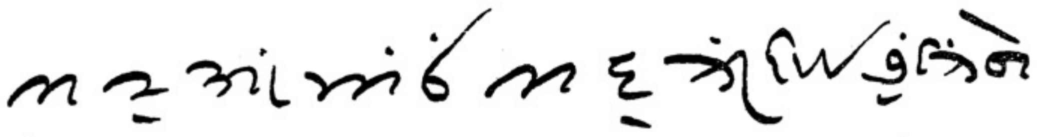
kayā̃ī. Hun^{a} warāṇī^{a} (*for* warāṇi^{a})-mē̃ piy^{u}-



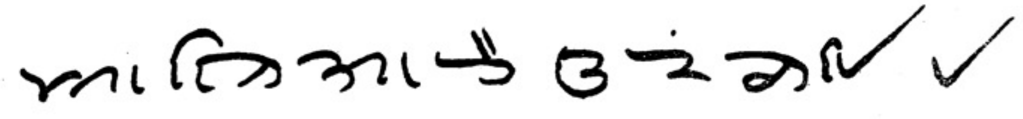
khē chayō ta, ‘ḍḍis^{u} ta hētiran^{e}-warhan^{e}-



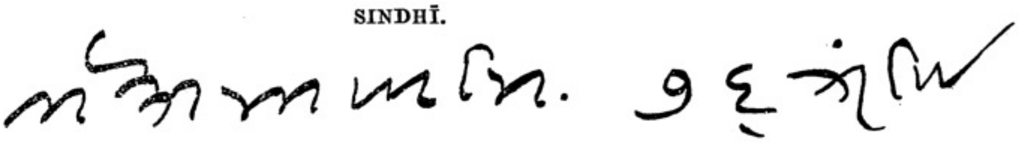
khā̃ ā̃ū tūh^{ē}-jī chākrī piyō-



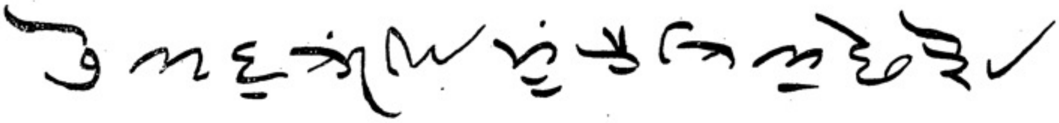
karyā̃, ā̃^{ē} kaḍḍhī̃ be tūh^{ē}-jē-



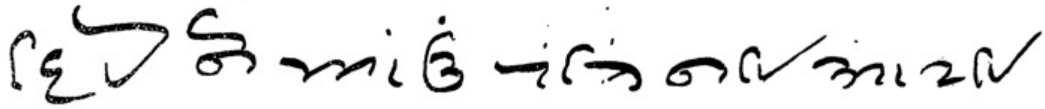
āgiā-khē ulanghan^{e} (*for* ulanghan^{u}) na



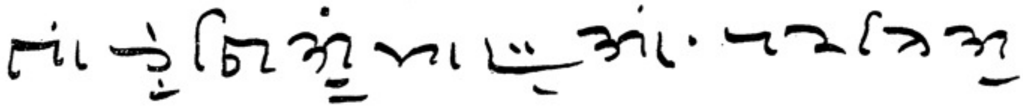
kayō-athamᵉ; Taḍḍhī̃ be



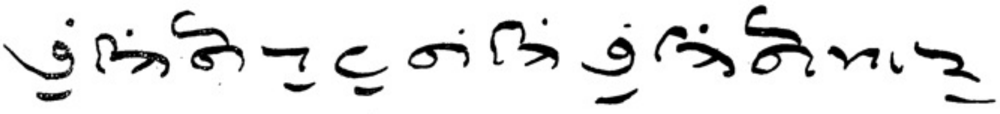
tō kaḍḍhī̃ be mū̃-khē hekᵘ chhēlō na



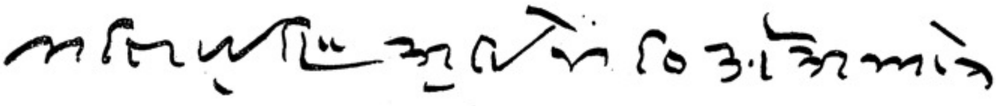
ḍḍinō jō ā̃ū̃ pāhē̃-janᵉ-yāranᵉ-



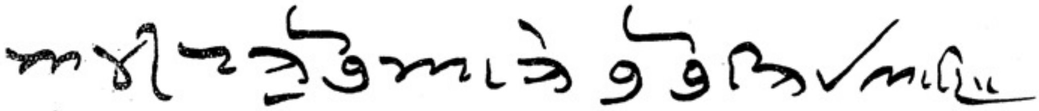
sā̃ khushiyū̃ māṇyā̃. Parᵃ hiyᵘ



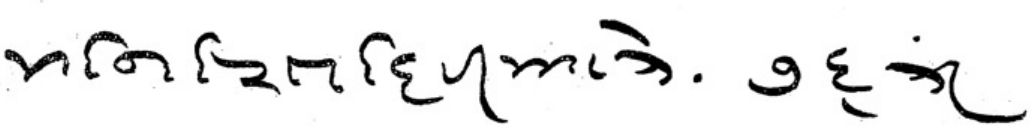
tū̃hē̃-jō puṭᵘ, jā̃hē̃ tū̃hē̃-jō mālᵘ



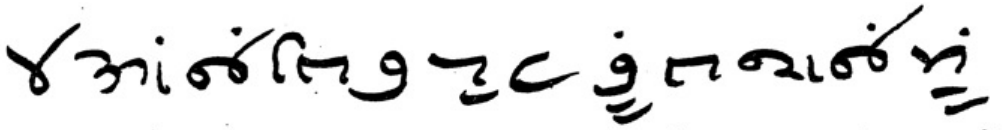
kasibṇiyunᵉ (*for* kasbiṇiyunᵉ)-mē̃ viñāyō-āhē,



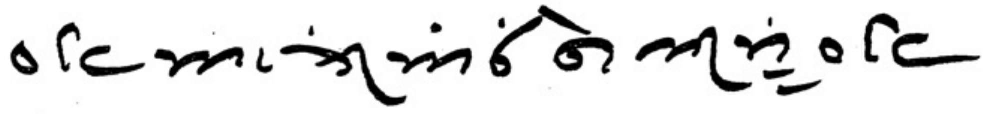
achī pahutō-āhē, ta tō hinᵃ-kāṇᵉ



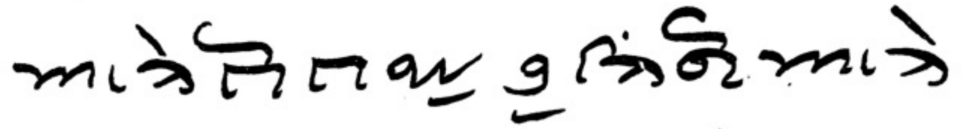
majilisᵃ ḍḍinī-āhē.' Taḍḍhī̃



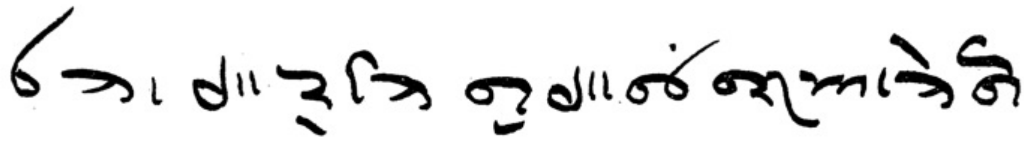
chayā̃ĩs^{e} ta, 'puṭ^{a}, tū̃ sadā-ĩ mū̃-



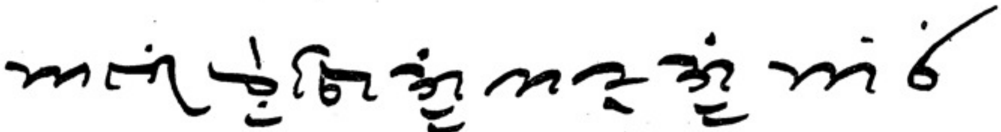
waṭ^{e} āhĩ, ā̃^{ẽ} jēkī mū̃-waṭ^{e}



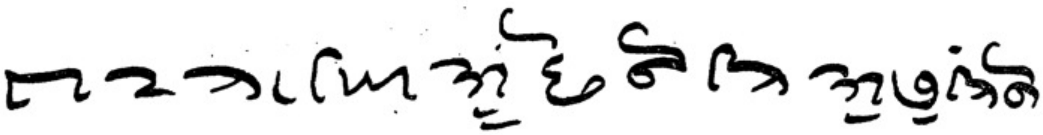
āhē sō sabh^{u} tuh^{ẽ}-jō āhē.



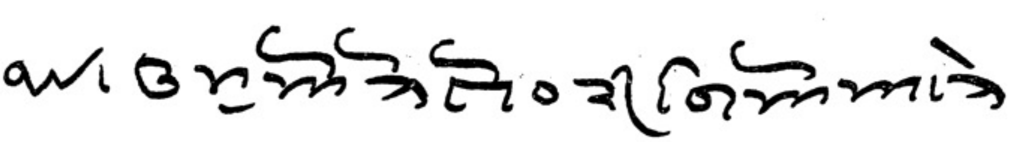
Ihā ggālh^{e} juggāīndī (*proper*) āhē jō



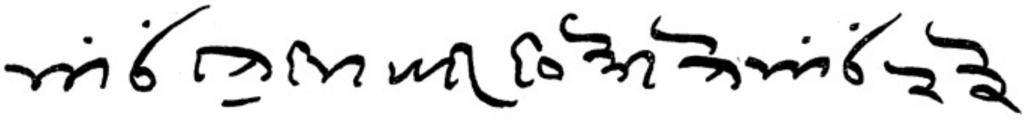
asĩ k͟hushiyū̃ karyū̃ ā̃^{ẽ}



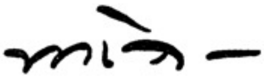
sarahā thiyū̃, chhō-jō hiy^{u} tũh^{ẽ}-jō



bhā^{u} muō hō, sō warī jiō-āhē;



ā̃^{ẽ} gum^{e} (*for* gum^{u}) thī-viyō-hō, ā̃^{ẽ} ladhō-



āhē.'

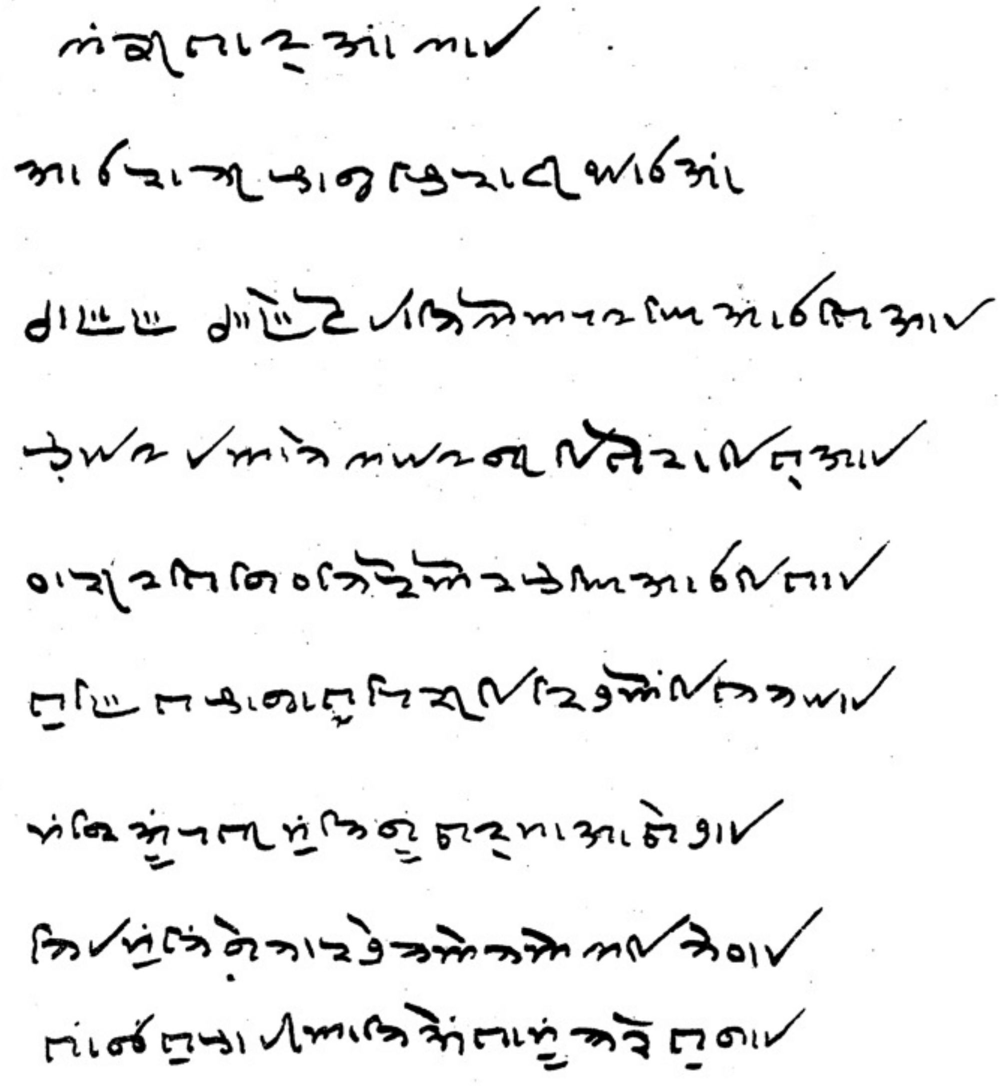
[No. 5.]

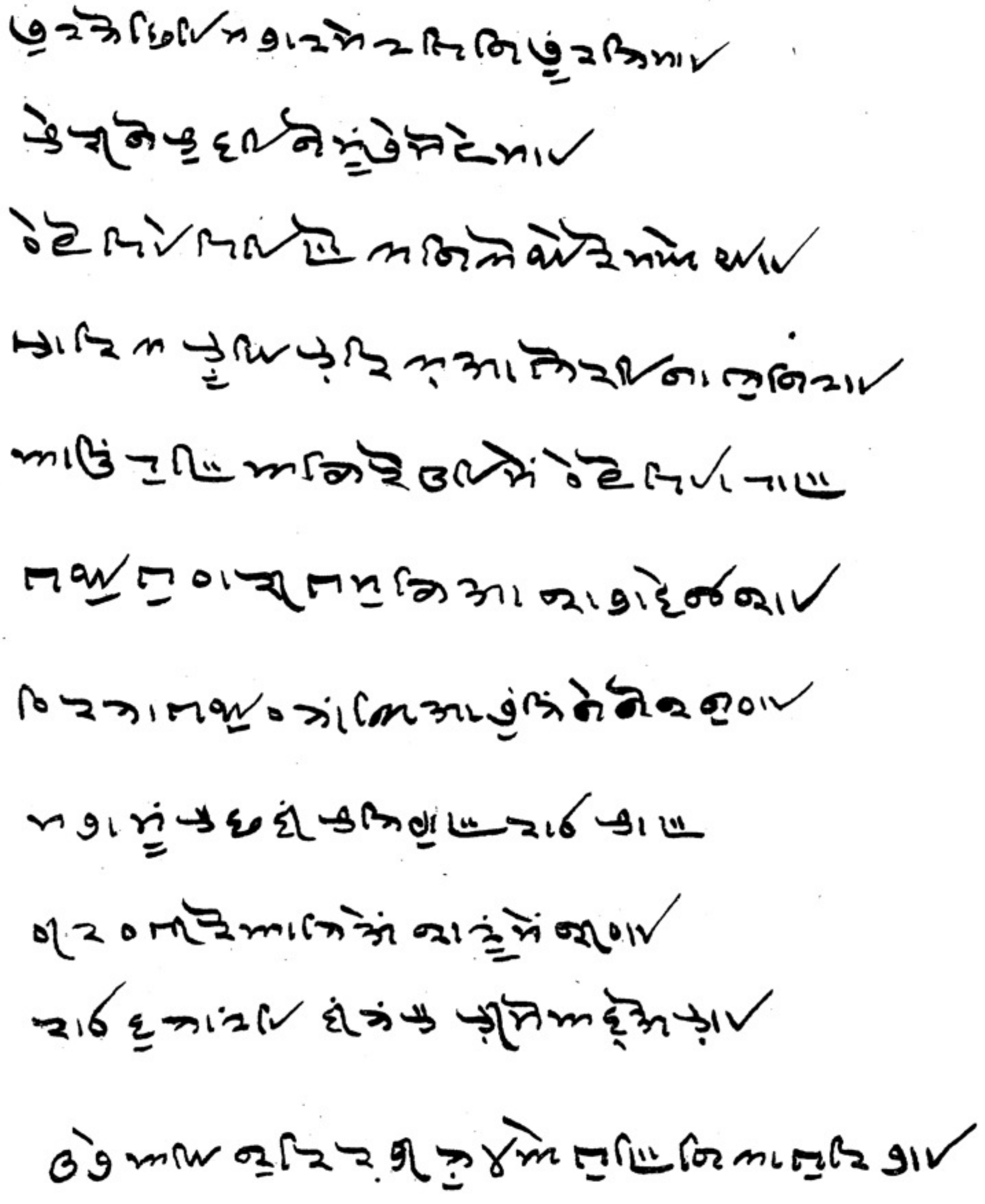
INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT. DISTRICT KARACHI.

SPECIMEN I.





[No. 5.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT. DISTRICT KARACHI.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kandhī sāryā̃ kā-na.
Shore I-find any-not.

Yā Ilāhī, bbājh^{a} bbilāṭī bhāiyā̃.[1]
O God, (thy) mercy an-island I-esteem.

Gganaṇ^{a}-ggāṇēṭrō nāh^{e} kō, apar^{a} thiyā isiyān^{a} (*for* ‘isyān^{a}).
In-counting-a-counter is-not anyone, countless were sins.

Khabar^{a} na āhē kabar^{a}-jī, nisōrā nisyān^{a}.
Knowledge not is the-grave-of, completely forgetful.

5. Wālī, rasij^{e} wahelō, ōrakh^{a} (*for* ōṛak^{e}) thiyā inisān^{a}.
O-Lord, arrive quickly, at-the-end were men.

Suṇ^{e} (*for* suṇ^{u}), sabbājhā, supirī, niritaō̃ nigahabān^{a}.
Hear, O-Merciful, Beloved, O-Watchful Guardian.

Mandiyũ pasī mũh^{e}-jũ, sharmāyā Shētān^{a}.
Sins having-looked-at me-of, became-aghast the-devils.

Hin^{a}-mũh^{e}-jē-hāla-tē haē haē kan^{e} hēwān^{a}.
At-this-my-condition alas alas make the-beasts.

Sā̃ĩ, sukhānī āhiyẽ, sāmũḍarē sujān^{a}.
Lord, the-helmsman thou-art, a-seaman skilful.

10. Turahō chhin^{e} (*for* chhin^{u}) ma tāra (*for* tār^{e})-mẽ, rasij^{e} tũ rahemān^{a}.
The-raft break not the-deep-water-in, arrive Thou O-Merciful.

Bbēlī jō bbuḍḍan^{e}-jō, mũ-tē mōṭē mān^{a}.
Friend who (is) of-drowning, me-on he-may-return would-that.

Vēṭhō pinē piniṇō, kaj^{e} kō bhērō mathē bhān^{a}.
Seated begs the-beggar, make some visit upon the-suppliant.

Khālik^{a} khūb^{e} (*for* khūb^{u}) khalikyā gōlan^{e}-jā guzirān^{a}.
By-the-Creator well were-created servants-of provisions.

Āũ puṇ^{e} (*for* puṇ^{u}) aghilō un^{e}-mẽ, vēṭhō pinā (*for* pinā̃) pāṇ^{a}.
I also wicked them-among, seated I-beg (for) myself.

15. Sabh^{u} (*for* sabh^{e}) suwālī samughiyā, dātā ḍḍēī dān^{a}.
All applicants were-satisfied, the-Giver having-given alms.

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[1] This line is a refrain, repeated after each of the following lines :—Verse 4, Trumpp, *nāhē* for *na āhē ;* 5, Tr., *aṛikh^{a}* for *ōrakh^{a} ;* 6, Tr., *nirtō̃ ;* 9, Tr., *sukhāṇī, sāmũḍarī ;* 13, Tr., *gguzrān^{a};* 17, Tr., *chhaḍḍiẽ, bbah^{u}guṇ^{a}.*

Vilahā sabh^{u} (*for* sabh^{e}) wahā̃ (*for* wāhiyā) kiyā, tũh$^{\breve{e}}$-jē-
Needy-ones all rich were-made, by-thy-
jōd^{a} (*for* jūd^{a}) juwān^{a}.
bounty ever-fresh.

Matā̃ mū̃-khē chhaḍḍī̃, Bbah^{e}guṇ^{a},
Not me mayst-thou-abandon, O-possessor-of-many-virtues,
lāi (*for* lāē) bbāṇ^{a}.
having-inflicted arrows.

Vīr^{a}, wasīlō āhiyē̃, dārū̃ mē̃ dīwān^{a}.
Lord, the-refuge thou-art, the-remedy in the-judgment-day.

Lā^{e} ḍḍuhāran^{e} (*for* ḍḍuhārin^{e}) ḍḍī̃h$^{\breve{\imath}}$-khē, khīmō aḍḍyō
For the-sinners (broad)-day-in, a-tent was-erected
Khān^{a}.
by-the-Lord.

20. Utē Abidulilatīf^{u} chaē, 'suṇijī, kā sulitān^{a}.'
There 'Abdu'l-Laṭīf says, 'hear, O Lord.'

FREE TRANSLATION OF THE FOREGOING.

1. No shore can I find (upon the trackless ocean).

2. (*Refrain*) O God, Thy mercy (alone) do I look upon as an island (and haven of refuge).

3. Beyond number were my sins. No counter was there who could count them.

4. Completely forgetful am I. No knowledge have I of the grave.

5. Lord, quickly haste Thou to me, for men have been driven to extremities.

6. O Merciful, Beloved, Ever-wakeful Guardian, hear me.

7. Even the devils, when they looked upon my sins, became aghast.

8. The very beasts utter lamentations upon this my state.

9. Lord, Thou art the helmsman, a skilful seaman.

10. Cut Thou not off my raft among the deep waters. Haste Thou to me, O Merciful.

11. Would that the Rescuer of the drowning might come back to me.

12. The beggar is seated begging of Thee. Make Thou a visit to this suppliant.

13. The Creator hath amply created provision for His servants.

14. I also, wicked that I am, am amongst them, and am seated begging for myself.

15. The Giver gave alms, and all were satisfied by Him.

16. All the needy have become rich, through Thy bounty ever fresh.

17. O Thou who art the Fullness of Excellence, inflict not Thine arrows, nor abandon me.

18. Lord, Thou art the Refuge, Thou art the Remedy on the day of judgment.
19. The Lord hath erected a tent for the sinners in broad day.
20. Quoth ‘Abdu’l-Laṭīf, ‘Hear me, O my King.’

STANDARD SINDHĪ OF KHAIRPUR.

In the State of Khairpur 119,000 persons were returned for the purposes of this Survey as speaking Standard Sindhī. It is the only form of the language spoken in the State, as the Sirāikī reported to be spoken by 3,000 people is not Sindhī, but is a form of Lahndā, and is hence described on pp. 359ff. under that head.

One specimen, a folktale, is given of the Standard Sindhī of Khairpur. Its language is that illustrated in the foregoing grammatical sketch. The only irregularities noted are the following :—As elsewhere, the word *chayō*, said, is written *chiyō*, and the pronominal suffix *ā̃ī̃* is written *āī̃*, as in ***chiāī̃***, he said. The verb *bbundhaṇᵘ*, to hear, makes its causal *bbudhāiṇᵘ* instead of the regular form *bbundhāiṇᵘ* given in the dictionaries.

[No. 6.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT. STATE KHAIRPUR.

هڪڙو ماڻهون پهنجو گهڻون مال هڪڙي واپاري وٽ امانت رکي مسافري
تي ويو جڏهن هو موٽي آيو تڏهن واپاري کان مال گُهرياءِ پر واپاري انڪار ڪيو
۽ قسم کڻي ويو تہ تو مونکي ڪي بہ ڪين ڏنو هو ۔ انهي ماڻهونءَ قاضي کي وڃي
دانهن ڏني تہ فلاڻي واپاري کي پهنجو مال ڏنو هوم جو هاڻي انهيءَ کان انڪار
ٿو ڪري قاضي سوچ کان پوءِ هنکي چيو تہ ٻئي ڪنهن ماڻهون کي نہ ٻڌاءِ تہ
فلاڻو واپاري توکي تهنجو مال موٽائي نٿو ڏئي آءٌ بندوبست ڪريان ٿو ۔ قاضي
واپاري کي گُهرايو ۽ هنکي چياءِ مونکي ڪم تمام گهڻون ٿيو آهي ۽ آءٌ هڪڙو پورو
ڪري نٿو سگهان تون ايماندار ماڻهن آهين تهنڪري بادشاه جي حُڪم موجب
توکي نائب قاضي مقرر ڪريان ٿو ۔ واپاري قبول ڪيو ۽ گهڻون خوش ٿيو هو گهر ويو
تهنکان پوءِ قاضي انهي ماڻهونءَ کي چيو تہ تون وڃي واپاري کان پهنجو مال
گُهر ۽ هو توکي ڏيندو ۔ اهو ماڻهو واپاري وٽ آيو واپاري هنکي ڏسنديئي چيو تہ
چڱو ٿيو جو تون آئين مونوٽ تهنجو مال آهي جو مونکان وسري ويو هو هاڻي
اُهو مال وٺ ۔ نيٺ هن اُهو مال اُنهيءَ ماڻهونءَ کي موٽائي ڏنو ۔ ٻي ڏينهن
واپاري قاضي وٽ ويو قاضي هنکي چيو تہ بادشاه جو ارادو آهي تہ توکي وڏو
عُهدو ڏئي تهنڪري شڪرانا خداءِ جا ڪرجو توکي چڱي نوڪري ملندي ۽ آءٌ
نائب قاضي ٻيو مقرر ڪندس ۔

مطلب ڳالهہ جو تہ قاضي واپاري کي هن دلاسي سان ڪڍي ڇڏيو ۽ اُنهيءَ
ماڻهونءَ کي اِنهيءَ تجويز سان ويل مال وٺائي ڏناءِ ۔

[No. 6.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT. STATE KHAIRPUR.

TRANSLITERATION AND TRANSLATION.

Hekiṛō māṇhũ̃ pãh^{a}-jō ghaṇõ̃ māl^{u} hekiṛē-wāpāri^{a}-waṭ^{e} amānat^{a}

One man his-own much property one-merchant-near deposit

rakhī musāfiri^{a}-tē viō. Jaḍḍeh$^{\bar{e}}$ hū mōṭī āyō,

having-placed journeying-on went. When he having-returned came,

taḍḍeh$^{\bar{e}}$ wāpāri^{a}-khã̃ māl^{u} ghuriāĩ̃, par^{a}

then the-merchant-from the-property was-demanded-by-him, but

wāpāri^{a} inkār^{u} kayō, a$^{\bar{e}}$ qasam^{u} khaṇī-viō ta,

by-the-merchant denial was-made, and oath having-taken-he-went that,

'tō mũ̃-khē kī-be-kī-na ḍḍinō-hō.' Unhē-māṇhu^{a}

'by-thee me-to anything-even-at-all-not given-was.' By-that-man

Qāẓi^{a}-khē waññī ḍã̃h^{a} ḍḍinī ta, 'fulāṇē-wāpāri^{a}-khē

the-judge-to having-gone complaint was-given that, 'such-and-such-a-merchant-to

pãh^{a}-jō māl^{u} ḍḍinō-hōm^{e}, jō hū hāṇē unhe^{a}-khã̃ inkār^{u}

my-own property given-was-by-me, which he now it-from denial

thō-karē.' Qāẓi^{a} sōch^{a}-khã̃ pōe hun^{a}-khē chiō ta,

is-making.' By-the-judge consideration-from after him-to it-was-said that,

'bbiē-kãh$^{\bar{e}}$-māṇhu^{a}-khē na bbudhā^{e} ta fulāṇō wāpārī to-khē

'other-any-man-to not tell-thou that such-and-such merchant thee-to

tũh$^{\bar{e}}$-jō māl^{u} mōṭāē na thō-ḍḍiē. Āũ̃ bandōbast^{u}

thee-of property having-given-back not is-giving. I arrangement

karyã̃-thō.' Qāẓi^{a} wāpāri^{a}-khē ghurāyō, a$^{\bar{e}}$ hun^{a}-khē

making-am.' By-the-judge the-merchant-to it-was-summoned, and him-to

chiāĩ, 'mũ̃-khē kam^{u} tamām^{u} ghaṇõ̃ thiō-āhē, a$^{\bar{e}}$ āũ̃ hekiṛō

it-was-said-by-him, 'me-to work entirely heavy become-is, and I one

pūrō karē na thō-saghã̃. Tũ̃ īmāndār^{u} māṇhũ̃ āhĩ̃; tãh$^{\bar{e}}$-karē

finished to-make not am-able. Thou trustworthy man art; therefore

bādishāh^{a}-jē-ḥukum^{a}-mūjib^{e} tō-khē nāib^{u}-Qāẓī muqarir^{u} karyã̃-thō.'

the-king-of-order-according-to thee (acc.) *assistant-judge appointed I-making-am.'*

Wāpāri^{a} qabūl^{u} kiyō, a$^{\bar{e}}$ ghaṇõ̃ k͟hūsh^{e} thiō. Hū

By-the-merchant agreed-to it-was-made, and much glad he-became. He

ghar^{a} viō. Tãh$^{\tilde{e}}$-khã̄ pō^{e} Qāẓi^{a} unhē-māṇhu^{a}-khē chiō
home went. That-from after by-the-judge that-man-to it-was-said

ta, ‘ tũ̄ waññī wāpāri^{a}-khã̄ pãh$^{\tilde{a}}$-jō māl^{u} ghur^{u}, a$^{\tilde{e}}$
that, ‘thou having-gone the-merchant-from thine-own property demand, and

hū tō-khē ḍḍīndō.’ Uhō māṇhū wāpāri^{a}-waṭ^{e} āyō̤.
he thee-to he-will-give.’ That man the-merchant-near came.

Wāpāri^{a} hun^{a}-khē ḍḍisandē-ī chiō ta, ‘ chaṅō thiō
By-the-merchant him (acc.) *on-seeing-even it-was-said that, ‘good it-became*

jō tũ̄ āẽ. Mũ̄-waṭ^{e} tũh^{u}-jō māl^{u} āhē, jō mũ̄-khã̄
that thou camest. Me-near thy property is, which me-from

visrī-viō-hō. Hāṇē uhō māl^{u} waṭh^{u}.’ Nēṭh^{e} hun^{a} uhō
forgotten-gone-was. Now that property take.’ At-last by-him that

māl^{u} unhe^{a}-māṇhu^{a}-khē mōṭāē ḍḍinō. Bbiē-ḍḍĩh$^{\tilde{a}}$
property that-man-to having-given-back was-given. On-the-next-day

wāpārī Qāẓi^{a}-waṭ^{e} viō. Qāẓi^{a} hun^{a}-khē chiō ta,
the-merchant the-judge-near went. By-the-judge him-to it-was-said that,

‘ bādishāh^{a}-jō irādō āhē ta tō-khē waḍḍō ‘uhdō ḍḍiē, tãh$^{\tilde{e}}$-karē
‘the-king-of intention is that thee-to great office he-may-give, therefore

shukrānā Khudāi^{a}-jā kar^{e}, jō tō-khē chaṅī naukarī milandī, a$^{\tilde{e}}$
thanks God-of make, because thee-to good service will-be-got, and

ãũ̄ nāib^{u}-Qāẓī bbiō muqarir^{u} kandus^{e}.’
I assistant-judge another appointed will-make-I.’

Matlab^{u} ggālh^{e}-jō ta Qāẓi^{a} wāpāri^{a}-khē hin^{a}-dilāsē-sã̄
Object story-of that by-the-judge the-merchant-from this-promise-by

kaḍhī-chhaḍḍiō, a$^{\tilde{e}}$ unhe^{a}-māṇhu^{a}-khē inhe^{a}-tajwīz^{a}-sã̄ vial^{u} māl^{u}
was-extracted, and that-man-to this-device-by gone property

waṭhāē-ḍḍinãĩ.
was-caused-to-be-taken(-and)-given.

FREE TRANSLATION OF THE FOREGOING.

A man once went on a journey, after leaving a large amount of property with a merchant for safe custody. On his return, he went to the merchant and demanded his property back, but the merchant denied having received it, and took an oath that the man had never given him anything. The man went to the judge and complained saying, ‘I gave my property to such-and-such a merchant, and now he denies having received it.’ After some consideration, the judge said, ‘don’t tell anyone else that such-and-such a merchant is not giving you your property, and I’ll make it all right.’

The judge sent for the merchant and said to him, ‘I have too much work, and I alone cannot get through it. You are an honest man, and therefore, under the orders of His Majesty, I am going to appoint you to be assistant judge. The merchant accepted the appointment, and went home in high glee.

Then the judge sent for the man, and told him to go and ask again for his property and he would get it. The man went to the merchant, and the latter, immediately on seeing him, said, 'it's a lucky thing that you have come. I find I have your property after all, and had forgotten all about it. So, now you can take it away.' So, in the end, the man got his property back.

Next day the merchant went to the judge, who said to him, 'His Majesty now intends to give you some great office, so you must thank God that you are going to get a great post. As for the assistant judgeship, I have appointed someone else.'

The point of the story is that by exciting this hope in the merchant the judge got the lost property from him, and had it restored to the man who complained to him.

STANDARD SINDHĪ OF THAR AND PARKAR.

The District of Thar and Parkar consists of two tracts, *viz.* (1) the *Paṭ*ᵘ or plain of the eastern Nara, in the north-west and centre-west of the district; (2) the *Thar*ᵘ, or Desert. The language of the Paṭᵘ is Standard Sindhī, and in the extreme south-east of the district it is Gujarātī. The language of the Thar is the Tharēlī dialect of Sindhī, which will be described later on. The number of speakers of these two dialects in Thar and Parkar District was returned for the purposes as follows :—

Standard Sindhī	178,425
Tharēlī	75,000
TOTAL	253,425

As a specimen of the Standard Sindhī, I give a popular song. It calls for no remarks as to language.

[No. 7.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT. DISTRICT THAR AND PARKAR.

١ جيڪو گهوڙي اوٺي چڙهي   خاصا ڪپڙا بت تي ڪري
ڪٺي بندوق ۽ ٻنڊي ٽرار   ٺهڪي ڇٽجي پڪو هسوار
٢ هٿ ۾ ڀالو پُٺ تي ڍال   چڙهي گهوڙي کي ڏياري چال
وڃي جهنگن ۾ ڪري شڪار   ٺهڪي ڇٽجي پڪو هسوار
٣ ڪان ڪمان ڪٺي جو ساڻ   چڙهي گهوڙي تي ڇوڙي ٻاڻ
هٽي تير جبل جي پَار   ٺهڪي ڇٽجي پڪو هسوار

[No. 7.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT. DISTRICT THAR AND PARKAR.

TRANSLITERATION AND TRANSLATION.

1. Jēkō ghōṛē-utē chaṛhē,
Whoever horse-upon mounts,
K͟hāṣā kapṛā but^{a}-tē karē,
Special clothes body-on makes,
Khaṇē bãdūq^{a} a$^{\bar{e}}$ bbandhē tarār^{a},
Carries gun and girts-on sword,
Tãh$^{\bar{e}}$-khē chaïjē pakō haswār^{u}.
Him-to it-should-be-said perfect knight.

2. Hath^{a}-mẽ̃ bhālō puṭh^{e}-tē ḍhāl^{a},
Hand-in lance back-on shield,
Chaṛhī ghōṛē-khē ḍḍiārē chhāl^{a},
Having-mounted horse-to he-causes-it-to-give leaps,
Wañī jhangan^{e}-mẽ̃ karē shikār^{u},
Having-gone forests-in he-does hunting,
Tãh$^{\bar{e}}$-khē chaïjē pakō haswār^{u}.
Him-to it-should-be-said perfect knight.

3. Kān^{u} kamān^{a} khaṇē jō sāṇ^{u},
Arrow bow carries who with (himself),
Chaṛhē ghōṛē-tē chhōṛē bbāṇ^{u},
Mounts horse-on lets-off the-arrow,
Haṇē tīr^{u} jabal^{a}-jē pār^{e},
Drives the-shaft mountain-of on-the-far-side,
Tãh$^{\bar{e}}$-khē chaïjē pakō haswār^{u}.
Him-to it-should-be-said perfect knight.

FREE TRANSLATION OF THE FOREGOING.

1. Whoever bestrides a horse, and arrays his person in fine clothes, and takes up his gun and girts on his sword,—let him be called the perfect knight.

2. In his hand is his lance, on his back his shield, he bestrides his steed and urges it on. He hunts in the forests. So let him be called the perfect knight.

3. Whoever carries with him bow and arrow and astride of his horse speeds the shaft over the mountains,—let him be called the perfect knight.

STANDARD SINDHĪ ELSEWHERE IN SINDH, IN BALUCHISTAN, AND IN BAHAWALPUR.

In the two remaining districts of Sindh,—Shikarpur[1] and the Upper Sindh Frontier,—Standard Sindhī has been returned for the purposes of this Survey as spoken by the following numbers :—

Shikarpur	824,000
Upper Sindh Frontier	100,000
TOTAL	924,000

Languages called 'Sirāikī' and 'Ubhējī' were also reported from these districts as spoken by 20,000 in Shikarpur, and by 12,000 in the Upper Sindh Frontier, but these are not forms of Sindhī. They are dialects of Lahndā, and are dealt with on pp. 337ff.

In each district, Sindhī is spoken over the whole area. It depends upon nationality, and not upon locality, as to what language is spoken by any particular person. Sindhī is spoken by all persons of Sindh nationality and also, as a second language, by most Balōchīs.

In Baluchistan,—lying to the west of Sindh,—both Sindhī and Lahndā are popularly known as 'Jaṭkī' and it is hence difficult to distinguish between them. No information regarding this point can be gathered from the returns supplied for this Survey, and I accordingly take the estimate given by Mr. Bray in the Census Report for 1911. He estimates (Report, p. 137) the number of speakers of Sindhī 'Jaṭkī,' as distinguished from the speakers of Lahndā 'Jaṭkī,' in Baluchistan as follows :—

Jaṭkī unspecified	33,570
Jaṭkī Sindhī	14,940
Lāsī	40,605
TOTAL	89,115

Of these, Lāsī will be considered subsequently (pp. 158ff.). For the sake of statistics we may take the two others as representing Standard Sindhī, their total amounting to 48,510.

To the north-east of the Shikarpur District lies the Punjab State of Bahawalpur. Here the main language is Lahndā, but in the parts bordering on Shikarpur Standard Sindhī is reported to be spoken by 21,416 people.

To sum up,—the following are the totals for Standard Sindhī here dealt with :—

Shikarpur and Upper Sindh Frontier	924,000
Baluchistan	48,510
Bahawalpur	21,416
TOTAL	993,926

No specimens of Standard Sindhī of any particular interest have been received from any of these localities. Those sent are either versions of the Parable, or else depositions of witnesses in some police court or other, and merely repeat the standard dialect represented by the specimens already printed. No irregularities of any kind have been noted. As they would thus uselessly occupy valuable space, they are not here reproduced. From Baluchistan, no Sindhī specimens of any kind have been received.

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[1] Regarding the District of Shikarpur, see the remarks on p. 10 (footnote).

SIRĀIKĪ SINDHĪ.

In Sindhī, the word ***sir***^{u} means 'head.' From it is derived ***sirō***, the extremity of anything, and, hence, the upper part of Sindh, from the northern frontier down to, say, the 27th degree of north latitude, about midway between Larkana and Sehwan. From this, again, is derived the adjective ***sirāikō***, of or belonging to Upper Sindh or the Sirō.

Trumpp, in his Grammar (p. ii), states that there is a distinct dialect of Sindhī, spoken in Upper Sindh, and called Sirāikī, but this is not borne out by any of the specimens received by me. As an example, I may quote the specimen received from Khairpur, which lies geographically within the Sirō, and the language of which in no way differs from the Vichōlī standard of Hyderabad. The same remark applies to the specimens received from the Upper Sindh Frontier and from Shikarpur, which, as explained on p. 138, it has not been thought necessary to publish. It is true that the word 'Sirāikī' is employed to indicate a form of speech, but this is not any dialect of Sindhī. It is the form of Lahndā spoken all over Sindh, but principally in Upper Sindh, chiefly by Jaṭṭs, and also by some Balōch tribes (Rind, Laghārī, etc.) and by Abbāssīs.[1] This form of Lahndā is dealt with under that language, *vide* pp. 359ff.

There are a few very minor peculiarities found in the Sindhī of Upper Sindh, but nothing like sufficient to entitle it to claim existence as an independent dialect. Indeed, so unimportant are they,—the majority being either matters of pronunciation or the non-use of forms allowed optionally elsewhere,—that they do not make themselves observable in any of the specimens received.

According to the Gazetteer (*loc. cit.*) there are in Sarāikī, besides differences of pronunciation, a good many words in common use that betray the influence of Hindōstānī, such as *dhōbī* instead of *khaṭī*, a washerman, and *bhangī* instead of *shikārī*, a sweeper. In addition to this, I have extracted the following few points from the grammars of Stack and Trumpp, and from Shirt, Thavurdas, and Mirza's Sindhī Dictionary.

The treatment of the consonantal groups *ṭr*, *ḍr*, and *ḍhr* differs in different parts of Sindh. In the Lāṛ^{u}, the *r* is dropped both in writing and in pronunciation. In the Vichōlō, it is not usually written, but is pronounced. In the Sirō, it is written and pronounced. Thus:—

Lāṛ^{u}.	Vichōlō.	Sirō.
puṭ^{u}	*puṭ(r)*^{u}	*puṭr*^{u}, a son.
chanḍ^{u}	*chanḍ(r)*^{u}	*chanḍr*^{u}, the moon.
ḍḍaḍh^{u}	*ḍḍaḍh(r)*^{u}	*ḍḍaḍhr*^{u}, itch.

In connexion with the letter *r*, we may here note that, while in Standard Sindhī, the past participle of the verb *waṭhaṇ*^{u}, to take, is *waṭhitō*, *wartō*, *watō*, or *wardō*, in the Sirō it may also be *wadō*.

In the declension of nouns, the only point is that feminine nouns in ^{a}, like *sadh*^{a}, a wish, may form their nominatives plural in *ā̃* instead of *ū̃*. Thus, *sadhā̃*, as well as *sadhū̃*.

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[1] See *Gazetteer of the Province of Sindh* (1907), p. 189.

In the declension of the first personal pronoun, the forms *mā̃* and *mah*^{e} are more used in the Sirō than elsewhere, but we have seen that the same form is used even in the standard dialect of Karachi, where we have (first specimen) *mā̃ lāik*^{u} *na āhiyā̃*, I am not worthy. The other forms of the pronoun are, of course, also used in the Sirō. In the Sirō the initial *h* of the demonstrative pronouns *hī* and *hū* is not dropped, as is done in the Lāṛ^{u}, but not in the Vichōlō. The interrogative pronouns *kujjāṛō* and *kēō* are not used in the Sirō, but the other forms given in the grammar are used. The word *pinḍ*^{e}, in person, is peculiar to the Lāṛ^{u}. According to the Gazetteer (*loc. cit.*), in the Sirō *hetrē* is used instead of *hetē*, here, and *kithrē* instead of *kithē*, where ?, and so also, I presume, for the other cognate pronominal adverbs of place.

As regards the pronominal suffixes, the suffix *sū̃* of the first person plural is not so much used in the Sirō as in the Lāṛ^{u}, and *sē̃* is sometimes used in the Sirō instead of *sī̃*, the other available form. When pronominal suffixes are added to the oblique case singular of nouns in *ō*, like *mathō*, a head, the junction vowel in the Sirō is often *i*, not *u*. Thus, *mathim*^{e}, instead of *mathum*^{e}.

As regards the conjugation of verbs, the only point is that the infinitive of all transitive verbs in the Sirō commonly ends in *iṇ*^{u}, whereas in Vichōlī only some verbs take this termination, the others taking *aṇ*^{u}. Thus, Sirāikī Sindhī, commonly *jhaliṇ*^{u}, to seize, but Vichōlī, *jhalaṇ*^{u}.

It will be seen that, as already stated, in nearly every one of the points noted above, the peculiarity of the Sirō so-called dialect is that when in the standard form of Sindhī there are several optional forms for the same thing, in Sirō one or more of these optional forms are not used. Only in one or two instances are forms found in the Sirō which are not found elsewhere, and even these are always optional, the standard form being equally correct.

It is no doubt that for this reason none of the specimens received from Upper Sindh can be distinguished, so far as language goes, in any respect from those received from Vichōlō. Standard forms could always be used, and consequently were used. I hence give no special specimens of the so-called Sirāikī Sindhī dialect.

THARĒLĪ.

The most eastern district of Sindh is that of Thar and Parkar. We have already pointed out that it consists of two main tracts,—the *Paṭ*^{u} (commonly called 'Pat') or plain of the eastern Nara, and the *Thar*^{u} (commonly called 'Thar') or desert. To the south-east of the Thar lies the tract called Pārkar, which differs from the Thar in possessing hills of hard rock instead of hills of sand. In the extreme south-east of Pārkar the language is Gujarātī, but elsewhere, and all over the Thar, it is the so-called Tharēlī or Tharēchī dialect of Sindhī, also called, especially in Rajputana, Ḍhāṭkī.

In Rajputana the word 'Ḍhāṭ' means 'desert,' and is applied specifically to this *Thar* together with the adjoining desert tract of the Rajputana State of Jaisalmer, which is a continuation of it. Native authorities say that it includes the following towns :—

A. In Thar and Parkar :—

Umarkot.
Chhor.
Gadhra.
Mitti.
Rangdar.
Chachra.
Jaisinghdar.
Chelar.
Parno.
Naursar (? Nabisar).
Gundra.

B. In Jaisalmer :—

Mayajlar,
Khuri of Samkhabha Pargana.

The language of this latter tract is a mixture of Sindhī and of the Mārwāṛī spoken in Jaisalmer.

South of the Rajputana State of Jaisalmer, and still to the east of Thar and Parkar, lies, also in Rajputana, the Mallani tract of the Marwar State. The main language of Mallani is Mārwāṛī, but along the common frontier between it and Thar and Parkar there is a narrow tract in which the language is called Sindhī by Mārwāṛīs. This is a mixture of Mārwāṛī and Sindhī, and is spoken along the common frontier right up to the Ḍhāṭ of Jaisalmer. East of this strip and of the Ḍhāṭ the desert is continued into the heart of Rajputana, and the first language we meet is the Thaḷī form of the Mārwāṛī dialect of Rājasthānī.

To sum up,—we have in South-West Marwar-Mallani and in the Thar or Ḍhāṭ of Thar and Parkar and of Jaisalmer a number of forms of speech, all mixtures of Mārwāṛī and Sindhī in varying proportions. They may be considered either as dialects of Sindhī, or as dialects of Mārwāṛī. In Sindh they are looked upon as falling under the former category, and are called Tharēlī, etc., as stated above. The following are the estimated numbers of the speakers of these dialects :—

Mixed Mārwāṛī and Sindhī of Mallani	131,960
Jaisalmer Ḍhāṭkī	150
Thar and Parkar Tharēlī or Ḍhāṭkī	72,639
TOTAL	204,749[1]

All these forms of speech have already been discussed as mixed forms of Mārwāṛī and Sindhī under the head of Mārwāṛī (Vol. IX, Pt. ii, pp. 122ff.) and, for statistical purposes, the above figures have been included among the figures for that language. They therefore cannot here be again entered to the credit of Sindhī. At the time of writing the account of these dialects for Vol. IX, I was under the impression that there was, besides them, a distinct dialect of Sindhī also called Tharēlī, but the examination of the facts regarding Sindhī now at my disposal has shown me that this is not the case. The so-called Tharēlī dialect of Sindhī is only one of these mixtures of Mārwāṛī and Sindhī and has been already included in the statistical accounts. It might therefore be thought unnecessary to give any account of it under the head of Sindhī, but for convenience' sake I repeat here the specimen of the Tharēlī of Thar and Parkar already given in Vol. IX; and also give a version of the Parable of the Prodigal Son and a popular song in the Ḍhāṭkī of Jaisalmer. It will be seen that all these specimens are in the same mixed form of speech, although, curiously enough, the Jaisalmer specimens more closely resemble Standard Sindhī than does the specimen from Thar and Parkar. It will be observed that the mixture of dialects is purely mechanical. The Sindhī peculiar double consonants appear but rarely in the Thar and Parkar specimen, and not at all in the others. Moreover, the pronunciation of a final short vowel is very rarely indicated. In fact, contrary to the spirit of Sindhī, in which every word must end in a vowel, many words are, as in Mārwāṛī, practically sounded as ending in consonants.

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[1] The Thar extends also into the eastern parts of the State of Khairpur, and here, also, Tharēlī is no doubt spoken, but no figures are available.

[No. 8.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

THARĒLĪ OR ḌHĀṬKĪ DIALECT. DISTRICT THAR AND PARKAR.

SPECIMEN I.

आज अवेला क्यूँ आविआ कहरो मुज-में काम ।
थाँ-रो मँहतो घर नहीं डूए सुगणी-रो शाम ॥

शहर उजेणी हूँ फिरिओ महले आविओ आज ।
तास अवेंलो आविओ तुज ब़लावण काज ॥

चंदर ग्यो घर आपने राजा तूँ भी घर जा ।
मैं अब़ला-सी-से कैसो ब़लणो तूँ कोहिर हूँ गा ॥

कोहिर कवली बखे छाली बखे नाहर ।
जोखो लाग़े जिंदु-नाँ लाखौं करे विचारु ॥

अईओ शौँह पचाणा हेकल गिर अब़ीह ।
घर ऊँदराँ-रा ढुणिड तो त-नाँ शरमु न आवे शौँह ॥ ५ ॥

सज सहेची सिँगार राज करे पुकार ।
जोखमु लाग़सी जिअ-नाँ लाखौं करे विचारु ॥

ब़ारि डीजे खेतर-नाँ ब़ारि खेट-नाँ खाइ ।
राजा डण्डे रईअत-नाँ जिणे-रे कूक कणे लग़ जाइ ॥

कूक मत कर रे सहेची कूक कौआँकि होइ ।
कोहर-के मुख ब़करी छूटी सुणी न कोइ ॥

आणि डिआँ आप-री आणि मत लोपो आप ।
हूँ कवली तूँ ब्राह्मण हूँ ब़ेटो तूँ ब़ाप ॥

[No. 8.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

THARĒLĪ OR ḌHĀṬKĪ DIALECT. DISTRICT THAR AND PARKAR.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Āj avēlā kyũ̃ āviā, kah-rō muj-mẽ̃ kām?
Today late why came, what-of me-in business?
Thā̃-rō māh^{a}tō ghar nahĩ̃, iē sugaṇī-rō śām.
You-of clerk at-home not, this chaste-one-of husband.
Śah^{a}r Ujēṇī hũ̃ phiriō, mah^{a}lē āviō āj.
City Ujjain I walked, in(-this)-quarter came today.
Tās avēlō āviō, tuj bbalāwaṇ kāj.
Therefore late came, to-you talking for.
Chandar gyō ghar āp^{a}nē, rājā tũ̃ bhī ghar jā.
The-moon has-gone house its-own, O-king thou also house go.
Maĩ abbalā-sī-sē kaisō bbalaṇō, tũ̃ kēhir hũ̃ gā.
Me humble-like-with what talking, thou lion I cow.
Kēhir kawalī bakhē, chhālī bakhē nāhar,
Lion cow devours, goat devours wolf,
Jōkhō läggē jind^u-nā̃, lākhõ̃ karē bichār^a.
Peril happens life-to, hundreds-of-thousands you-may-make pretext.
5. Aīō, śī̃h pachāṇā, hēkal gir abbīh.
Ah, lion fearless, alone roaring brave.
Ghar ũ̃d^{a}rā̃-rā ḍhuṇḍi, tō ta-nā̃ śaram^u na āwē śī̃h.
Houses mice-of searching, then thee-to shame not come lion.
Saj Sahēchī sĩgār, rājā karē pukār,
Put-on Sahēchī good-apparel, king makes command,
Jōkham^u lägg^{a}sī jia-nā̃, lākhõ̃ karē bichār^u.
Peril will-happen life-to, hundreds-of-thousands you-may-make pretext.
Bbāri ḍījē khētar-nā̃, bbāri khēṭ-nā̃ khāi?
Hedge put fields-to, hedge the-field eats?
Rājā ḍaṇḍē raīat-nā̃ jiṇ-rē, kūk kaṇē lagg jāi?
King injures subjects his, complaint whom near goes?

Kūk mat kar, rē Sahēchī, kūk kaiā̃ki hōi ?
Complaint not make, O Sahēchī, from-complaint what results ?

Kēhar-kē mukh bbak^{a}rī, chhūṭī suṇī na kōi.
Lion-of (in-)mouth goat, escaped was-heard not by-any-one.

Āṇi ḍiā̃ āp-rī, āṇi mat lōpō āp,
Oath I-give thee-of, oath not transgress thou,

Hū̃ kawalī tū̃ brāhmaṇ, hū̃ bbēṭī tū̃ bbāp.
I cow thou brāhmaṇ, I daughter thou father.

FREE TRANSLATION OF THE FOREGOING.

DIALOGUE BETWEEN A WOMAN AND A KING.

Woman.—Why have you come today at this late hour; what business have you with me? I am an honest woman and my husband, who is your clerk, is not in the house.

King.—I have walked over the whole of Ujjain city and at last today have come to your quarter. That is why I have come so late to converse with you.

Woman.—The moon has gone to her abode. You, O king, go to your own abode. What converse can you have with a humble woman like me? You are the lion, I the cow.

King.—The lion devours the cow, the wolf the goat. You may put forward a thousand pretexts, but your life will only be imperilled.

Woman.—O fearless lion, roaring alone so bravely, are you not ashamed to come searching the houses of mice?

King.—O Sahēchī, put on your best apparel for so the king desires. You may make a thousand pretexts, but you will only imperil your life.

Woman.—Round the field is put a hedge. Does that hedge swallow up the field (by overgrowing it)? If the king injures his subjects to whom can they go for redress?

King.—Do not complain, Sahēchī; what will you gain by complaint? Have you ever heard that a goat, once in the lion's mouth, escaped?

Woman.—I hold you on your honour, do not transgress your oath. I am the cow, you are the Brāhmaṇ. I am the daughter, you my father.

It will be observed that the above is nearly all Mārwāṛī. The only distinctive Sindhī characteristics are the use of a cerebral *ḍ* instead of the dental letter, as in *ḍiā̃* (Sindhī *ḍḍiā̃*), I give ; double *bb*, as in *bbalāwaṇ*, etc. (but not double *ḍḍ*, cf. *ḍiā̃*) ; and the final ^{u} in words like *bichār*^{u} (Sindhī *vichār*^{u}), etc.

While the specimen from Thar and Parkar is really Mārwāṛī with a few Sindhī corruptions, the specimens of Tharēlī received from Jaisalmer present an entirely converse appearance. They are corrupt Sindhī, with a slight infusion of Mārwāṛī. In this respect the two following specimens are very interesting and it will be worth while to devote some attention to the forms used.

The final short vowels that are typical of Sindhī appear quite at random. We know that in the standard they are hardly audible, and it is plain that this is still more the case in Jaisalmer. So faint is their sound that not only are they often omitted, but sometimes, when they do appear, one is interchanged for another. Examples are:—*māṛhū-khē*, for *māṛhu*^{a}*-khē*, to a man ; *manjh*^{e}, *manjh*^{a}, and *manjh*, in ; *hunan-khē*, for *hunan*^{e}*-khē*, to them, but *hun*^{a}, by him, and *nōkaran*^{e}*-khē*, to the servants ; *ḍēh*^{a}, for *ḍḍēh*^{e}, in a country ; both *putr*^{u} and *putr*^{a}, for *puṭ*(*r*)^{u}, a son ; *ḍukār*, for *ḍḍukār*^{u}, a famine ; *dhan*^{u} and *dhann*^{a}, wealth ; *tangachāī thyaṇ*^{a} *lagī*, want began to exist, but *karaṇ lagā*, they began to make ; *vīndus*, for *vīndus*^{e}, I will go ; *chā̃wadus*, for *chawandus*^{e}, I will say ; and so on.

More regular are *sabh*^{u}, all ; *mulk*^{a}*-jō*, of a country ; *māl*^{u}, property, and others.

In *hũnd*^{a} and *hundā*, forming a past conditional, ^{a} and *ā* are interchanged.

The peculiar Sindhī double sonant mutes appear only sporadically. Thus, *ba*, for *bba*, two ; *abā* and *abbā*, a father ; *ḍē*, for *ḍḍē*, give ; both *gaḍḍ*^{u} and *gaḍ*^{u}, together ; *ḍāḍhō*, for *ḍḍāḍhō*, severe ; *ḍukār*, for *ḍḍukār*^{u}, a famine ; *pēyō-ḍē*, for *pi*^{u}*-ḍḍē*, towards the father ; *ḍiṭhō* and *ḍīṭhō*, for *ḍḍiṭhō*, seen, and so on. We even have the Mārwāṛī *dīndō*, with a dental *d*, for *ḍḍīndō*, giving. Other Mārwāṛī words are such as *kyō*, done, *gyō* (instead of *viō*), gone, and *luchchāī*, debauchery. The last word, with its double *chch*, is impossible in Sindhī.

The Sindhī nasal *ṅ* is represented by ˜*g*, as in *bhā̃gō*, for *bhāṅō*, a share, and *ñ* becomes *nj*, as in *wanjaṇ*^{u}, for *wañaṇ*^{u}, to go. We may note the forms *pēyō*, for *pi*^{u}, a father, and *niḍhō*, for *nanḍhō*, young.

In the declension of nouns, besides the points noted above, we may note *khā*, for *khā̃*, from, and *chhil*^{u}, instead of *chhilū̃*, husks. The word for 'in' has been noted above.

For the personal pronouns, note *mah*, *mē* and *mu*, all used as the oblique form of *āū̃*, I. *Mhē* is 'by me.' The nominative plural *apā̃*, we (including the speaker), is taken from Mārwāṛī. From *tū̃*, thou, we have as oblique forms *tah*, *tō* and *tā*. The agent singular is *tō*. 'Own' is *pā̃h-jō*, *pāh-jō*, *pā̃-jō*, and *pāṇ-jō*. *Hun*^{a}, by him, is regular, but the oblique plural is *hunan*. The agent singular of the relative pronoun is *jēhē̃*.

Present participles are nearly all irregular. We have *khāundō*, for *khāindō*, eating ; *chā̃wadō*, wishing ; and *dīndō*, with dental *d*, giving. Note the transfer of the nasal in *chā̃wadō*. The same occurs in *chā̃wadus*, I will say.

The following past participles may be noted : *ḍinō*, *ḍinhō*, and *ḍanhō*, for *ḍḍinō*, given ; *ḍiṭhō* and *ḍīṭhō*, for *ḍḍiṭhō*, seen ; and *payō*, for *piō*, fallen.

For the verb substantive, we have *ahī̃*, 'I am,' and 'thou art'; and *āhē* and *ahē*, he is.

For the future, we have *vīndus* and *chā̃wadus*, already quoted. There is also, in the third specimen, *kandāsē*, for *kandāsī̃*, we shall make.

Sindhī has no past conditional, using the imperfect, past, or pluperfect tense of the indicative instead. In this respect it differs from Mārwāṛī, which, like most other Indo-Aryan languages, has a past conditional formed from the present participle. So in Tharēlī, we have in the second specimen *karī̃-hūnd*^{a}, I might have made; and in the third specimen, *samhā-hundā*, if I had slept (2); *ḍihū̃*, I would have shut (the door) (2); *karī̃-hundā*, thou wouldst have made (2); *ḍiṭhā-hē*, if they had been seen (7); *wahaē-hundā*, would have been caused to flow (7); *vijhē-hundā*, thou wouldst have thrown (7); and *hundā*, thou wouldst have been (7); of these, *ḍihū̃* is based on the Mārwāṛī old present, and *ḍiṭhā-hē* on the pluperfect. The others are based on the present participle of *huaṇ*^{u}, and, except the last, agree in principle of formation with the Sindhī future perfect.

No instances of pronominal suffixes appear, except the usual nominative forms used in conjugating the future indicative.

[No. 9.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

THARĒLĪ OR ḌHĀṬKĪ DIALECT. STATE JAISALMER.

SPECIMEN II.

हिक माड़ू खे ब पुत्र हा. हुनन मंझा निढे पुत्र अबाखे चयो ए अब्बा माल मंझा मह्जो भांगो हो सो मेखे डे. तड़ीं हुन हुनन्खे पांहजी मुराग विराहे डिन्ही. घणा डींह न थ्या त निढो पुत्र सभु गडु करे अघएं डेह हल्यो ग्यो अऊं ओथी लुच्चाई मंझ पांहजो धन्न विंजाये डन्हो. जड़ीं सभु विंजाय चुको तड़ीं उन्हीं डेह में डाढो डुकार पयो अऊं हुनखे तंगचाई थ्यण लगी. तड़ीं हो हुनी मुल्क जे हिक माड़ू वटि टिक्यो जेहें हुनखे पंहजन खेंचन मंझि मिरू चारण खे मुको अऊं उहो जे छिलुं मिरू खाउंदा हा तहिं-सां पाण जो पेटु भरण चांवदो हो से पण हुनखे कोई कींन दींदो हो तड़ीं हुनखे अकुलु आयो अऊं चवण लगो त मंह्जे पेयोजे पोर्ह्यतन खे खावण खां वधंदी मानी थे थी अऊं आं बुख थो मरां. आं उथी पंहजे पेयो वटि वींदुस अऊं हुनखे चंवदुस अबा म्हे अलाहजो अऊं तह्जो गुनाहु क्यो आहे हाणे तह्जो पुत्र चवण लायकु कींन अहीं मुखे तह्जन पोर्ह्यतन मंझा हिक जेड़ो करि पोय उहो उथी पेयो डे ग्यो पण उहो अरगोज हो त हुनखे पेयो डिठो अऊं रहमु करे द्रुकी भाकुर विझे गड्यो अऊं मिट्ठे डिन्हें. पुत्र बाबे खे चयो अबा म्हे अलाह जो अऊं तह्जो गुनाहु क्यो आहे हाणे तह्जो पुत्र चवण लायकु कीं न अहीं पर पेयो पंहजन नोकरनिखे चयो त मूर भलो लेओ गिन्ही अची हुनखे पेहरायु अऊं हुनजे अंगुरी-मंझ मुद्री अऊं पेरनि मंझि जूती पेरायु अऊं अपां खाई पी खुसी कयूं क्यूं जो इहो मह्जो पुत्र मरी गयो हो मोटी जीयो आहे विंजाजी प्यो हो, वरी लधो आहे. तड़ीं उहे खुसी करण लगा ।

उन्ही वेल वडो पुत्रु खेत्र मंझि हो अऊं जड़ीं घर खे वेझो आयो तड़ीं सरोज अऊं नाच जी धूम बुधी. नोकरन मंझा हिकखे वेझो घुराए

पुछ्यो त डूहा धुम ख्याई आहे, हुन चयो तह्जो भाऊ आयो अहे, अऊं तह्जे पेयो मिज्मानी की आहे हिन खा त हुन पांजे पुत्र खे चंगो भलो डीठो पर हुनखे डूहा गाल बुधी कावड़ आई अऊं घर मंझि कीन ग्यो. तहिं खा हुन जो पेयो बाहर निकरी हुनखे मनावण लगो. तड़ीं हुन पेयो खे वर्दी डिनी त डिसु आं हेत्रन वर्हंन खा तह्जी चाकरी करां थो अऊं कड़ीं तह्जो हुकुमु कीन रेय्यो; अऊं तो मेखे कड़ीं बकरू ई कीन डिन्हो त आं मह्जन संगत्यन साण खुसी करीं हूंद. पर तह्जो ही पुत्र जो कंजरियां साण तह्जो धनु मालु खाई आयो तहिंखे डूंदे सई तो मिज्मानी डिनी. पेयो हुनखे चयो, पुत्र, तू सदा में सां गडु अहीं; अऊं जे की मे वटि आहे, सो सभु ताजो अहे. पर अपां-खे खुसी कार्णी अऊं राजी थेवण लायकु हो; क्यूं जो तह्जो भाऊ मरी ग्यो हो, वरी जीयो अहे; विंजाजी प्यो हो, मोटी लधो अहे ॥

[No. 9.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

THARĒLĪ OR ḌHĀṬKĪ DIALECT. STATE JAISALMER.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Hek^{a}-māṛhū-khē ba putr^{a} hā. Hunan-manjhā niḍhē-putr^{a}
One-man-to two sons were. Them-from-among by-the-younger

abā-khē chayō, 'ē abbā, māl^{a}-manjhā mah-jō bhā̃gō hō,
the-father-to it-was-said, 'O father, property-from-in me-of share may-be,

sō mē-khē ḍē.' Taḍhī̃ hun^{a} hunan-khē pā̃h-jī murāg^{a} birāhē
that me-to give.' Then by-him them-to his-own property having-divided

ḍinhī. Ghaṇ^{a} ḍī̃h^{a} na thyā, ta niḍhō putr^{a} sabh^{u} gaḍḍ^{u}
was-given. Many days not were, that the-younger son all together

karē aghaē̃-ḍēh^{a} halyō-gyō, aū̃ ōthī luchchāī-manjh^{a}
having-made (to)a-distant-country went-away, and there debauchery-in

pā̃h-jō dhann^{a} vinjāyē ḍanhō. Jaḍhī̃ sabh^{u} vinjhāy-chukō,
his-own wealth having-wasted was-given. When all was-wasted-completely,

taḍhī̃ unhī̃-ḍēh^{a}-mē̃ ḍāḍhō ḍukār payō, aū̃ hun^{a}-khē tangachāī thyaṇ^{a}
then that-country-in a-severe famine fell, and him-to want to-become

lagī. Taḍhī̃ hō hunī-mulk^{a}-jē-hek^{a}-māṛhū-waṭ^{e} ṭikyō, jēhē̃ hun^{a}-khē
began. Then he that-land-of-a-man-near settled, by-whom him-as-for

pā̃h-jan-khē̃tran-manjh^{e} mirū chāraṇ-khē mukō. Aū̃ uhō jē chhil^{u}
his-own-fields-in swine feeding-for it-was-sent. And he what husks

mirū khāundā-hā, tah^{e}-sā̃ pāṇ-jō pēṭ^{u} bharaṇ chā̃wadō-ho; sē
the-swine eating-were, that-with his-own belly to-fill wishing-he-was; those

paṇ hun^{a}-khē kōī kī̃-na dīndō-hō. Taḍhī̃ hun^{a}-khē akul^{u} āyō,
even him-to anyone at-all-not giving-was. Then him-to sense came,

aū̃ chawaṇ^{a} lagō ta, 'māh-jē-pēyō-jē-pōrhyatan-khē khāwaṇ-khā̃
and to-say he-began that, 'me-of-father-of-servants-to eating-than

wadhandī mānī thē-thī, aū̃ ā̃ bukh^{a} thō-marā̃. Ā̃ uthī
exceeding bread is-becoming, and I by-hunger am-dying. I having-arisen

pā̃h-jē-pēyō-waṭ^{e} vīndus, aū̃ hun^{a}-khē chā̃wadus, "abā, mhē Alāh-jō
my-own-father-near will-go, and him-to I-will-say, "father, by-me God-of

aū̃ tah-jō gunāh^{u} kyō-āhē; hāṇē tah-jō putr^{a} chawaṇ lāyak^{u} kī̃-na
and thee-of sin done-is; now thee-of son to-say fit at-all-not
ahī̃; mu-khē tah-jan-pōrhyatan-manjhā hek^{a}-jēṛō kar^{e}."' Pōy
I-am; me (acc.) *thee-of-servants-from-among one-like make."' Afterwards*
uhō uthī pēyō-ḍē gyō. Paṇ uhō argō-j hō,
he having-arisen the-father-towards went. But he distant-even was,
ta hun^{a}-khē pēyō ḍiṭhō, aū̃ raham^{u} karē,
that him-to by-the-father it-was-seen, and compassion having-made,
drukī, bhākur vijhē, gaḍyō, aū̃ miṭṭhē ḍinhē̃.
having-run, embracing having-put, he-was-met, and kisses were-given.
Putr^{a} bābē-khē chayō, 'abā, mhē Alāh-jō aū̃ tah-jō
By-the-son the-father-to it-was-said, 'father, by-me God-of and thee-of
gunāh^{u} kyō-āhē; hāṇē tah-jō putra chawaṇ lāyak^{u} kī̃-na ahī̃.' Par^{a}
sin done-is; now thee-of son to-say fit at-all-not I-am.' But
pēyō pāh-jan-nōkaran^{e}-khē chayō ta, 'mūr bhalō lēō
by-the-father his-own-servants-to it-was-said that, 'very good robe
ginhī-achī hun^{a}-khē pēharāy^{u}; aū̃ hun^{a}-jē-angurī-manjh mudrī, aū̃
having-brought him-to put-ye-on; and him-of-finger-in a-ring, and
pēran^{e}-manjh^{e} jūtī pērāy^{u}; aū̃ apā̃ khāī pī
feet-in a-pair-of-shoes put-ye-on; and we having-eaten having-drunk
khusī karyū̃; kyū̃-jō ihō mah-jō putr^{a} marī-gayō-hō,
rejoicing may-make; because this me-of son having-died-gone-was,
mōṭī jiyō āhē; vinjājī-pyō-hō, warī ladhō-āhē.' Taḍhī̃
back-again alive is; having-been-lost-fallen-was, again got-is.' Then
uhē khusī karaṇ lagā.
they rejoicing to-do began.

Unhī-vēl^{a} waḍō putr^{u} khētr^{a}-manjh^{e} hō, aū̃ jaḍhī̃ ghar-khē
At-that-time the-big son the-field-in was, and when the-house-to
vējhō āyō, taḍhī̃ sarōj-aū̃-nāch-jī dhum budhī.
near he-came, then music-and-dancing-of sound was-heard.
Nōkaran-manjhā hek^{a}-khē vējhō ghurāē puchhyō ta, 'ihā
Servants-from-among one-to near having-called it-was-asked that, 'this
dhum khyā-ī āhē?' Hun^{a} chayō, 'tah-jō bhāū āyō-ahē,
noise what-verily is?' By-him it-was-said, 'thee-of brother come-is,
aū̃ tah-jē-pēyō mijmānī kī-āhē, hin^{a}-khā ta hun^{a} pā̃-jē-putr^{a}-khē
and by-thy-father a-feast made-is, this-from that by-him his-own-son-to
changō-bhalō ḍīṭhō.' Par^{a} hun^{a}-khē ihā gāl budhī kāwaṛ
safe(-and)-sound it-was-seen.' But him-to this thing having-heard anger
āī, aū̃ ghar-manjh^{e} kī-na gyō. Tah^{e}-khā hun^{a}-jō pēyō
came, and house-in at-all-not he-went. That-from him-of the-father

bāhar nikarī hun^{a}-khē manāwaṇ lagō. Taḍhī̃ hun^{a} pēyō-khē
outside having-emerged him-to to-persuade began. Then by-him the-father-to

wardī ḍinī ta, 'ḍis^{u}, ā̃ hētran-warhan-khā tah-jī chākarī
answer was-given that, 'see, I so-many-years-from thee-of service

karā̃-thō, aū̃ kaḍhī̃ tah-jō hukum^{u} kī-na rēṭyō; aū̃ tō
doing-am, and ever thee-of command at-all-not was-turned-aside; and by-thee

mē-khē kaḍhī̃ bakar^{u}-ī kī-na ḍinhō, ta ā̃ mah-jan-saṅgatyan-sā̃ṇ
me-to ever a-goat-even at-all-not was-given, that I me-of-friends-with

khusī karī̃-hūnd^{a}. Par^{a} tah-jō hī putr^{a}, jō kanjariyā̃-sāṇ
rejoicing might-have-made. But thee-of this son, who harlots-with

tah-jō dhan^{u}-māl^{u} khāī-āyō, tah^{e}-khē ī̃ndē-saī tō
thee-of wealth-property devoured, him-to coming-immediately-on by-thee

mijmāni ḍinī.' Pēyō hun^{a}-khē chayō, 'putr^{a}, tū sadā
a-feast was-given.' By-the-father him-to it-was-said, 'son, thou always

mē̃-sā̃ gaḍ^{u} ahī̃, aū̃ jē-kī mē-waṭ^{e} āhē, sō sabh^{u} tā-jō
me-with together art, and whatever me-near is, that all thee-of

ahē. Par^{a} āpā̃-khē khusī karaṇī aū̃ rājī thēwaṇ^{a} lāyak^{u}
is. But us-to rejoicing to-make and happy to-become fit

hō; kyū̃-jō tah-jō bhāū marī-gyō-hō, warī jīyō ahē;
was; because thee-of brother having-died-gone-was, again alive is;

vinjājī-pyō-hō, mōṭī ladhō-ahē.'
having-been-lost-fallen-was, back-again got-is.'

The third specimen of Tharēlī is an extract from the celebrated Sindhī folk-epic of Rāṇō and Mūmal. A full analysis of the poem is given in Burton's *Sindh*, pp. 114ff. The hero of the poem is Rāṇō Mahēndra (often called Mēndhrō in the poem), a Sōḍhā of Umarkōṭ. Mūmal, the heroine, was a Rāṭhōr by caste, and lived at Ludarwā on the bank of the river Kāk, about ten miles north-west of Jaisalmer, and a hundred miles from Umarkōṭ. Rāṇō used to visit her by night, but jealous enemies captured and imprisoned him. At length he escaped and hastened to his beloved. Mūmal,[1] in order to beguile her grief during Rāṇō's absence, had hit upon the curious expedient of dressing her sister Sūmal in Rāṇō's old clothes, and of causing her to sleep on the same couch. As it was night when the lover arrived after his escape, he merely saw that the bed contained more than one occupant, and, in the fury of his jealousy, drew his sword to kill the pair. After a few minutes' reflection, however, he put up the weapon, and planting a stick by the side of the couch, left the house in silence. When Mūmal awoke and saw the sign, she guessed the full extent of her misfortune.—

'Thou hast ridden to Kāk, and yet thou believest thy love faithless.
O Jaṭṭ! hath thine intellect fled for ever?
With grief as thine only companion hast thou departed, O Mēndhrō!'

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[1] Most of what follows is taken from Burton.

Mūmal follows Rāṇō in disguise, and after several adventures is recognized by him. He charges her with having yielded to the solicitations of his rival Sītal Rāo. This she denies. The extract given as a specimen forms the messages exchanged between them. Rāṇō refuses to believe her, and remains inexorable to her entreaties. Whereupon the unhappy Mūmal leaves the house. Feeling sick of life, she collects a pyre of firewood, and exclaiming,—

> 'If we meet not now, I go where our souls will reunite, O Mēndhrō!'

sets fire to the mass, and is burnt to ashes.

Rāṇō, on hearing the news of her untimely fate, addresses the Manes of his Mūmal:—

> 'Our separation now ends, my beloved, our sorrows are over.
> Fired with desire of thee, I quit the world which contains thee not.
> Tell my friends, ye bystanders, that Rāṇō is gone to seek Mūmal.'

He then makes his servants throw up a heap of wood, lights it, and precipitates himself into the flames.

[No. 10.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

THARĒLĪ OR ḌHĀṬKĪ DIALECT. STATE JAISALMER.

SPECIMEN III.

१. मूमल मिजमानन्जा हिंय न भजन हक ।
हिकु ओजाका अंखन खे व्या लताड़िया लक ।
चाड़े चादर खट्ट वंजे सुते सीतल राव सां ।
२. जे सम्हा हुंदा सीतल राव सां त डिह्नं दुसुं दरी ।
सड्डु करीं हुंदा केतरा डेही ताक तरी ॥
३. मा डह्नं मियां महेन्द्रा थीया कान कची ।
रुगन रोसाहन जी तोखे पड्आ मय मची ।
हेकर हिति अची करि मारिया मंझि मुकाबलो ॥
४. मूमल तह्नी काक ते ईंदुस कीन वरी ।
तोजे बोल वह्नूं क्या तेह्नां कान परी ॥
५. आयो होसि अध राति जो कहीं सोक पई ।
सूती पई ही सीतल राव सां खट्ट ते बेल बई ॥
६. वैरी सीर वई मोटो न कन्दासि मुलाकात ।
तोड़े सीर वहे तो भी मोटे कन्दासे मुलाकात ॥
७. गड्ड डिठा हे "गाजी चे" तूं मोटे कीं न हुंदा मीर ।
सट्टि विझे हुंदा सर्वाही सोढा वहए हुंदा सीर ।
पोय करणु नज़ीर राणा कम्म रणन् जो ॥

[No. 10.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

THARĒLĪ OR ḌHĀṬKĪ DIALECT. STATE JAISALMER.

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

1. Mūmalᵃ, mijamānan-jā hī̃yᵃ na bhajan hakᵃ.
O-Mūmal, guests-of thus not let-be-broken rights.
Hekᵘ ōjākā ankhan-khē, byā latāṛiyā lakᵃ.
One wakings eyes-to, second were-trampled sandhills.
Chāṛē chādar, khaṭṭᵃ wanjē, sutē Sītal-Rāw-sā̃.
Having put-on sheet, cot having-gone, you-slept Sītal-Rāo-with.

2. Jē samhā-hundā Sītal-Rāw-sā̃, ta ḍihū̃ dursᵘ darī.
If I-had-slept Sītal-Rāo-with, then I-would-have-shut properly doors.
Saḍḍᵃ karī̃-hundā kētarā, ḍēhī tākᵃ tarī.
Calls thou-wouldst-have-made how-many, thou-wouldst-have-given (to)shutters palms.

3. Mā-ḍahū̃, Miyā̃ Mahēndrā, thīyā kā-na kachī.
My-from-direction, Sir Mahēndra, became any-not bad-action.
Rugan rōsāhan-jī tō-khē paīā mayᵃ machī.
Only anger-of thee-to fallen wine fermented.
Hēkarᵃ hetᵉ achī karᵉ māriyā-manjhᵉ mukābalō.
Once here having-come make-thou upper-room-in confronting.

4. Mūmalᵃ, tah-jī-Kāk-tē īndus kī-na warī.
O-Mūmal, thee-of-Kāk-on I-will-come at-all-not again.
Tō-jē-bōlᵃ bahyū̃ kyā, tēh-mā̃ kā-na parī.
Thee-of-promises many were-made, them-in any-not was-fulfilled.

5. Āyō-hōsᵉ adhᵃ-rātᵉ-jō, kahī̃-sōk paī.
Come-I-was midnight-at, with-what-love having-fallen.
Sūtī paī-hī Sītal-Rāw-sā̃ khaṭṭᵃ-tē bēlᵃ baī.
Sleeping fallen-thou-wast Sītal-Rāo-with cot-on two-together both.

6. Vairī sīrᵃ waī-mōṭī, na kandāsē mulākātᵃ.
(Is-)gone the-stream having-flowed, not we-shall-make interview.
Tōṛē sīrᵃ wahē, tō-bhī mōṭē kandāsē mulākātᵃ.
Although the-stream flow (away), still back-again we-shall-make interview.

7. Gaḍḍᵃ ḍiṭhā-hē, Gājī chē, tũ̃ mōṭē kĩ-na
Together (if) they-had-been-seen, Gāzī says, thou back-again at-all-not
hundā, Mīrᵃ.
thou-wouldst-have-been, O-Prince.
Saṭṭᵉ vijhē-hundā sarwāhī, Sōḍhā, wahaē-
Slaughtered thou-wouldst-have(with) a-sword, O-Sōḍhā, would-have-been-
hundā sīrᵃ.
caused-to-flow the-stream.
Pōyᵃ karaṇᵘ nazīr, Rāṇā, kammᵃ raṇan-jō.
Afterwards to-make accusations, O-Rāṇō, work women-of.

FREE TRANSLATION OF THE FOREGOING.

1. Rāṇō Mahēndra.—O Mūmal, break not thus the rights of guests. In the first place were there wakings of my eyes. In the second place have I trampled (many) sandhills (to come to thee). Thou coveredst thyself with a sheet, and on a couch didst sleep with Sītal Rāo.

2. Mūmal.—If I had slept with Sītal Rāo, I should have tightly shut the door. How many calls wouldst thou have made (in vain), and how often wouldst thou have smitten the shutters with thy palms.

3. Nothing wrong hath been done by me, O Mahēndra. It is but the wine of (causeless) anger that is fermented within thee. Come thou here but for once, and stand face to face with me in the upper chamber.

4. Rāṇō.—O Mūmal, ne'er will I come again to the banks of thy Kāk (the river by which Mūmal dwelt). How many vows didst thou make, and not one of them hath been kept.

5. Full of a great love had I come to thee at midnight, and upon the same couch thou and Sītal Rāo were asleep together.

6. The stream (of love) hath flowed by (and is now dry). Ne'er shall we meet again.

Mūmal.—Although the stream have flowed away, still shall we meet again.

7. Comment of the Poet.—Quoth Gāzī, 'Prince, hadst thou really seen them together, thou wouldst not have returned the way that thou camest. A Sōḍhā thou! thou wouldst have slain them with thy sword (as they lay), and wouldst have caused a stream (of blood, and not of love) to flow. But, Rāṇō, (thus to go back, and) afterwards to make such charges is a woman's deed.'

LĀSĪ.

To the west of the Sindh District of Karachi lies the State of Las Bela. Here the main language is a form of Sindhī called 'Lāsī.' Brāhūī and Balōchī are also spoken. At the Census of 1911 the following numbers of speakers were recorded for each :—

Lāsī	42,413
Balōchī	14,087
Brāhūī	8,845
TOTAL	65,345

Of these, Balōchī is most spoken at the eastern and western ends of the State, and Brāhūī in the north. Lāsī is the language of the rest. In Baluchistan, both Lahndā and Sindhī are commonly known as 'Jaṭkī' (or, as the Balōch call it, 'Jadgālī' or 'Jagdālī'), and this has given rise to confusion which has been well described by Mr. Bray in the Baluchistan Census Report for 1911 (p. 137). In these pages, I have followed the lines of his division between Jaṭkī Sindhī and Jaṭkī Lahndā.

In the Karachi District, 200 speakers of Lāsī were reported for this Survey as living on the south-west border of the district, close to the frontier of Las Bela. These figures, like all those of the Survey, were based on the Census of 1891, but no dialect figures of that Census were forthcoming for Las Bela. I therefore for that State take the figures of 1911. We thus get the total number of speakers of Lāsī as follows :—

Las Bela (1911)	42,413
Karachi (1891)	200
TOTAL	42,613

According to Mr. Bray (p. 137), the Lāsī boasts that his speech is one of the purest forms of Lāṛ Sindhī to be found anywhere. This dictum should be received with a certain reservation. If by 'pure' we mean 'resembling the Standard, and so far differing from Lāṛī,' the statement is approximately true, for Lāsī differs but little from Standard Sindhī. It has some local forms, especially prominent in the declension of pronouns and in the conjugation of the verb substantive, but it has little to do with Lāṛī. The typical peculiarities of Lāṛī are, as we shall see, the love for contraction and the dropping, or changes, of final short vowels. We find very few traces of these in Lāsī. On the other hand, it has borrowed a portion of the Lāṛī vocabulary.

A List of Words and Sentences and one specimen,—a version of the Parable of the Prodigal Son,—have been received from Karachi, and the following account of the dialect is based upon them. The list of words will be found on pp. 214ff.

In Lāṛī words are very commonly contracted, but in Lāsī I have noted only two instances, viz. *hēkṛō*, for *hêkiṛō*, one ; and *bbār*, for *bbāhar*^{e}, outside.

There are some instances of the dropping of a final short vowel, so that the word apparently ends in a consonant. But here, again, such dropping is not nearly so common as in Lāṛī. We have *bbār*, outside ; *bilkul*, entirely ; *ḍḍinō̃s*, gave to him ; *gar*, near ; *jar*, when ; and *tar* or *tar*^{a}, then ; both *lāiq*^{u} and *lāiq*, worthy ; *mahr*, compassion ; *maṭlab*, meaning ; *tang*, contracted ; *yeh-jō*, of this.

In Lāṛī disaspiration of aspirated consonants is very common. A few instances have been noted in Lāsī, but as a rule, aspiration is retained. The instances of disaspiration noted are,—*bbudō*, for *bbudhō*, heard; *ḍḍāḍō*, for *ḍḍāḍhō*, severe. The auxiliaries *thō*, etc., and *thē*, of the present tense and of the past habitual are always disaspirated in the List of Words and Sentences, and are often, but not always, disaspirated in the Parable. Thus, we have in the Parable *tō wañē̃*, I am going; *tō chavī̃s*^{e}, I am saying; *tē khādhā*, were being eaten, as compared with *thō marē̃*, I am dying; *saghan*^{e} *thā*, they are able. No doubt the instances in which the aspiration is preserved are due to the influence of the standard dialect, and do not belong to Lāsī. In one case the letter *ḍ* has been aspirated to *ḍh*, viz. in *munḍhī*, for *munḍī*, a ring. This is probably a mere slip of the pen.

As regards the declension of nouns, the only general point to notice is that the oblique plural ends in the Standard *ā̃* for masculine nouns, not in the Standard *an*^{e}. Thus, *chābukā̃-sē̃*, with stripes (sentence 228); *suwarā̃ tē khādhā*, the swine were eating; *kētirā̃ pōriyatā̃-gar*, near how many servants; *thōrikā̃ ḍḍī̃hā̃-nū̃ pō*^{e}, after a few days. The word *rasī*, a rope (fem.), has its oblique plural *rasē̃* (sentence 236). As for irregular nouns, *pē*, a father (a Lāṛī form), has oblique singular *pē*, nom. plur. *piur*^{a}, and obl. plur. *piurā̃*. *Dhī*^{a}, a daughter (Lāṛī *dī*^{a}), has oblique singular *dhī*^{a}, nom. plur. *dhīū̃*, and oblique plural *dhē̃*. These will all be found in the List (Nos. 101—118). *Pē* also occurs several times in the Parable.

The following postpositions may be noted:—*gar*, to, near, sign of the dative; *garā̃*, from, sign of the ablative; *nū̃*, from, sign of the ablative; *pāḍḍ*^{e}, towards; *sē̃*, with, in company with, by means of.

As regards pronouns, the pronoun of the first person is *ā̃*, I, obl. sing. *mā̃*, nom. plur. *asī̃*, obl. plur. *asā̃*. For the second person, we have *tū̃*, thou, obl. sing. *tō*, nom. plur. *aī̃*, obl. plur. *awā̃*. These all closely agree with Lāṛī. *Hī*, this, has its obl. sing. *hī*^{a} or *yeh* (*yeh-jō maṯlab chhō*, what is the meaning of this?). The emphatic form is *yehō*, occurring both in the Parable (this son) and in sentence 221. Its fem. sing. nom. is *īhā* ('this thing is proper,' near the end of the Parable).

Hū, that, he, has its oblique form *hū*^{a} or *wa*. In the Parable, *hū* is twice used for the agent singular (he divided the property, and he employed him). Elsewhere in the Parable we have *hū*^{a}. *Wa* is common in the List, *e.g.* in Nos. 225, 226, 227, 228, 234, 235, and should be noted. The nom. plur. is *hū*, and the obl. plur. *hun*^{e}. The word for 'self' is *pāṇ*^{a}, gen. sing., as in Lāṛī, *pā̃-jō*.

The relative and the correlative pronouns make their oblique forms singular *ja*$^{\breve{e}}$ and *ta*$^{\breve{e}}$ respectively. In one case, the Parable gives *tā̃*^{e}, which is probably a slip of the pen for *ta*$^{\breve{e}}$.

The interrogative pronoun is *chhō*, what?, for *chhā*. Its obl. sing. is *chhē*. *Chhē-lā*^{e} is 'why?,' and with *jō* following it means 'because.' *Kōī*, anyone, has its obl. sing. *ka*$^{\breve{e}}$.

Pronominal suffixes are as in the Standard, except that the suffix *s*^{e} of the first person becomes *sī̃*. Also the final short vowels of terminations like the *s*^{e} of the third person are liable, as has already been observed, to be dropped. Examples of all these will be given under the head of verbs.

The present tense of the verb substantive presents several features that are strange to Standard Sindhī.

In Lahndā there is a verb substantive *ē*, he is, which becomes *vē* after a vowel (see p. 262). A corresponding form occurs in Lāsī, where we have *way*^{a}, he is, which becomes *ay*^{a} when following a consonant or half pronounced short vowel (these short vowels do not occur in Lahndā). There are also a second person singular *waĩ*, and a third person plural *wan*^{e}. All these will be found in the List of Words (Nos. 158, 157 and 161). The original of this List was written in the Perso-Arabic character with the vowel points frequently omitted, but opposite No. 158 there is clearly written وَيَ, so that we may be pretty certain that the spellings *way*^{a} and *ay*^{a} are correct, although no vowel points are given for the latter. Other examples of these forms are :—

tō-jō nālō chhō way^{a}, what is your name ? (220).
hetā̃ Kashmīr^{u} *kētirō ḍḍūr*^{u} *ay*^{a}, how far is it from here to Kashmīr ? (222).

It will be observed that both of these sentences are questions. I do not know if the forms are confined to interrogations, or can also be used in direct statements.

In the neighbouring Gujarātī there is a verb substantive *chhē*, he is, which also reappears in the Dardic languages of the North-West Frontier, *e.g.* in the Kāshmīrī *chhuh*, he is. In these languages it is defective, rarely occurring except in the present tense.

In Lāsī there is a verb substantive from the same root, which, however, appears to be conjugated throughout. Anyhow, the following forms appear in the Parable :—

Infinitive.—*wa-jō guẕarān*^{a} *tang chhaṇ*^{a} *laggō*, his means of livelihood began to become contracted.

Conjunctive Participle.—*hū gum*^{u} *chhī viō-hō*, he had been lost (*cf.* Hindī *hō gayā-thā*).

Past Participle.—*jiarō chhō-āhē*, he has become alive. Here the past participle makes a perfect tense.

Present Subjunctive, plur. 1.—*sarahā chhā̃*, (it is proper that) we may become joyful.

Present Indicative, plur. 3.—*hetarā sāl*^{a} *chhan*^{e}, so many years are (*i.e.* have passed).

Corresponding to the standard *āhiyā̃*, etc., we have (List 156-161) :—

	Sing.	Plur.
1.	*āhē̃, āē̃*	*āhiyā̃.*
2.	*āhē̃*	*āhiyō.*
3.	*āhē*	*āhin*^{e}.

Similarly, in the Parable, we have :—

ḍḍuhārī āhē̃, I am a sinner.
tū̃ hamēsh^{a} *mā̃-gar āhē̃*, thou art ever with me.
jē-kī mā̃-gar āhē, sō sabh^{e} *tō-jō āhē*, whatever is in my possession, that all is yours.

We have an example of a negative verb substantive in *ā̃ lāiq*^{u} *nāhī̃*, I am not worthy.

For the past tense of the verb substantive, see below.

It should be noted that the first person singular ends in *ē̃*, not in *ā̃*, and that the first person plural ends in *ā̃*, not in *ū̃*. This runs right through the conjugation of every verb.

As regards the conjunctive participle ends in *ī* or *ē*, as in the Standard, but, if I read the word aright, the final vowel is nasalized in *wañī̃ tō-chavī̃s*^{e}, having gone, I will say unto him.

We have an irregular past participle in *punō*, for *pahutō*, arrived (Parable).

Irregular imperatives are *ā*^{u}, come (80), and *bē*, stand (82).

For the old present we have (179-184) :—

Sing.	Plur.
1. *kuṭē̃*, I strike	*kuṭyā̃*.
2. *kuṭē̃*	*kuṭyō*.
3. *kuṭē*	*kuṭīn*^{e}.

The above is an example of a verb of the *i*-conjugation. For the *a*-conjugation we have (205-210) :—

Sing.	Plur.
1. *wañē̃*	*wañā̃*.
2. *wañē̃*	*wañō*.
3. *wañē*	*wañan*^{e}.

Other examples from the Parable are :—

k͟hūshiū̃ karē̃, I may make rejoicings.

k͟hūshiū̃ karyā̃, (it is proper that) we make rejoicings.

achō, ta khāwāryā̃ ā̃^{e} *k͟hūshiū̃ karyā̃*, come ye, that we may eat and make rejoicings.

The present is formed, as in the Standard, by adding *thō* or *piō* to the old present. But, as has been said above, the *h* of *thō* is generally dropped, so that we have *tō*. This always occurs in the List (Nos. 179-184, 205-210). In the Parable the omission is not universal. The following examples occur in the Parable :—

ā̃ bukh^{a} *thō-marē̃*, I am dying of hunger.

ā̃ uchhī pē-gar tō-wañē̃, wañī̃ tō-chavī̃s^{e}, I having arisen will go to my father, and having gone will say unto him. Here the present is used in the sense of the future.

hū ōbārē be saghan^{e}*-thā*, they are also able to leave uneaten.

ā̃ tō-jī bbānap^{a} *piō-karē̃*, I am doing thy service.

The following is the conjugation of a verb of the *i*-conjugation in the future tense masculine (195-200) :—

Sing.	Plur.
1. *kuṭīndōsī̃*, I shall strike	*kuṭīndāsī̃*.
2. *kuṭīndē*	*kuṭīndō*.
3. *kuṭīndō*	*kuṭīndā*.

So *hūndōsī̃*, I shall be (173) ; and passive *kuṭbōsī̃*, I shall be struck (204).

The transitive past calls for no remarks. The intransitive past is thus conjugated in the masculine gender (211-216) :—

Sing.	Plur.
1. *viōsī̃*, I went	*viāsī̃*.
2. *viē̃*	*viā*, *viā*$^{\tilde{e}}$.
3. *viō*	*viā*.

The past tense of the verb substantive is similarly conjugated. Thus (162-167) :—

Sing.	Plur.
1. *hōsī̃*, I was	*huāsī̃*.
2. *huē̃*	*huā*, *huā*$^{\tilde{e}}$.
3. *huō*	*huā*.

For the habitual past, we have *mā̃ kuṭiō-tē*, I was beating him (192) ; *ā̃ kuṭiōsī̃-tē*, I was being struck (203) ; *jē-kē kakh*^{a} *suwarā̃ tē-khādhā*, whatever grasses the swine were eating (Parable). Note that *thē* has become *tē*.

In attaching pronominal suffixes to verbs the usual rules are observed. We have seen that, as in *kuṭīndōsī̃*, *viōsī̃*, *hōsī̃*, the nominative suffix of the first person singular is *sī̃*, not *s*^{e}. The suffix *s*^{e} of the third person is usually kept unchanged, as in (all in Parable) *tō-chavī̃s*^{e}, I will say unto him ; *vijhōs*^{e}, put ye on him ; *chayōs*^{e}, said to him. Sometimes, however, the final ^{e} is dropped, as in *ka*$^{\tilde{e}}$ *ḍḍinōs kī-na*, no one gave him anything.

The passive is formed as in the Standard. In the Parable *chavī̃* is twice used to mean 'I may be called (thy son).'

As regards vocabulary, Lāsī uses many words not found in the standard dialect. We have already discussed the forms of the verb substantive. Other words seem to be borrowed from the Lāṛī dialect, or occur in that dialect. Others again have not been noted by me in any other Sindhī dialect. The following is a list of words not shown as Standard Sindhī in Shirt's Dictionary. Those to which the letter 'L' is appended are given in that Dictionary as belonging to Lāṛī. The letter 'P' indicates that the word occurs in the Parable :—

ayī, a she goat (151).
bbānap^{a}, f., service (P.).
bīhāraṇ^{u}, to cause to stand, hence to employ at a certain work (P.).
chapiṛaṇ^{u}, to stick to, to join oneself to (P.).
gẽhaṇ^{u}, to buy. Past part. *ggīṛō* (L.) (240).
gharaṇ^{u}, to walk (238).
ghatāiṇ^{u}, to summon (P.).
ghāṭō (=Standard *ghaṇō*), much, very (224, 228, and Parable).
jar, when (P.).
ɉjērō, fire (L.) (65).
k̲h̲āṣō (132, etc.) or *khāshō* (236 and Parable), good.

khāwāraṇ^{u}, as well as *khāiṇ*^{u}, to eat (both in Parable). The former looks like an irregular causal, but this will not suit the meaning of the passage.

khū̃haṛ^{u}, a well (237).

mā, a mother (48).

mā̃dah^{e} (L. *mā̃d*^{e}), before, in front of (238).

pē, father (L.) (47 and Parable).

phushiṇī, a cat (71).

putraṇ^{u}, to enter (P.).

tah^{e}, down (88).

tar, *tar*^{a}, then (P.).

tārā (for *tārō*), a star (64).

uchhaṇ^{u} (for *uthaṇ*^{u}), to arise (P.).

uggāraṇ^{u}, to spend (P.). In the Standard this means 'to chew the cud.'

vēs^{u}, a robe (P.). In the Standard, 'a disguise.'

[No. II.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

LĀSĪ DIALECT. (DISTRICT KARACHI.)

هيڪڙي ماڻهي جا ٻہ پٽ هوا ۔ تن مان ننڍي پانجي پي کي چيو ۔ اي ابا مال مان جيڪا پتي مانجي ٿيئي ۔ سا مان کي ڏي ۔ هو پانجو مال هنکي وراهي ڏنو ۔ ٿورڪان ڏينهان نو پوءِ ننڍي پٽ سڀ ڳڏ ڪري هيڪڙي ڏورين ملڪ پاڙ ويو ۔ تتي پانجو مال لفنگائي ۾ وڃائي ڇڏيائين ۔ جَر سڀ اُڳاريائين ۔ تئن کران پوءِ تئن ملڪ ۾ ڏاڍو ڏڪار اچي پيو ۔ وِجو گذران تنگ ٿڻَ لڳو ۔ تئن ملڪ جي هيڪڙي ٻيٺڪوءَ کي وڃي چنبڙيو ۔ ۽ هو پانجي ٻنيءَ ۾ سُوَران جي چارڻ بيهاريو ۔ جيڪي ککر سُوَران تي کاڌا سي حُب سين کائي پانجو پيٽ ڀري ۽ پَر ڪَهين ڏنونس ڪين ۔ جڏهو پاڻ سنڀال ڪئي ۔ تڏَ چيائين ته مانجي پي جي ڪيتران پورهيتان گهرگهاتي ماني کاڻ لاءِ آهي ۽ هو اوباري ٻہ سگهن ٿا ۔ آن بکُہ تو مرين ۔ آن اُٿي پي گهر تو وڃين ۔ وڃين تو چوندس ۔ اي ابا آن اللہ تعالاي جو ٻہ تو جو ٻہ ڏهاري آهين ۔ هاڻ آن لائق ناهين جو تو جو پٽ چوين ۔ سو مانکي پانجي پگهارداران پورهيتان مان هيڪڙو ڪري جهل ۔ پوءِ هو اُٿي پانجي پي پاڙ ويو ۔ پر اڃان گهاتو ڏور هو ته پي وِکي پسي ورتو ۔ وِکي مهر پيئي ۽ هو ڊوڙي ويو ۔ ۽ ڳراٺيون وجهي چميائينس ۔ تڏ پٽ چيو ۔ ابا آن اللہ تعالاي جو ڏهاري آهين ۽ تو جو ٻہ ۔ آن لائق ناهين جو تو جو پٽ چوين ۔ پر وڃي پي پانجي پورهيتان کي چيائين ته بلڪل ڪاشو ويس ڪڍي اچو ۽ وجهوس ۔ ۽ هٿ ۾ منڊي وجهوس ۽ پيران ۾ جتي وجهوس ۔ اچو ته کاواريان ۽ خوشيون ڪريان ۔ ڇيلاءِ جو يهو مانجو پٽ مري ويو هو ۽ وري جيئرو ٿيو آهي ۔ هو گم ٿي ويو هو ۽ وري لڌو آهي ۔ ۽ هو خوشيون ڪرڻ لڳا ۔

وجو وڏو پٽ ٻني ۾ هو سو جر آؤ ۽ گھر کي اوڏو آؤ تہ هو راڳ ٻڌو ۽ راند ڏٺي ۔ تہ هو هيڪڙي پورهيت کي گھتائي پڇيو تہ يہ جو مطلب ڇو ۔ هو چيوس ۔ تو جو ڀاءُ آؤ آهي ۽ تو جي پي شادماڻي ڪي آهي ۔ ڇي لاءِ جو هُو کي ارو سلامت اڇي گڏيو آهي ۔ وکي ڪاوڙ لڳي منجھ وڃي نہ پُڙريو ۔ تنهي لاءِ وَجي پي ٻار اچي وکي منت ڪيائين ۔ هو ۔ رندي ۾ پي کي چيو ۔ تہ پس هيترا سال ڇڻ تہ آن تو جي ٻانپ پيو ڪرين ڪڏهن بہ تو جي اگھيان وريو ناهين ۔ تہ تو ڪڏهن بہ مانکي هيڪڙو ٻکر بہ نہ ڏنو جو آن پانجي ٻيلين سِن خوشيون ڪرين ۔ پر يهو تو جو پٽ ، جنهي تو جو مال ڪسبي ۾ وَڃايو آهي اچي پنو آهي تو وَ لاءِ شادماڻي ڪي آهي ۔ تہ چيائينس پٽ تون هميشہ مان گر آهين جھڪي مان گر آهي سو سڀ تو جو آهي ۔ ايها ڳالهہ لائق آهي جو اسين خوشيون ڪرين سرهايان ، ڇيلاءِ جو يهو تو جو ڀاءُ مو هو سو وري جيئرو ٿيو آهي ۽ گم ٿيو ويو هو ۽ لڌو آهي ۔

[No. 11.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

LĀSĪ DIALECT. DISTRICT KARACHI.

TRANSLITERATION AND TRANSLATION.

Hēkṛē-māṇhē-jā bba puṭ^{a} huā. Tin^{e}-mā̃ nanḍhē
One-man-of two sons were. Them-from-among by-the-younger

pā̃-jē-pē-khē chayō, ‘ē abā, māl^{a}-mā̃ jē-kā patī
his-own-father-to it-was-said, ‘O father, property-from-in whatever share

mā̃-jī chhaī, sā mā̃-khē ḍḍē.’ Hū pā̃-jō māl^{u} hun^{e}-khē
me-of may-be, that me-to give.’ By-him his-own property them-to

virāhē ḍḍinō. Thōrikā̃-ḍḍīhā̃-nū̃ pō^{e} nanḍhē-puṭ^{a}
having-divided was-given. A-few-days-from after by-the-younger-son

sabh^{e} gaḍḍ^{u} karē hēkṛē-ḍḍūrē̃-mulk^{a}-pāḍḍ^{e} viō. Titē
everything together having-made one-far-country-towards it-was-gone. There

pā̃-jō māl^{u} lafangāi^{a}-mē̃ viñāē-chhaḍḍiā̃ī̃. Jar sabh^{e}
his-own property debauchery-in was-wasted-by-him. When all

uggāriā̃ī̃, ta^{ĕ}-garā̃ pō^{e} ta^{ĕ}-mulk^{a}-mē̃ ḍḍāḍō ḍḍukār^{u}
was-spent-by-him, that-from after that-country-in severe famine

achī-piō. Wa-jō guzarān^{a} tang chhaṇ^{a} laggō.
having-come-fell. Him-of living contracted to-become began.

Ta^{ĕ}-mulk^{a}-jē-hēkṛē-bbaiṭhaku^{a}-khē wañī chapiṛiō, ā̃^{ĕ} hū
That-country-of-one-resident-to having-gone he-joined-himself, and by-him

pā̃-jē-bbani^{a}-mē̃ suwarā̃-jē-chāraṇ^{a} bīhāriō.
his-own-field-in swine-of-(on-)feeding he-was-caused-to-stand (i.e. *employed*).

Jē-kē kakh^{a} suwarā̃ tē-khādhā, sē ḥubb^{a}-sē̃
Whatever grasses by-the-swine were-being-eaten, those pleasure-with

khāī pā̃-jō pēṭ^{u} bharē, par^{a} ka^{ĕ} ḍḍinō̃s
having-eaten his-own belly he-would-fill, but by-anyone was-given-to-him

kī-na. Jar hū^{a} pāṇ^{a} sambhāl^{a} kī, tar^{a}
anything-not. When by-him himself discretion was-made, then

chayā̃ī̃ ta, ‘mā̃-jē-pē-jē-kētirā̃-pōriyatā̃-gar ghāṭī mānī
it-was-said-by-him that, ‘me-of-father-of-how-many-servants-near ample bread

khāṇ^{a}-lā^{e} āhē, ā̃^{ĕ} hū ōbārē be saghan^{e}-thā; ā̃ bukh^{a}
eating-for is, and they to-leave(uneaten) also able-are; I of-hunger

thō-marē̃. Ā̃ uchhī pē-gar tō-wañē̃, wañī̃
am-dying. I having-arisen father-near am-going, having-gone

tō-chavī̃sᵉ, "ē abā, ā̃ Allāh-ta‘ālạ̄-jō be tō-jō be
I-am-saying-to-him, "O father, I God-of both thee-of and
ḍḍuhārī āhē̃. Hāṇᵉ ā̃ lāiq nāhī̃ jō tō-jō puṭᵘ chavī̃.
sinner am. Now I worthy am-not that thee-of son I-may-call-myself.
Sō mā̃-khē pā̃-jē-pagārwārā̃-pōriyatā̃-mā̃ hēkṛō karē-jhalᵉ."'
So me (acc.) *thine-own-hired-servants-from-among one keep."'*
Pōᵉ hū uchhī pā̃-jē-pē-pāḍḍᵉ viō. Parᵃ añā̃
Afterwards he having-arisen his-own-father-towards he-went. But yet
ghāṭō ḍḍūrᵉ hō ta pē wa-khē pasī-wartō. Wa-khē
very distant he-was that by-the-father him-to it-was-seen. Him-to
mahr pēī, ā̃ᵉ hū ḍōṛī viō; ā̃ᵉ ggirāṭhiū̃ vijhī,
compassion fell, and he having-run went; and embraces having-cast,
chumiā̃īsᵉ. Tarᵃ puṭᵃ chayō, 'abā, ā̃ Allāh-ta‘ālạ̄-jō
was-kissed-by-him-he. Then by-the-son it-was-said, 'father, I God-of
ḍḍuhārī āhē̃ ā̃ᵉ tō-jō be. Ā̃ lāiqᵘ nāhī̃ jō tō-jō puṭᵘ
sinner am and thee-of also. I worthy am-not that thee-of son
chavī̃.' Parᵃ wa-jē-pē pā̃-jē-pōriyatā̃-khē
I-may-call-myself.' But by-him-of-the-father his-own-servants-to
chayā̃ī ta, 'bilkul-khāshō vēsᵘ khaṇī-achō, ā̃ᵉ vijhōsᵉ;
it-was-said-by-him that, 'entirely-good robe bring-ye, and put-ye-on-him;
ā̃ᵉ hathᵃ-mē̃ mundhī vijhōsᵉ, ā̃ᵉ pērā̃-mē̃ jutī
and hand-on ring put-ye-on-him, and feet-on pair-of-shoes
vijhōsᵉ. Achō, ta khāwāryā̃ ā̃ᵉ k͟hūshiū̃ karyā̃;
put-ye-on-him. Come-ye, that we-may-eat and rejoicings we-may-make;
chhē-lāᵉ jō yehō mā̃-jō puṭᵘ marī-viō-hō, ā̃ᵉ warī jīarō
because that this me-of son having-died-gone-was, and again alive
chhō-āhē; hū gumᵘ chhī-viō-hō, ā̃ᵉ warī ladhō-āhē.' Ā̃ᵉ
become-is; he lost having-become-gone-was, and again been-got-is.' And
hū k͟hūshiū̃ karaṇᵃ laggā.
they rejoicings to-make began.

Wa-jō waḍḍō puṭᵘ bbaniᵃ-mē̃ hō. Sō jar āō, ā̃ᵉ gharᵃ-khē
Him-of elder son field-in was. He when came, and the-house-to
ōḍḍō āō, ta hō rāggᵘ bbudō ā̃ᵉ rāndᵉ ḍḍiṭhī. Tar
near came, that by-him music was-heard and sporting was-seen. Then
hūᵃ hēkṛē-pōriyatᵃ-khē ghatāē puchhiō ta, 'yeh-jō maṯlab
by-him one-servant-to having-called it-was-asked that, 'this-of meaning
chhō?' Hūᵃ chayōsᵉ, 'tō-jō bhāᵘ āō-āhē, ā̃ᵉ
what?' By-him it-was-said-to-him, 'thee-of brother come-is, and
tō-jē-pē shādmāṇī kī-āhē, chhē-lāᵉ jō hūᵃ-khē
by-thee-of-the-father feast been-made-is, because that him-to

arō-salāmatᵃ achī gaḍḍiō-āhē.' Wa-khē kāwaṛᵉ laggī,
safe-(and-)sound having-come been-met-he-is.' Him-to anger was-attached,

manjhᵉ waññī na putriō. Tā̃ᵉ-lāᵉ wa-jē-pē bbār
within having-gone not he-entered. Therefore by-him-of-the-father outside

achī wa-khē minathᵃ kiỵa͌i͌. Hūᵃ warandiᵃ-me͌
having-come him-to entreaty was-made-by-him. By-him answer-in

pē-khē chayō ta, 'pasᵘ, hētarā sālᵃ chhanᵉ ta a͌ tō-jī
the-father-to it-was-said that, 'see, so-many years are that I thee-of

bbānapᵃ piō-kare͌, kaḍḍahᵉ̄ be tō-jē-aggitia͌ wariō-nāhi͌.
service am-doing, ever even thee-of-order(-from) gone-back-I-am-not.

Tarᵃ tō kaḍḍahᵉ̄ be ma͌-khē hēkṛō bbakarᵘ be na ḍḍinō,
Then by-thee ever even me-to one kid even not was-given,

jō a͌ pa͌-jē-bbēliuṇᵉ-sa͌ k͟hūshiu͌ kare͌. Parᵃ yehō tō-jō puṭᵘ
that I my-own-friends-with rejoicings may-make. But this thee-of son

jaᵉ̄ tō-jō mālᵘ kasbiᵃ-me͌ viñāyō-āhē, achī punō-āhē,
by-whom thee-of property harlot-on been-wasted-is, having-come arrived-is,

tō wa-lāᵉ shādmāṇī kī-āhē.' Tarᵃ chaỵa͌i͌sᵉ, 'puṭᵃ,
by-thee him-for feast made-is.' Then it-was-said-by-him-to-him, 'son,

tū͌ hamēshᵃ ma͌-gar āhe͌; jē-kī ma͌-gar āhē, sō sabhᵉ tō-jō āhē;
thou ever me-near art; whatever me-of is, that all thee-of is;

īhā ggālhᵉ lāiq āhē, jō asi͌ k͟hūshiu͌ karỵa͌, sarahā chha͌;
this thing worthy is, that we rejoicings may-make, joyful we-may-be;

chhē-lāᵉ jō yehō tō-jō bhāᵘ mō hō, sō warī jīarō chhō-āhē;
because that this thee-of brother dead was, he again alive become-is;

ãᵉ̄ gumᵘ chhī-viō-hō, ãᵉ̄ ladhō-āhē.'
and lost having-become-gone-was, and been-got-is.'

LĀṚĪ.

Lower Sindh, south of Vichōlō, from near Hyderabad to the sea, is known as the Lāṛ^{u}, and the form of Sindhī here spoken is called Lāṛī. This Lāṛī differs from the Standard Sindhī of the Vichōlō, or Central Sindh, and of the Sirō, or Upper Sindh, in several particulars, and is considered to be an impure form of the language. So much is it looked down upon that there is a Sindhī proverb given by Trumpp on p. ii of his grammar,—*Lāṛ*^{a}*-jō paṛhyō, Sirē-jō ḍhaggō*, a learned man of the Lāṛ^{u} and an ox of the Sirō (are one and the same). Uncouth though it may be, Lāṛī preserves ancient peculiarities that do not appear in the standard dialect. The most important of these are the disaspiration of sonant aspirates, and the frequent change of cerebral *ṛ* to dental *r*. In both these particulars Lāṛī shows its relationship with the Dardic languages of the North-West Frontier.

For the purposes of this Survey, Lāṛī is reported to be spoken by 40,000 people, all of whom belong to the Karachi District. As a specimen of Lāṛī I give a version of the Parable of the Prodigal Son. I also give a short vocabulary of words peculiar to the dialect, and, on pp. 215ff., the usual List of Words and Sentences.

The following are the points in which Lāṛī differs from Standard Sindhī:—

Pronunciation.—Contraction is very common. Thus,—*pē*, for *pi*^{u}, a father; *sō*, for *suō*, heard; *āyā̃*, for *āhiyā̃*, I am; *vēs*, for *vius*^{e}, I went; *chēs*^{e}, for *chayus*^{e}, said to him; *ranian*^{e}*-mē̃*, for *ranḍian*^{e}*-mē̃*, among harlots; *bī*, for *beh*^{u}, stand; *vē*, for *veh*^{u}, sit; *pōtō*, for *pahutō*, arrived; *jē̃*, for *jāh*$^{\tilde{\imath}}$, by whom; *bbār*^{e}, for *bbāhar*^{e}, outside; *khēṇ*^{u}, for *khiaṇ*^{u}, to eat; *nēṇ*^{u} or *nehaṇ*^{u}, for *niaṇ*^{u}, to take away; *chuaṇ*^{u} or *chūṇ*^{u}, for *chawaṇ*^{u}, to say; *dhūṇ*^{u}, for *dhuaṇ*^{u}, to wash; *hūṇ*^{u}, for *huaṇ*^{u}, to be; *nūṇ*^{u}, for *nãwaṇ*^{u}, to bow; *pūṇ*^{u} or *pauṇ*^{u}, for *pawaṇ*^{u}, to fall; *rūṇ*^{u}, for *ruaṇ*^{u}, to weep.

There is a strong tendency to drop final short vowels, except ^{a}. The latter is generally preserved, as in *gar*^{a} (sentence 223), *puṭ*^{a} (223), *chābuk*^{a} (228), *ggōṭh*^{a} (241), *khuh*^{a} (237), *waṇ*^{a} (230), *un*^{a} (225). Sometimes, however, it is dropped, as in *haraṇ*, for *haraṇ*^{a}, deer (155). Final ^{e} is often preserved, but is also not unfrequently dropped, as in oblique plurals such as *pēn-jō*, of fathers; third persons plural of verbs such as *mārīn* (184); *wañan* (210); *āhin* (161, 223); and sometimes, but not always, in the case of pronominal suffixes. Thus, *rakhius*, kept him, but *ḍḍinis*^{e}, gave to him, within a line of each other in the Parable.

Final ^{u} is hardly ever preserved. The only examples are *puṭ*^{u}, a son (but once, in the Parable, *puṭ*^{e}); *nōkar*^{u}, a servant, the preceding word being *paghāradār*^{e}, in which the final ^{u} has been changed to ^{e}; *rakh*^{u}, keep, in the Parable, while sentence No. 227 has *rakh*^{e}; and *rāgg*^{u} *ã*$^{\tilde{\imath}}$ *nāch*^{e}, singing and dancing, where the second word has ^{e}. In one case it becomes ^{a}, *viz.* in *dī*^{a}, a daughter. But most often it is either dropped or changed to ^{e}. Thus, it is dropped in *ach*, come (80); *Alāh*, God (60); *bā*, for *bhā*^{u}, a brother (49, 231); *bēṇ*, a sister (50, 225, 231); *Baggiwān*, God (60); *būt*, for *bhūt*^{u}, a devil (61); *chanḍ*, for *chanḍr*^{u}, the moon (63); *ḍḍaīt*, a devil (61); *gar*, a house (67), but obl. sing. always *gar*^{a}; *haraṇ*, a deer (153); *huaṇ*, to be (169); *kaḍ*, for *kaḍh*^{u}, draw (water) (237); *kēr*, who? (92); *khā*, eat (78); *mā*, a mother (48); *māraṇ*, to strike (176); *pagg*, a foot

(33); *pand*, for *pandhᵘ*, travelling (224); *pēr*, a foot (33); *pirēt*, a devil (61); *puṭ*, a son (55, 225, but in the Parable, *puṭᵘ* or *puṭᵉ*); *Rab*, God (60); *Shaitān*, a devil (61); *sij* or *sūrij*, the sun (62); *tamām*, entire (Parable); *thiaṇ*, to be (169); *uṭh*, a camel (75); *wañ*, go (77); *vial*, gone (219). It is changed to ᵉ in *ajjᵉ*, today (224); *bbālakᵉ* and *bbārᵉ*, a child (54); *ḍḍandᵉ*, a tooth (37); *ḍḍisᵉ*, see (Parable); *ḍḍukārᵉ*, a famine (Parable); *ḍōkᵉ* (for *ḍrōkᵘ*) and *ḍōrᵉ* (for *ḍrōṛᵘ*), run (85); *ggabhurᵉ*, a child (54); *gumᵉ*, lost (Parable); *halᵉ*, walk (238); *hathᵉ*, a hand (32); *kanᵉ*, an ear (38); *kukirᵉ* (for *kukuṛᵘ*), a cock (72); *lāiqᵉ*, fit (Parable); *mālᵉ*, property (Parable); *mardᵉ*, a man (51); *marᵉ*, die (83); *mursᵉ*, a man (51); *nāchᵉ*, dancing, with *rāggᵘ*, immediately preceding (Parable); *nakᵉ*, a nose (34); *paghāradārᵉ nōkaṛᵘ*, a hired servant, in which *nōkarᵘ* retains the ᵘ (Parable); *pēṭᵉ*, belly (42 and Parable); *rakhᵉ*, keep (227, but *rakhᵘ* in Parable); *rēḍārᵉ* (for *rēḍhārᵘ*), a shepherd (59); *sabhᵉ*, all (Parable); *sōnᵉ*, gold (45); *ubhᵉ*, stand (82); *wājibᵉ*, proper (Parable); *wārᵉ*, hair (39); *wātᵉ*, mouth (36); *waṭᵉ* (for *waṭhᵘ*), take (235). It will be observed that by this change of final ᵘ to final ᵉ, the distinction between the imperatives of verbs of the *a*- and *i*-conjugations is obliterated. All the verbs quoted above as imperatives in ᵉ belong in Standard Sindhī to the *a*-conjugation.

It is noteworthy that the change of *u* to *i* (*i.e.* to the letter that becomes ᵉ when final) is not uncommon. Thus, *kukirᵉ*, for *kukuṛᵘ*, a cock; *ḍḍinisᵉ*, for *ḍḍinusᵉ*, gave to him (Parable); *mārīndis*, for *mārīndusᵉ*, I shall strike; *samijhāyō*, for *samujhāyō*, entreated (Parable). So, we have *i* for *a* in *puṭisᵉ*, for *puṭasᵉ*, by his son (Parable). In the word *ubhaṇᵘ* or *ubehaṇᵘ*, to stand, an *e* is optionally inserted between *b* and *h*.

Final *ō* generally becomes *ā*. Thus, *baryā*, for *bharyō*, having filled (237); *babā* and *abā*, for *babō*, *abō*, father (47); *puṭhiā̃*, for *puṭhiō̃*, behind (91, 239); *barē-hā*, for *bharē-hō*, he was filling.

As regards consonants, the letter *ṛ* is very often interchanged with *r*. Thus, *chariō*, for *chaṛhiō*, mounted (230); *chirᵃ*, for *chiṛᵃ*, anger (Parable); *ḍōr*, for *ḍrōṛ*, run; *gōrō*, for *ghōṛō*, a horse (68, 138, 221, 226, 230); *hekirō* (1), *hekiṛō* and *hēkarō* (Parable), one; *kujjārō* (93) and *kujjāṛō*, what?, *kukirᵉ*, for *kukuṛᵘ*, a cock; *mārū*, for *māṛhū*, a man (51); *mēraṇᵘ*, for *mēṛaṇᵘ*, to collect (Parable); *ōḍḍariā̃*, for *ōḍḍaṛiā̃*, near (Parable). It is well known that in the Lāṛᵘ the *ḍr* and *ṭr* of central and northern Sindh become *ḍ* and *ṭ*, respectively. Examples are *ṭē*, for *ṭrē*, three (3); *puṭᵘ*, for *puṭrᵘ*, a son (Parable); *ḍōk*, for *ḍrōk*, and *ḍōr*, for *ḍrōṛ*, run (85); *chanḍ*, for *chanḍrᵘ*, the moon (63); *ḍigō*, for *ḍrighō*, tall (231).

The letter *h* is often dropped. Thus,—*ū*, for *hū*, that; *ī*, for *hī*, this; *bāē*, for *bāhᵉ*, fire (65); *bī*, for *behᵘ*, stand (82); *bbārᵉ*, for *bbāharᵉ*, outside (Parable); *lō*, for *lōhᵘ*, iron (44); *vē*, for *vehᵘ*, sit (79).

In the Dardic languages of the North-West Frontier, the sonant aspirates *gh*, *jh*, *ḍh*, *dh*, and *bh* are always disaspirated. The same is the case in Lāṛī. The aspirate *gh* regularly becomes *g*; *jh* becomes *j*; *ḍh* becomes *ḍ*; *ṛh* becomes *r*; *dh* becomes *d*; *bh* becomes *b*; *ṇh* becomes *ṇ*; and *vh* becomes *v*. Thus:—

gh.—*ḍigō*, for *ḍrighō*, tall (231); *gaṇū̃*, for *ghaṇō̃*, much (224, 228); *gar*, for *gharᵘ*, a house (67, 226, 233); *gōrō*, for *ghōṛō*, a horse (68, 226).

jh.—*jajhō*, for *jhajhō*, plentiful (Parable); *vijōsᵉ*, for *vijhōsᵉ*, put (shoes) on him (Parable).

ḍh.—kaḍ, for *kaḍh*^{u}, draw (water) (237); *nanḍō*, for *nanḍhō*, small (233, but *nanḍhō* in Parable); *rēḍār*^{e}, for *rēḍhār*^{u}, a shepherd (59).

ṛh.—chariō, for *chaṛhiō*, mounted (230); *mārū*, for *māṛhū*, a man (51).

dh.—dī^{a}, for *dhi*^{u}, a daughter (56); *ladō*, for *ladhō*, got (Parable); *pand*, for *pandh*^{u}, travelling (224).

bh.—bā, for *bhā*^{u}, a brother (49, 231); *baryā*, for *bharyō*, having filled (237); *bēṇ*, for *bhēṇ*^{u}, a sister (50, 225, 231); *būt*, for *bhūt*^{u}, a devil (61); *jjib*^{a}, for *jjibh*^{a}, a tongue (41).

ṇh.—māṇū̃, for *māṇhū*, a man (51); *piṇē*, for *piṇhē*, by thy father (223 and Parable). So *piṇis*^{e}, by his father (Parable).

rh.—waran^{e}*-khā̃*, for *warhan*^{e}*-khā̃*, from years (Parable).

vh.—avī̃, tavī̃, for *avhī̃, tavhī̃*, you (pl.) (23).

Beyond what has already been said regarding changes in the pronunciation, there is not much to be said regarding the **declension** of nouns. *Pē*, a father, has its oblique plural *pēn*, and the nominative plural of the feminine noun *zāl*^{a}, a woman, is *zāliū̃* (130), not *zālā̃* or *zālū̃*. The following postpositions not mentioned under the standard dialect may be noted:—

sēṇ^{u}, along with (see vocabulary, below), and *kanā̃* (231) or *kanā* (235, 241) used to indicate the ablative.

As regards **pronouns,** the pronoun of the first person is declined as in the Standard. The only oblique form singular that occurs in the Parable and in the list is *mū̃*. The pronoun of the second person has its nominative plural *tavī̃*, *avī̃*, or *ā̃ī̃*, and its oblique plural *tawā̃*, *awā̃*, or *ā̃*. The demonstrative pronouns *hī*, this, and *hū* or *hō*, that, commonly, but not always, drop the initial *h*, so that we get *ī*, this, and *ū* or *ō*, that; obl. sing. *in*^{a} and *un*^{a}, respectively. An optional form of *hī* is *i*^{u}, fem. *i*^{a}, this. The nom. plur. of *ū* or *ō* is *ūē*, *ū*^{e}, *ōē*, or *ō*^{e}. The genitive of the reflexive pronoun is *pā̃-jō*, own.

As regards the relative pronoun, it has a contracted form *jē̃*, instead of *jãhẽ*, the obl. sing. This occurs in the Parable in *jē̃ pā̃-jō māl*^{e} *ranian*^{e}*-mē̃ viñāyō-āhē*, who has wasted Your Honour's property among harlots.

The following forms of the interrogative pronouns occur in the Parable and list:—

kēr or *kērō*, who? (92).

kēō (for *kēhō*), who? what? which? Its obl. sing. is *kē*^{u} (239, 240).

kujjā, *kujjāṛō*, or (with the Lāṛī change of *ṛ* to *r*) *kujjārō*, who? what? which? (93, 220).

kōh^{u}, what?, as in the Standard.

As regards pronominal suffixes, from *pē*, a father, we have in the Parable *piṇē*, thy father (for *piṇhē*), and *piṇis*^{e}, his father (for *piṇhas*^{e}); from *puṭ*, a son, *puṭis*^{e} (for *puṭas*^{e}), by his son; and from *bā*, a brother, *bāṇē*, thy brother (for *bhāṇē*). For *khēs*^{e}, the Parable has the curious form *khãēs* (*khãēs samijhāyō*, entreated him).

The present tense of the **verb substantive** has the following contracted forms:—

	Sing.	Plur.
1.	*āyā̃* (for *āhiyā̃*)	*āyū̃* (for *āhiyū̃*).
2.	*āī̃* (for *āhī̃*)	*āyō* (for *āhiyō*).
3.	*āhē*	*āhin* (for *āhin*^{e}).

In the conjugation of the **verb,** there are some past participles not found in the standard dialect. The verb *ggẽhaṇ*ᵘ, to seize, is peculiar to Lāṛī, and makes its past participle *ggīṛō* or *ggidhō.* The verb *haṇaṇ*ᵘ, to strike, in the standard dialect has its past participle *haṇiō,* but in Lāṛī it has *hāyō.* Instead of *piō,* fallen, we have *pau,* from *pauṇ*ᵘ, for *pawaṇ*ᵘ, to fall, and instead of *pahutō,* arrived, we have *pōtō.*

In the conjugation of the finite tenses, there are the contractions mentioned above, and also the tendency to elide final short vowels. As an example we have the past tense of the verb *wañaṇ*ᵘ, conjugated in the masculine gender as follows :—

	Sing.	Plur.
1.	*vēs* (for *vius*ᵉ)	*viāsī̃.*
2.	*vē̂* (for *viē̃*)	*viā* (for *viau* or *viō*).
3.	*viō*	*viā.*

The old present is conjugated as in the Standard, and so is the future, except in the first person singular masculine is *mārīndis,* instead of *mārīndus*ᵉ, I shall strike, and in the second person plural, which has the regular Lāṛī change of *ō* to *ā,* having *mārīndā,* instead of *mārīndō,* you will strike. Similarly, in the future passive we have *mārbis,* for *māribus*ᵉ, I shall be struck.

We may further note the following forms occurring in the Parable :—*rakhius,* for *rakhius*ᵉ, kept him; *ḍḍinis*ᵉ, for *ḍḍinus*ᵉ, gave (a masc. thing) to him; *ḍḍinīs*ᵉ, for *ḍḍiniū̃s*ᵉ, gave (fem. things) to him.

Lāṛī exhibits many peculiar words in its vocabulary. The following is a list of the words marked as belonging to this dialect in Shirt's dictionary :—

LIST OF WORDS PECULIAR TO THE LĀṚĪ DIALECT OF SINDHĪ.

ā̃, obl. plur. of *tū̃*, thou.

abh^{u}, m., the heavens, air.

ā̃ī̃, nom. plur. of *tū̃*, thou.

akāraṇ^{u}, to drive an animal.

ākhuraṇ^{u}, to please, suit, agree with.

āmī, f., a small unripe mango.

āṛīkō, m., a hook.

āṭhō, impure, defiled.

ā̃ṭō, an embrace, turn, return, dispute.

āyal^{e}, f., mother, mamma (a term of endearment).

bbehā̃dō, m., the bringing the bride home from her relations after the honeymoon.

bbījō, second; another, different.

bhaṭū̃, m., a scorpion.

bhaṭū̃aṛī, f., a small scorpion.

bhiṛāiṇ^{u}, to cause to meet; to mix, mingle (trans.).

bhiṛaṇ^{u}, to meet; to mix, mingle (intrans.).

bhiṭāō, m., property, goods and chattels.

bhuṇaṇ^{u}, to roam. Past part. used to form intensive compounds, as in *bhuṇō likhaṇ*^{u}, to keep on writing.

chā̃baṛ^{a}*-kāṭhī*, the fruit of the *Cassia Fistula*, i.q. *chhimkiṇī*.

chāiṇ^{u}, to cause to say or tell. Cf. *chūṇ*^{u} and *chuaṇ*^{u} 1.

chhāh^{e}, f., buttermilk.

chhal^{a}, f., a small earthen pitcher for raising water.

chhaṇaṇ^{u}, to be strained, sifted; to fall or drop (as fruit from a tree); to settle or subside (as dirt in water); to descend, come down.

chhī, interj., fie, tush; the sound by which cattle are called to water; *—karaṇ*^{u}, (of a child) to make water.

chhimkiṇī, f., the fruit of the *Cassia Fistula*, i.q. *chā̃bar*^{a}*-kāṭhī*.

chōṭaṇ^{u} (past part. *chōṭō*), to take up one's residence, to settle.

chuaṇ^{u} 1, to say, speak (for *chawaṇ*^{u}). Cf. *chāiṇ*^{u} and *chūṇ*^{u}.

chuaṇ^{u} 2, to squeeze.

chūṇ^{u}, to say, tell (for *chawaṇ*^{u}). Cf. *chāiṇ*^{u} and *chuaṇ*^{u} 1.

ḍḍahaṇ^{u}, to stop a ball in playing.

ḍḍār^{e}, f., split pulse grains.

ḍḍaṛhō, m., a play-ball.

ḍḍasāō, m., the tenth day after death; certain funeral rites performed on that day.

ḍḍīhāṇī, adv., daily.

ḍḍihaṇ^{u}, to give (for *ḍḍiaṇ*^{u}).

ḍḍuār^{e}, f., illness, sickness, disease.

ḍḍuārī, ill, sickly, weakly.

đhaṛkaṇ^{u}, to palpitate; to give forth a pattering noise; to clean grain by tossing it in a fan.

dhūṇᵘ, to wash (for *dhuaṇᵘ*).
gāgiṛō, m., a large fan or sieve for winnowing; a paper kite.
ggāhū̃ or *ggāū̃*, m., a *kōs* (two miles).
gganē or *gginē*, postpos., to, near, with. Cf. *ggarᵉ*.
ggarᵉ or *ggarē̃*, postpos., to, near, with.—*lagganᵘ*, to embrace. Cf. *gganē* and *ggarō*.
ggarō or *ggirō*, m., the neck, bosom. *ggarē lagganᵘ*, to embrace.
ggē̃haṇᵘ (past part. *ggīṛō* or *ggidhō*), to take hold of, seize; to buy, purchase.
ggidhō, see *ggē̃haṇᵘ*.
gginē, see *gganē*.
ggirō, see *ggarō*.
ggīṛō, see *ggē̃haṇᵘ*.
ggīṭī, f., a piece of flint prepared for use; a piece in the game of *chaupār*.
ghubbaṇᵉ, f., a sling (for casting stones, etc.).
gilī, f., the piece of wood struck in the game of tipcat.

hā̃, postpos., from, out of.
hērᵃ, adv., now.
hūṇᵘ, to be, to exist (for *huaṇᵘ*).

ī, see *iᵘ*.
inᵃ, obl. sing. of *iᵘ*, this.
iᵘ or *ī* (f. *iᵃ*), this, he (she).

jā̃kaṇᵘ, to take care of, to keep with care.
jāṇō, m., a twin.
jiā̃ or *jīā̃*, as, like. Cf. *tiā̃*.
jiḍaṇᵘ, to fear, to dread, be afraid, frightened (for *ḍijjaṇᵘ*).
jjē̃bhū, m., a kind of wasp or hornet.
jjērō, m., fire.
jōpᵘ, in good case, well; wealthy.
juhārō, m., or *juhārī*, f., the visit paid to a newly married couple after the honeymoon.
jũᵘ, m., a marriage feast, a banquet.

kakōlō, m., the stone of a mango.
kāō, m., a rafter.
karsō, m., a kind of metal vessel or pot.
kēō, what? which?
khaṛahᵃ, f., a place, passage, gap.
khaṭō, m., buttermilk.
khēṇᵘ, to eat (for *khiaṇᵘ*).
khiaṇᵘ, m., food, dinner.
khĩī, f., lightning.
khīrᵃ, congratulations.
khirmiṭᵘ, m., figures made of sweetmeats.
khũjō, deceitful, one who acts with duplicity.
khuryō, m., a flat chisel-shaped instrument for scraping up grass, a grass-scraper.

kī̃, adv., how ? in what way ?

kiṛyō, m., a kind of coat.

kōhᵘ 1, pronoun, what ?

kōhᵘ 2, adv., why ?

kujjāṛō, what ?

kũdirū-rā̃dᵉ, f., a boys' game played in the water.

laaṇᵘ, to tie up or fasten (a horse, etc.).

laī, f., a female friend or equal ; a term of affection used in addressing a female.

lēsᵉ, adj., ready.

lauṇō, m., the temple of the head ; the hair on the temples.

likhᵃ, f., a moment, an instant.

liphōṭī, f., a coverlet, quilt.

machhuṇᵉ, interj., God forbid.

mā̃dᵉ, adv., before, in front.

mãgalī or *mãgilī*, f., a kind of silver bracelet, an ornament for the wrist.

mahā̃dᵉ, adv., before, in front, in advance, formerly, forward.

mahā̃dēriṛō or *mahā̃dērō*, adj., a little before another in time or place ; somewhat earlier, a short time ago ; adv., a little forward, a little in front.

mahā̃diyārᵘ, m., a forerunner, a guide.

mahā̃diyō̃, first, previous, preceding ; last or next (month, etc.).

mahā̃dᵘ, m., commencement ; preface.

mahā̃dūṇikō or *mahā̃dūṇō*, first, former, previous, preceding ; last (month, year, etc.).

mā̃hī̃, postpos., in presence of.

mē̃haṇō or *mī̃haṇō*, m., a reproach, upbraiding.

mīṭᵃ, f., closing, contracting, covering, concealing ; watching, looking after.

nā̃ⁱ, f., a mountain torrent ; the hollow stem of a hookah.

nahārī, f., a mash for horses, etc. ; breakfast.

nāirᵘ, m., a coco-nut.

nehaṇᵘ, to take away, remove (for *niaṇᵘ*). Cf. *nēṇᵘ*.

nēṇᵘ, to take away, carry off (for *niaṇᵘ*). Cf. *nehaṇᵘ*.

nī̃ghō, m., a boy, lad.

nimirāī, f., recovery from sickness, restoration to health ; health.

nimirō, recovered, well.

niō, m., a washerman.

nōᵉ, ninety.

nūṇᵘ, to bow, bend down (for *nā̃waṇᵘ*).

ōchhō, m., a feast given to Hindū faqīrs.

ōggaṇᵘ, to vomit.

ōjīsāṛō, m., sweepings, dirt lying about.

ōkhāṇaṇᵘ, to exemplify ; to recognize.

ōkhāṇᵉ, f., illustration, example ; recognition.

pachhā̃ḍaṇᵘ, to dash down, fling out or down ; to extract dirt from grain by tossing it in a sieve.

paggᵘ or *pagulō*, m., a foot.

pā̃hī̃ or *pā̃hū̃*, postpos., from behind; after, following.
pā̃ē̃haṭh^{e}, sixty-five.
pāilō, m., a storehouse, storeroom.
panirā̃, fifteen.
pau, past part. of *pauṇ*^{u}, to fall (for *piō*).
pauṇ^{u} or *pūṇ*^{u} (past part. *pau*), to fall (for *pawaṇ*^{u}).
phahyārō, m., a fish.
pharahī, f., the pod of pulse plants; the fruit of the plantain.
phas^{u}, m., an ear of corn.
phuṛ^{e}, f., a bridge.
phuṭirō, clean, nice, elegant.
piṇ^{e} or *puṇ*^{e}, also, too.
pūṇ^{u}, see *pauṇ*^{u}.
rēṭō, m., a kind of red-coloured girdle.
rūṇ^{u}, to weep (for *ruaṇ*^{u}).
sawārō, adj. and adv., early, at an early hour.
sēṇ^{u}, postpos., with, along with.
sōīrō, m., collyrium, antimony.
sujjaṇ^{u}, to be heard.
ṭāmiṛī or *ṭāmiṇī*, f., a copper pot.—*haṇaṇ*^{u}, to be sunburnt; to be fired with rage.
ṭāmiṛō, m., a kind of cooking-pot.
ṭāṇō, m., time.
tapāsō or *tapāsiō*, m., a lump of purified sugar (for *patāsō*).
ṭē̃ō̃ or *ṭēyō̃*, m., tertian ague.
thēp^{a}, f., a kind of sweetmeat.
thaṛī, f., a small terrace; the stuffed pad under a camel-saddle.
thaṛō, m., a terrace, raised foundation, platform; the pad put under a horse's saddle.
ṭhā̃ṭh^{e}, f., a metal plate or dish.
ṭhō̃giṛō or *ṭhū̃giṛō*, m., a knock on the head with a knuckle;—*haṇaṇ*^{u}, to pick lice from the head.
ti$^{\tilde{a}}$ or *tī*$^{\tilde{a}}$, so, in that manner. Cf. *ji*$^{\tilde{a}}$.
ṭik^{a}, f., the stone of a ring; fixedness of posture, steadiness; a looking-glass.
ṭōlar^{u}, m., a large louse.
ṭōl^{u}, m., a plaything; a curiosity; a thing, article.
ṭubbikō, m., a dot in writing, a kind of small basket.
ṭuharaṇ^{u}, to move along (intrans.).
ṭuhāraṇ^{u}, to cause to move along; to assist.
ū 1, interj., an exclamation of acknowledgment.
ū 2 (plur. *ū* or *ū*^{e}), that, he, it.
ubhaṇ^{u} or *ubehaṇ*^{u}, to stand up, stop.
ubhāraṇ^{u}, to erect, make to stand.
ubhō, upright, erect.
ujhāgg^{a}, f., or *ujhāggō*, m., travelling.

ukaraṇ^u or *ukiraṇ*^{u}, to descend, issue, come out ; to carve, engrave.

ukāraṇ^u, to cause to descend, to take down ; to accompany or escort ; to settle a dispute.

ukhaṭ^a, f., issuing forth ; disclosure, publicity.

ukhaṭaṇ^u, to issue, come forth ; to become public ; to engrave, carve.

ukīr^a, f., longing for, yearning after.

ulahaṇ^u, to descend ; to set (of a heavenly body) ; to disembark ; to alight.

uñārō, thirsty.

usahaṇ^u, to go, depart (a respectful term).

wahalō, quickly, speedily.

wahuṛō, rich, wealthy.

wanahaṛō, m., a bridegroom.

wā̃ḍiyar^u, m., a term, used by Hindūs, for Musalmāns.

vehā̃ḍ^a, f., the time of morning. Cf. *virā̃ḍ*^{a}.

vī̃ḍhī, f., a species of earring ; a kind of finger-ring.

virā̃ḍ^a, f., the early morning. Cf. *vehā̃ḍ*^{a}.

vilāṛ^a, f., running in haste.

vilāṛaṇ^u, to run.

wuṛahṇ^u, to go, move.

[No. 12.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

LĀṚĪ DIALECT. DISTRICT KARACHI.

هڪڙي ماڻهونءَ کي ٻه پُٽ هُوا. تنهان ننڍي پانهجي پيءُ کي چيو تہ اي آبا
مالَ مان جيڪو ڀاڱو مون جو ٿئي سو مونکي ڏي. هُن پانهجو مال اُنِ کي وِرائي ڏنو.
۽ ٿورَنِ ڏينهَنِ کان پوءِ ننڍو پُٽ سَڀ مالِ ميڙي پَرديسِ هليو ويو. ۽
اُتي پانهجو مالِ اَپ لَڇڻِ ۾ وِڃائي ڇڏِياءِ ۽ جڏهنِ سَڀ کپائي رَهيو اُنَ کان
پوءِ اُنَ ڏيہ ۾ ڏاڍو ڏُڪارِ آچي پيو ۽ هُنکي سورپوڙَ لڳي. اُنَ ڏيہ جي هِڪڙي
شَهر واريءَ کي وَڃي چوتو. اُنَ پانهجي ٻنيءَ ۾ سُوَرَ چارڻ تي رکيس، جيڪي تو سُوَرَنِ
تي کاڌا سي ٻِرڪائي پانهجو پيٽ ڀري ها پر ڪنهن ڏِنس ڪِينَ. جڏهنِ اُنَ کي يادِ ڳيري
پئي تہ مونجي پيءُ جي ڪيترَنِ ڪميَنِ وَٽِ جهجهي ماني کائڻ لاءِ آهي ۽ اُنِ وَٽِ
بچي ٿي پوي ۽ آءٌ هِتِ لَنگهڻَ پيو مَران. آءٌ اُٿي پيءُ وَٽِ ٿو وَڃان ۽ وڃي ٿو چوانسِ
تہ اي آبا مون ڀڳوانَ جو ۽ تو جو گُناهِ ڪيو آهي، هاڻي آءٌ لائق نہ آيان جو تو
جو پُٽُ ڪوٺايان. مُونکي پانهجو پگهارَدارِ نوڪرُ ڪري رَکُ. ۽ اُو اُٿي پيءُ ڏانهَ
هَليو. پرَ اڃان ڏُورِ هو تہ پِڙهس ڏِسي وَرتو ۽ اُنکي کولَ آئِي، اُو ڊوڙي وِيو
۽ ڳِلاٽڙيءَ پائي چُمِيُون ڏِنيس. تڏهنِ پُٽِس چيو، آبا! آءٌ پرِميسورَ جو ۽ تو جو
ڏُوارِي آيان ۽ آءٌ لائق نہ آيان جو تو جو پُٽُ سَڏِجان. پرَ پِڙهس پانهجي ٻيلِينِ
کي چيو تہ تمام خاصو وَڳو ڪڍي اچو ۽ پيرايوسِ ۽ هَٿَ ۾ مُنڊِري پايوسِ ۽ پيرَنِ
۾ جُتي وِجوسِ ۽ هَلو تہ کائُون ۽ مَزا ڪِريُون. ڇو جو هي مُونجو پُٽُ مُئو هو
سو هاڻي جيئرو ٿيو آهي ۽ هُو گُم ٿي ويو هو ۽ لَڌو آهي. ۽ هُو مَزا ڪَرَڻَ لڳا ؛

هُنَ جو وَڏو پُٽُ جو ٻنيءَ ۾ هو، سو جڏهِن آيو ۽ گهرَ جي اوڏِيان ٿيو تہ اُنَ راڳُ ۽ ناچ سو. تڏهِن اُنَ هِڪڙي نوڪَرَ کي ڪوٺي پُڇيو تہ هي ڪُهَا تو ٿِئي. اُنَ چيسِ تہ ڀاڻي آيو آهي ۽ پِڻي مَجلَسَ ڪئي آهي. ڇو جو اُنَکي صَحِي سَلامَتَ آچِي مِليو آهي. اُنَ کي ڇِرَ لَڳِي ۽ مَنجهِ ڪِينَ ٿي وِيو. تنهِن ڪري پِڻِس ٻاهِر آيو ۽ ڪنئيس سَمجهايو. ۽ اُن وَراڻيءَ ۾ پاڻجي پِي کي چيو تہ ڏِسِ تہ آءٌ ڪيتِرَنِ وَرَنِ کان توجي چاڪِري پيو ڪَريان ۽ ڪَڏهِ بِہ توجي حُڪمَ کان ٻاهِر نہ وِيو آيان: تڏهِ بِہ تو مُونکي هيڪڙو ڇيلو بہ نہ ڏنو جو آءٌ پاڻجي يارَنِ سان مَزا ڪَريان ۽ پَرَ هي تو جو پُٽُ جنهن پاڻجو مالِ رِنڊِينِ ۾ وِڃايو آهي سو آچِي پُڳو آهي تہ تو اُنَ لاءِ مَجلَسَ ڏِني آهي. تڏهِ اُنَ چيو تہ پُٽَ! تُون سدا ءِ مُون وَٽِ آئين ۽ جيڪي مُون وَٽِ آهي سو سَڀ توجوئي آهي. آسانکي واجِبُ هو خوشِ ٿيڻِ ۽ مَزا ماڻڻِ، ڇاڪاڻِ جو ڀاڻي جو مُئو هو، سو وَري جِئرو ٿيو آهي، گُمِ ٿي وِيو هو، سو لَڌو آهي.

[No. 12.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

LĀṚĪ DIALECT. DISTRICT KARACHI.

TRANSLITERATION AND TRANSLATION.

Hekiṛē-māṇhu^{a}-khē bba puṭ^{a} huā. Tin^{e}-mā̃ nanḍhē
One-man-to two sons were. Them-from-among by-the-younger

pā̃-jē-pē-khē chayō ta, 'ē abā, māl^{a}-mā̃ jēkō
his-own-father-to it-was-said that, 'O father, property-from-in whatever

bhāṅō mū̃-jō thiē, sō mū̃-khē ḍḍē.' Hun^{a} pā̃-jō māl^{e}
share me-of may-become, that me-to give.' By-him his-own property

unan^{e}-khē virāē-ḍḍinō. Ā̃$^{\bar{e}}$ thōran^{e}-ḍḍī̃han^{e}-khā̃-pō^{e} nanḍhō
them-to having-divided-was-given. And a-few-days-from-after the-younger

puṭ^{e} sabh^{e} māl^{e} mērē paridēs^{e} haliō-viō, ā̃$^{\bar{e}}$ utē
son all property having-collected a-far-country went-away, and there

pā̃-jō māl^{e} apalachhaṇan^{e}-mē̃ viñāē-chhaḍḍiā̃ī̃. Ā̃$^{\bar{e}}$ jaḍḍah$^{\bar{e}}$
his-own property debaucheries-in were-lost-away-by-him. And when

sabh^{e} khapāē-rahiō, un^{a}-khā̃-pō^{e} un^{a}-ḍḍēh^{a}-mē̃ ḍḍāḍhō
all having-spent-he-remained, that-from-after that-country-in severe

ḍḍukār^{e} achī-piō, ā̃$^{\bar{e}}$ hun^{a}-khē sōr^{a} pawaṇ^{a} laggī.
famine having-come-fell, and him-to pain to-fall began.

Un^{a}-ḍḍēh^{a}-jē-hekiṛē-shaherawāri^{a}-khē wañī chōṭō. Un^{a} pā̃-jē-bbani^{a}-mē̃
That-country-of-one-citizen-to having-gone he-settled. By-him his-own-fields-in

sūar^{a} chāraṇ^{a}-tē rakhius. Jēkē tō sūaran^{e} thē-khādhā,
swine feeding-on was-placed-he. Whatever husks by-the-swine were-being-eaten,

sē be khāī pā̃-jō pēṭ^{e} barē-hā, par^{a}
he too having-eaten his-own belly filling-was (i.e. *would-have-filled*), *but*

kā̃h$^{\bar{e}}$ ḍḍinis^{e} kī-na. Jaḍḍah$^{\bar{e}}$ un^{a}-khē yādigīrī
by-anyone was-given-to-him anything-not. When him-to remembering

paī ta, 'mū̃-jē-pē-jē-kētiran^{e}-kamian^{e}-waṭ^{e} jajhī mānī khāiṇ^{a}-lā^{e}
fell that, 'my-father-of-how-many-servants-near much bread eating-for

āhē, ā̃$^{\bar{e}}$ unan^{e}-waṭ^{e} bachī thī-pawē, ā̃$^{\bar{e}}$ ā̃ū̃ het^{e} langhaṇ^{a}
is, and them-near being-saved falls, and I here by-fasting

piō-marā̃. Ā̃ū̃ uthī pē-waṭ^{e} thō-wañā̃, ā̃$^{\bar{e}}$ wañī
am-dying. I having-arisen father-near go, and having-gone

thō-chawā̃s^{e} ta, "ai abā, mū̃ Baggiwān^{a}-jō ā̃$^{\bar{e}}$ tō-jō
I-say-to-him that, "O father, by-me God-of and thee-of

gunāh^{e} kayō-āhē, hāṇē ā̃ū̃ lāiq^{e} na āyā̃ jō tō-jō puṭ^{u}
sin been-done-is, now I worthy not am that thee-of son
kōṭhāyā̃. Mū̃-khē pā̃-jō pagbāradār^{e} nōkar^{u} karē
I-may-be-called. Me thine-own salaried servant having-made
rakh^{u}."' Ā̃^{ē} ū uthī pē-ḍḍā̃h haliō. Par^{a} añā̃ ḍḍūr^{a}
keep."' And he having-arisen father-towards went. But still far
hō, ta piṇis^{e} ḍḍisī-waritō, ā̃^{ē} un^{a}-khē kōl^{a}
he-was, that by-his-father having-seen-he-was-taken, and him-to compassion
āī; ū ḍōrī viō, ā̃^{ē} ggilāṭariū̃ pāē chumiū̃
came; he having-run went, and embraces having-put kisses
ḍḍinīs^{e}. Taḍḍah^{ē} puṭis^{e} chayō, 'abā, ā̃ū̃ Parimēswar-jō
were-given-to-him. Then by-his-son it-was-said, 'father, I God-of
ā̃^{ē} tō-jō ḍḍuwārī āyā̃, ā̃^{ē} ā̃ū̃ lāiq^{e} na āyā̃ jō tō-jō
and thee-of sinner am, and I fit not am that thee-of
puṭ^{u} saḍḍijā̃.' Par^{a} piṇis^{e} pā̃-jē-bbēlian^{e}-khē chayō
son I-may-be-called.' But by-his-father his-own-servants-to it-was-said
ta, 'tamām k͟hāṣō waggō khaṇī-achō ā̃^{ē} pērāyōs^{e}; ā̃^{ē}
that, 'very excellent dress bring-ye and put-ye-on-him; and
hath^{a}-mē̃ munḍirī pāyōs^{e}, ā̃^{ē} pēran^{e}-mē̃ jutī
hand-on a-ring put-ye-on-him, and feet-on a-pair-of-shoes
vijōs^{e}; ā̃^{ē} halō, ta khā̃ū̃ ā̃^{ē} mazā kariū̃;
insert-ye-on-him; and go, that we-may-eat and rejoicing we-may-make;
chhōjō hī mū̃-jō puṭ^{u} muō hō, sō hāṇē jiarō thiō-āhē; ā̃^{ē} hū
because this me-of son dead was, he now alive become-is; and he
gum^{e} thī-viō-hō, ā̃^{ē} ladō-āhē.' Ā̃^{ē} hū mazā karaṇ^{a}
lost had-gone-been, and been-got-is.' And they rejoicing to-make
laggā.
began.

Hun^{a}-jō waḍḍō puṭ^{u} jō bbani^{a}-mē̃ hō, sō jaḍḍah^{ē}
Him-of the-elder son who the-field-in was, he when
āyō ā̃^{ē} gar^{a}-jē ōḍḍariā̃ thiō, ta un^{a} rāgg^{u} ā̃^{ē}
came and the-house-of near became, that by-him singing and
nāch^{e} sō. Taḍḍah^{ē} un^{a} hekiṛē-nōkar^{a}-khē kōṭhē puchhio
dancing was-heard. Then by-him one-servant-to having-called it-was-asked
ta, 'hī kujjā thō-thiē?' Un^{a} chēs^{e} ta, 'bāṇē
that, 'this what becomes?' By-him it-was-said-to-him that, 'thy-brother
āyō-āhē, ā̃^{ē} piṇē majilas^{a} kaī-āhē, chhōjō un^{a}-khē
come-is, and by-thy-father a-feast made-has-been, because him-to
ṣahī-salāmat^{a} achī miliō-āhē.' Un^{a}-khē chir^{a} laggī, ā̃^{ē}
safe-sound having-come met-he-is.' Him-to anger was-attached, and

manjh^{e} kī-na thē-viō. Tãh^{ẽ}-karē piṇis^{e} bbār^{e} āyō
within at-all-not he-was-going. Therefore his-father outside came

ã^{ẽ} khãēs samijhāyō. Ã^{ẽ} un^{a} warāṇi^{a}-mẽ̃ pã̃-jē-pē-khē
and to-him it-was-remonstrated. And by-him answer-in his-own-father-to

chayō ta, 'ḍḍis^{e} ta āũ̃ kētiran^{e}-waran^{e}-khã̃ tō-jī chākirī
it-was-said that, 'see that I so-many-years-from thee-of service

piō-karyã̃, ã^{ẽ} kaḍḍah^{ẽ} be tō-jē-ḥukim^{a}-khã̃ bbār^{e} na viō-āyã̃;
do, and ever even thee-of-the-order-from outside not gone-am;

taḍḍah^{ẽ} be tō mũ̃-khē hēkarō chhēlō be na ḍḍinō, jō
then even by-thee me-to one kid even not was-given, that

āũ̃ pã̃-jē-yāran^{e}-sã̃ mazā karyã̃. Par^{a} hī tō-jō puṭ^{u},
I my-own-friends-with rejoicing may-make. But this thee-of son,

jẽ̃ pã̃-jō māl^{e} ranian^{e}-mẽ̃ viñāyō-āhē, sō
by-whom your-Honour-of property harlots-in been-lost-is, he

achī-pōtō-āhē, ta tō un^{a}-lā^{e} majilas^{a} ḍḍinī-āhē.' Taḍḍah^{ẽ}
having-come-arrived-is, that by-thee him-for a-feast been-given-is.' Then

un^{a} chayō ta, 'puṭ^{a}, tũ̃ sadhā^{e} mũ̃-waṭ^{e} āĩ̃, ã^{ẽ}
by-him it-was-said that, 'son, thou always me-near art, and

jēkī mũ̃-waṭ^{e} āhē sō sabh^{e} tō-jō-ī āhē. Asã̃-khē
whatever me-near is that all thee-of-only is. Us-to

wājib^{e} hō k̲h̲ush^{e} thiaṇ^{e} ã^{ẽ} mazā māṇaṇ^{e}; chhākāṇ^{e}
proper was happy to-become and rejoicing to-celebrate; because

jō bāṇē jō muō hō, sō warī jiarō thiō-āhē;
that thy-brother who dead was, he again alive become-is;

gum^{e} thī-viō-hō, sō ladō-āhē.'
lost lost-gone-was, he been-got-is.'

KACHCHHĪ.

Cutch.

The peninsula of Cutch (Sanskrit *Kachchha,* or sea-coast land) lies between the peninsula of Kathiawar on the south, and the Province of Sindh on the north. A belt of land, 160 miles from east to west and from 35 to 70 from north to south, it is almost entirely cut off from the continent of India,—being bounded on the north and east by the Ran, a salt desert for many months in each year covered by the sea,—on the south by the Gulf of Cutch, and on the west by the Arabian Sea and the eastern, or Kori, mouth of the Indus.[1] It has long had close connexion with Sindh, and has frequently been invaded from that country.

Linguistic Geography of Cutch.

The language spoken in Sindh, to the north of Cutch, is the Lāṛī dialect of Sindhī. To its east, various dialects of Gujarātī are spoken, and to its south, the Kāṭhiāwāḍī dialect of the same language. In Cutch itself several languages are in common use. Gujarātī, the home-tongue of most Brāhmaṇs and Vāṇiyās, and of the Āhīrs, Chāraṇs, and other shepherd tribes, is the language of literature, business, and general correspondence. Kachchhī is the home-tongue of the Jāḍējās, Lōhāṇās, and Bhāṭiās, and of other Sindh tribes in North Cutch. Though generally understood, Kachchhī is seldom written. Hindōstānī is spoken by great numbers, and, except in the north, is understood by all.[2] The Gujarātī is spoken in two dialects. One is the ordinary standard form of the language used by educated people. It is described in Vol. IX, Part ii, p. 424 of this Survey. For the purposes of this Survey it was reported to be spoken by 205,500 people. The other dialect of Gujarātī is a form of Bhīlī named Āhīrī or Āyarī. It is the Gujarātī used by the Āhīrs and other tribes mentioned above. It is reported to be spoken by 30,500 people, and is described on pp. 63ff. of Vol. IX, Part iii of this Survey. Hindōstānī is reported to be the home-language of 3,000 people.

Kachchhī.

There remains Kachchhī. This falls into two sub-dialects,—Kachchhī proper and Kāyasthī. The latter is used by Kāyasths, and is a mixture of true Kachchhī, Rājasthānī, and Gujarātī. The number of speakers of Kachchhī, in Cutch, was reported to be :—

Kachchhī Proper	311,000
Kāyasthī	500
TOTAL .	311,500

Kachchhī is not confined to Cutch. Emigrants have carried it to neighbouring territories. From the Sindh District of Karachi, immediately to the north, 50,000 speakers are reported, and from Kathiawar 76,214. The last figures include 12,214 returned from the Amreli *Prānt* of the Baroda State, which is situated in Kathiawar. The remaining 64,000 are reported from the rest of Kathiawar. In Bombay Town and

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[1] Bombay Gazetteer (1880), Vol. v, p. 1.

[2] Gazetteer, p. 38.

Island 45,000 people from Cutch,—Mēmans, Khōjās, Khatrīs, and Khārwārs,—were returned as speaking Kachchhī, and a dialect called Bhāṭiā was also reported from the same locality as spoken by 8,000 Bhāṭiās from Halad and Cutch. Finally, in the Bombay District of Kolaba, 500 immigrants were reported as speaking Kachchhī. We thus get the following figures for speakers of Kachchhī, as returned for the purposes of this Survey:—

Kachchhī Proper—		
Cutch	311,000	
Karachi	50,000	
Kathiawar	76,214	
Bombay Town and Island	45,000	
Kolaba	500	
		482,714
Kāyasthī—		
Cutch		500
Bhāṭiā—		
Bombay Town and Island		8,000
TOTAL		491,214

At the Census of 1911, the total number of speakers of Kachchhī for the whole of India was shown as 389,736, exhibiting a considerable reduction since the Census of 1891, on the figures of which the estimates for this Survey were based.

Nature of Kachchhī.

Kachchhī is a dialect of Sindhī, and agrees with the language of Central Sindh rather than with that of the Lāṛ^n, or South Sindh. It exhibits few of the peculiarities of the Lāṛī dialect, but it also wants two of the special peculiarities of Standard Sindhī, *viz.* the retention of short vowels at the end of a word, and the Sindhī double sonant consonants *gg*, *jj*, *ḍḍ*, and *bb*. On the other hand it follows the Sindhī habit of not doubling surd consonants, so that, *e.g.*, we have ***hath***, a hand,—not ***hatth***, as in Pañjābī, or ***hāth***, as in Gujarātī.

Gujarātī admixture.

Although Kachchhī is a Sindhī dialect, it is by no means pure Sindhī. Its speakers, as we have seen, live in close contact with speakers of Gujarātī, and hence Kachchhī is largely mixed with that language. The amount of admixture varies from place to place. The specimens here printed come from North Cutch, where the admixture is least, but even here it is very considerable. Such borrowings from Gujarātī are:—

The use of the conjunction *anẽ̃* or *nẽ̃*, and; and of the emphatic suffix *j* in such cases as ***mũ̃-bhērō-j***, verily with me; ***thōṛē-j ḍĩ̃yẽ̃-puṭhiā̆***, after a very few days; ***tēṛō-j***, even so; ***tō-jō-j***, only thine. In one instance there is apparently a Gujarātī neuter in ***kẽ̃ in-kē ḍinũ̃ nā̃***, no one gave to him. The use of the Gujarātī conjunctive participle in *īnē* or *īnẽ̃* is very common, as in ***achīnẽ̃***, having come; ***karīnē***, having made; ***khāīnẽ̃***, having eaten; ***uthīnē***, having arisen; ***viñīnē***, having gone. All these occur in the Parable.

Authorities.

A *Kachchhī Kōsha*, or Dictionary of the Kachchhī language, has been published by the Gujarātī Vernacular Society, and *Kachchhī Kavitās*, or poems, have been written by Khan Sahib Nau Jianī. I have not succeeded in seeing either of these works. Kachchhī poems are reported to be included in the great collection of Gujarātī poetry entitled the *Bṛihat Kāvya-Dōhana*, but I have failed to find any in the volumes of the only incomplete set that I have been able to obtain. The Rev. James Gray, a chaplain in Cutch, translated the Gospel of Matthew into Kachchhī. It was printed and published by the Bible Society in Bombay, in 1834. The volume of the Bombay Gazetteer relating to Cutch does not describe the language, but is full of valuable information regarding the history and ethnology of the country. As for the latter, see also Dalpatrām Prāṇjīvan Khakhar, in the *Indian Antiquary*, Vol. V (1876), pp. 167ff.

Kachchhī Grammar.
Pronunciation.

As regards pronunciation, the final short vowel of Standard Sindhī is everywhere dropped, so that words which there end in a short vowel here end in a consonant as in Gujarātī and Rājasthānī. Nor are the double sonant consonants of Sindhī met with. Thus we have *saḍ*, not *saḍḍ*^{u}, a call, a summons; *ḍē*, not *ḍḍē*, give; *lagā*, not *laggā*, they began; *wagō*, not *waggō*, a robe. On the other hand, as in Sindhī, surds and nasals are not doubled. We have *hath*, not *hatth* or *hāth*, a hand; *akh*, not *akkh* or *ā̃kh*, an eye; *kan*, not *kann* or *kān*, an ear.

In two words borrowed from Persian or Arabic the letter *b* has been aspirated, viz. *jabhābh*, an answer, and *bharbhād*, dissipated. So also the Lāṛī *piṇḍ*, self, has become *piṇḍh*. On the other hand, the Lāṛ^u custom of disaspirating the verbal auxiliaries *thō* and *thē* also obtains in Kachchhī. Thus, *hī miṛē ku-lāy thiē-tō*, why is all this happening?; *khō̃dh tē-viṛyō*, the trunk continued fighting (II, 9). Similarly, there are a few instances of the Lāṛī disaspiration of sonant aspirates, such as *dhī* or *dīy*, a daughter (110); *giḍā̃*, not *giḍhā̃*, past participle of the root *gin*, take (Lāṛī *ggidhō*). As in Lāṛī, *h*, both initial and medial, is sometimes dropped. Thus, *hī* or *ī*, this; *hū* or *ū*, that; *hyē̃ṇō* or *aē̃ṇō*, a deer (153); *raē-tō*, he lives (233).

The *ṭ* or *ṭr* of Sindhī is not found in the Kachchhī specimens. Thus, we have *putar*, a son, not *puṭ*^{u} or *puṭr*^{u}. As in Sindhī and other languages of the North-West, the word for 'rise' is *uth*, not *uṭh*.

A medial *r* is liable to elision, as in *chāyaṇ-lā* (for *chāraṇ-lā*), for grazing; *kayṇ lagā* (for *karaṇ lagā*), they began to do (rejoicing); *hyē̃ṇō* (for **hirē̃ṇō*), a deer (153). This is a typical peculiarity of the Dardic languages.

Declension.

As regards nouns, except that the oblique plural ends in *ē̃*, and not in *an*^{a} or *ā̃*, the declension closely follows that of Standard Sindhī. Thus, *putar*, a son, sg. obl. *putar*, pl. nom. *putar*; *ghōḍō*, a horse, sg. obl. *ghōḍē*, pl. nom. *ghōḍā*, obl. *ghōḍē̃*. Like *ghōḍō*, we have *ḍhagō*, a bull (142, 144); *kuttō*, a dog (146, 148), and *bakrō*, a goat (150, 152). For *māḍū*, a man, we have sg. obl. *māḍū*, pl. nom. *māḍū*, obl. *māḍuē̃* (119ff.). Other instances of the oblique plural are *thōṛē-j ḍī̃yē̃ puṭhiā*, after a very few days; *mulaïē̃-kē*, to servants; *janāwarē̃-kē* (acc. pl.), cattle (229); *hathē̃-sē̃*, by the hands (II, 4). The declension of *pē*, a father, is peculiar. The sing. nom. is *pē* or *pēa*, and its sing. obl. *pē* or *pēy*. The pl. nom. is *pē*, *pēa* or *pēy*, and the pl. obl. *pē* or *pēy*, as in the singular.

For feminine nouns, we have *dhī* or *dīy*, a daughter, which is irregular in the plural (110ff.). Thus:—

	Sing.	Plur.
Nom.	*dhī, dīy*	*dhīyū̃, dīyrū̃.*
Obl.	*dhī, dīy*	*dhīē̃, dīyrū̃.*

For regular nouns in *ī*, we have *ghōḍī*, a mare, pl. nom. *ghōḍīū̃* or *ghōḍyū̃* (139, 141); *kuttī*, a bitch, pl. nom. *kuttīū̃* or *kuttyū̃* (147, 149); *māniū̃*, loaves; *miṭhiū̃*, kisses. From *tarār*, a sword, we have pl. nom. *tarārū̃* (II, 7) and pl. obl. *tarārē̃* (II, 8). Other nominatives plural are *ajījū̃*, solicitations, and *gō̃yū̃* (from *gō̃*), cows. We have oblique plurals in *ranē̃-mē̃*, among harlots, and *jhijhiē̃ jhāpaṭē̃-sē̃*, with many stripes (228).

As for postpositions, the following occur. They differ in many respects from those of Standard Sindhī:—

Acc.-Dat.,—*kē*, as in *pē-kē*, (said) to the father; *janāwarē̃-kē* (pl. acc.), cattle (229).

Dat.,—*lā* or *lāy*, as in *chāyaṇ-lā*, for feeding (swine); *ku-lāy*, for what? why?

Abl.,—*nū̃* (borrowed from Rājasthānī), as in *tyā̃-nū̃*, (as he came) from there; —*waṭā̃*, as in *hun-waṭā̃*, (take) from him (235);—*mañjhā* or *miñjhā*, etc., from in, from among, as in *kuwē-mañjhā*, from in the well (237); *tē̃-miñjhā-nū̃*, (the younger) from among them; *mulaïē̃-kē-miñjhā-nū̃*, (having called one) from among the servants; —*sē̃*, as in *jhāpaṭē̃-sē̃*, (beat) with stripes (228); *khusī-sē̃*, (he would have eaten) with pleasure;—*thī*, from (borrowed from Gujarātī) (104, etc.).

Gen.,—The genitive postposition is *jō*, used as in Standard Sindhī.

Loc.,—*mē̃*, as in *mulak-mē̃*, (a famine happened) in the country;—*miñjh*, as in *mulaïē̃-miñjh*, (keep me) among the servants;—*waṭē*, as in *pē-waṭē*, (I will go) to (Hindī *pās*) the father;—*tē*, as in *ghōḍē-tē*, (seated) on a horse (230; *cf.* 227, 229).

Adjectives.

Adjectives follow the general rules of Sindhī. Thus,—

khāsō māḍū, a good man (119).

niṇḍhē putar, by the younger son.

hitrā ware, so many years.

khāsī bāeḍī, a good woman (128).

takaryū̃ tarārū̃, swift swords (II, 7).

jhijhiē̃ jhāpaṭē̃-sē̃, (struck) with many stripes (228).

Comparison is made as usual.—

bhēṇ-thī uchō ae, he is taller than the sister (231).

miṇiyā̃ khāsō, best of all (134).

khāsē-mē̃ khāsō wagō, the best robe of all.

Pronouns.

The pronoun of the first person is *ā̃ũ* or *ā̃ū̃*, I. Its singular oblique form is *mū̃*, the genitive being *mū̃-jō*, my. It has two forms of the plural. One form is *asī̃*, we; obl. *asā̃*; *asā̃-jō*, our. The other form is an imitation of the Gujarātī idiom. The Sindhī word for self, *pāṇ*, is used to mean 'we, including the person addressed.' The oblique form of *pāṇ* is *pā̃* Thus, *pāṇ khyō̃*, let us (*i.e.* you and I) eat; *ī pā̃-kē lājam huō*, this was right for us (*i.e.* you and me).

The pronoun of the second person is *tū̃*, thou; sing. obl. *tō*; gen. *tō-jō*, thy. The plural is *ā̃ī̃*, you; obl. *ā̃*; gen. *ā̃-jō*, your. The plural of this pronoun is politely used instead of the singular, as in *ā̃-jō nālō kurō ae*, what is your name?

The demonstrative pronouns are *hī* or *ī*, this, and *hū* or *ū*, that. Both are used as personal pronouns of the third person. They are declined as follows :—

Sing.	This.	That.
Nom.	*hī, ī*	*hū, ū.*
Obl.	*hin, in*	*hun, un.*
Plur.		
Nom.	*hī, ī*	*hū, ū.*
Obl.	*hinī, inī*	*hunī, unī.*

The final ī of the plural oblique is sometimes nasalized, so that we get *hinī̃, inī̃, hunī̃*, and *unī̃* as optional forms.

The reflexive pronoun is *piṇḍh*, self, corresponding to the South Sindh *piṇḍ*ᵉ. Thus :—

piṇḍh-jī milkat virāī ḍinē̃, he divided out to them his property.

piṇḍh-jī ji-kī̃ chīj-vast huī, whatever goods he had.

un piṇḍh-jō pēṭ bharyō huō, he would have filled his belly.

pē piṇḍh-jē mulaïē̃-kē chē̃, the father said to his own servants.

Piṇḍh sometimes has merely the force of an ordinary personal pronoun, as in :—

piṇḍh-kē laṅghaṇ pōṇ lagā, fastings began to fall to him, *i.e.* he began to suffer from hunger.

piṇḍh ghaṇū̃ chhēṭē huō, he was at a great distance.

Sometimes we have a personal pronoun where, on the analogy of most other Indo-Aryan languages, we should expect a reflexive pronoun. Thus :—

mū̃-jē (not *piṇḍh-jē*) *pē-waṭē vē̃dhōs*, I will go to my father.

This also is common in Rājasthānī and Gujarātī.

The relative and correlative pronouns are *jō*, who, and *sō*, that, he. They are declined as follows :—

	Who.	That.
Sing.		
Nom.	(*jō, jē*)	*sō, sē.*
Obl.	*jē̃*	*tē̃.*
Plur.		
Nom.	(*jē*)	*sē.*
Obl.	*jē̃*, (*jēnī*)	*tē̃, tēnī.*

I have no authority for the relative forms enclosed between marks of parenthesis, and I give them on the analogy of the correlative forms.

Examples of these pronouns are :—

jē̃-jī tarār, whose sword (II, 1).

jē̃-nū̃ ā̃ū̃ majā kariā̃, by means of which I may make rejoicing.

jē̃-mē̃ Lākhōjī rājā, (Ṭhākurs) among whom Lākhōjī was the chief (II, 2).

sō, he (26).
sē mū̃-kē ḍē, give that to me.
tē̃-kē chō̃dhōs, I will say unto him.
sē khusī kayṇ lagā, they began to make rejoicing.
tē̃-miñjhā-nū̃ niṇḍhē putar chiō, the younger from among them said.
tēnī-jō, their (30).

The interrogative pronouns are *kēr*, who ? (92), and *kurō*, what ? (93), as in *ā̃-jō nālō kurō ae*, what is your name ? (220). The oblique singular of *kēr* is *kē̃*, as in *kē̃-jō chhōkrō achē-tō*, whose son is coming ? (239) ; *hū ā̃ kē̃-waṭā̃ vikā̃dhō giḍā̃*, from whom did you buy that ? (240). The oblique singular of *kurō* is *kurē* or *ku*. With *lā*, *lāy*, or *lāe* it means what for ?, why ? Thus, *hī miṛē ku-lāy thiē-tō*, why is all this happening ?, *ku-lāe* or *kurē-lāe*, why ? (94). If *kē* or *ja* is added to this, the whole means 'why that,' *i.e.* 'because.' Thus, *kurē-lā kē ī mū̃-jō putar marī vyō-huō*, because this my son had died ; *kurē-lā ja sē in-kē juṛyō-ay*, because he has found him ; *ku-lā ja ī tō-jō bhā marī vyō-thō*, because this thy brother had died.

The only animate indefinite pronoun occurring in the specimens is *kē̂* (Standard Sindhī *kãh^{e}*) (sing. agent) in *kē̃ in-kē ḍinū̃ nā̃*, no one gave to him. For the inanimate indefinite pronoun we have *kōk mulak-mē̃ halī nikryō*, he set forth to a certain country. Corresponding to the Sindhī *jē-kō*, whoever, we have *ju-kō mū̃-jī patī* (fem.) *thiē*, whatever may be my share ; *sūwar ju-kō chhūtā* (m. pl.) *khē̃dhā-huā*, whatever husks the swine were eating ; *piṇḍh-jī ji-kī̃ chīj-vast* (f. sg.) *huī*, whatever belongings he had ; and *mū̃-jō ji-kī̃ ay*, whatever I have (is yours).

Corresponding to the Standard Sindhī *miṛyōī*, all, is *miṛē*, *miḍē*, *mē̃ḍī*, or *miṇī̃*. Of these, *miṛē* (or *miḍē*) appears to be indeclinable. Thus :—

niṇḍhō putar miṛē bhērō karīnē, the younger son having collected everything (went to a far country).
jaḍē̃ in miṛē wāvrī kaḍhē, when he had wasted everything
hitrā miṛē (m. pl. nom.) *ware thyā*, all these so many years passed.
tō-jē putar tō-jē miṛē milkat (f. sg.) *bharbhād kē̃*, thy son dissipated thy entire property.
mū̃-jō ji-kī̃ ay, sē miṛē tō-jō-j ay, whatever I have, that all is thine only.

Mē̃ḍī and *miṇī̃* are declinable. We have—

kētrē miṇī mulaïē̃-kē māniū̃ juṛētiū̃, all how many servants get loaves.
miṇīyā̃ (or *mē̃ḍīyā̃*) *khāsō*, best of all (134).

Other pronominal forms are the following :—

Adjectives of quantity :—

hitrā miṛē ware, so many years.
hī ghōḍō kitrē ware-jō ae, how many years old is this horse ? (221).
Kāshmīr hitā̃ kitrō chhēṭē ae, how far is it from here to Kashmīr ? (222).
ā̃-jē pē-jē ghar-mē̃ kitrā chhōkrā aïn, how many sons are there in your father's house ? (223).
kētrē miṇī̃ mulaïē̃-kē, to how many servants ?

Others :—

jaḍē̃, when ; *taḍē̃*, then.
jēṛō, as ; *tēṛō*, so.
hiti, here ; *titi*, there.

I have not noted any instances of pronominal suffixes attached to nouns. They are frequently attached to verbs, and will be dealt with under that head.

Conjugation.
Auxiliary Verbs and Verbs Substantive.

The Verb Substantive, also used as an Auxiliary Verb, is conjugated as follows:—

Present, 'I am,' etc.

	Sing.	Plur.
1.	*aiyā̃, aïyā̃*	*aiyū̃, aïyū̃, ayū̃.*
2.	*aiyē̃, aïyē̃, aïē̃*	*aiyō, aïyō, ayō.*
3.	*ae, ay*	*aïn.*

The above closely follows the Sindhī *āhiyā̃*, the *h* being dropped throughout, as in the Lāṛᵘ.

Past, 'I was,' etc.

	Masc. Sing.	Masc. Plur.
1.	*huwōs, hōs*	*huāū̃, hōāū̃.*
2.	*hōē̃*	*huā, hōā.*
3.	*huō*	*huā, hōā.*

This, again, closely follows Lāṛī Sindhī. Note that in the first person plural the *s* of the Lāṛī *huāsū̃* has been dropped. The above are all masculine forms. The only feminine form noted in the specimens is the third person singular *huī* in *piṇḍh-jī ji-kī̃ chīj-wast huī*, whatever belongings he possessed.

There is a negative verb substantive, *nā̃y*, used for all persons and both numbers, as in *ī-lāyak nā̃y*, I am not worthy of this; *tō ḍinē̃ nā̃y*, (a kid) has not been given by thee; *sukan uthlāyō nā̃y*, (thy) word has not been disobeyed (by me).

The verb *thīṇ*, to become, will be considered under the head of the Active Verb.

The Active Verb.

As in Standard Sindhī there are an *a*- and an *i*-conjugation. The Infinitive ends in *ṇ* or *ṇō*, as in *thīṇ* or *thīṇō*, to become (169); *māraṇ* or *māraṇō*, to strike (176). Other examples are *pōṇ lagā*, they began to fall; *chāyaṇ-lā*, (sent him) for feeding (swine); *miñjh viñan-jō man*, a mind (*i.e.* intention) of going inside.

In Standard Sindhī, the present participle ends in *ndō*, the vowel preceding the *n* being *ī* in the *i*-conjugation, and generally *a*, but sometimes *ī*, in the *a*-conjugation. There are also a number of contracted forms. In Kachchhī, the present participle ends in *ndhō*, not *ndō*. In the *a*-conjugation, the *n* is usually preceded by the letter *a*, as in *ḍisandhō*, seeing; *ḍisandhē-nē̃ tē̃-kē rehēm āwaï*, on seeing (the son) compassion came to him. If the root ends in a long vowel, the *n* of *ndhō* becomes a simple nasalization, as in *vikā̃dhō*, buying (240). In this word there has been contraction. Similarly, exactly as in Standard Sindhī, we have other contracted forms, such as *khē̃dhō*, eating (*cf.* Sindhī *khīndō*); *thī̃dhō* (for *thīandhō*), becoming (*cf.* Sindhī *thīndō*); *chō̃ḍhō* (for *chawandhō*), saying (S. *chūndō*); *vē̃dhō*, going (S. *vēndō*). Altogether irregular is the feminine plural *juṛē̃tiū̃*, (loaves are) being got. Here, instead of the Kachchhī termination *ndhō*, a bastard termination *ntō* is used, on the analogy of the Gujarātī termination *tō* of the present participle.

The present participle of the *i*-conjugation ends in *ī̃dhō*, as in *mārī̃dhō*, striking (177). Irregular is *kandhō*, doing, corresponding to *kandō* of Standard Sindhī.

Past Participle.

The regular Past Participle is formed, as in Standard Sindhī, by adding *yō* to the root.

Examples are :—

Root.	Past Participle.
bhar, fill,	*bharyō*.
halā, send,	*halāyō*.
juṛ, be obtained,	*juṛyō*.
malā, make famous,	*malāyō*.
mār, strike,	*māryō*.
muṛ, be driven back,	*muṛyō*.
nikr, set forth,	*nikryō*.
uthlā, raise,	*uthlāyō*.
waḍh, cut,	*waḍhyō*.
viṛ (S. *viṛh*), fight,	*viṛyō*.

As in Standard Sindhī, there are numerous irregular past participles. The following occur in the specimens. The Standard Sindhī forms are also given for the sake of comparison :—

Kachchhī Root.	Past Participle.	
	Standard Sindhī.	Kachchhī.
ach, come	*āyō*	*āyō*.
cha, say	*chiō*	*chiō*, *chyō*.
ḍē, give	*ḍḍinō*	*ḍinō*.
ḍis, see	*ḍḍiṭhō*	*ḍiṭhō*.
gin, purchase	*ggidhō* (Lāṛī)	*giḍō* (240).
kaḍh, pull	*kaḍhyō*	*kaḍhō*.
kar, do, make	*kiō*, *kayō*, *kītō*	*kiō*, *keō*.
labh, *lajh*, be obtained	*ladhō*	*ladhō*.
lag, begin	*laggō*	*lagō*.
(?) *lūs*, be scorched	(?) *lūṭhō*, scorched	*lōṭhō*, angry.
pa, fall	*piō*, *peō*	*piō*, *peō*.
pahuch, arrive	*pahulō*	*pō̃tō*.
puchh, ask	*puchhyō*	*puchhō*.
rut, plant oneself	(?) *rūtō*, from *rūt*	*rutō*.
ra, remain	*rahyō*	*ryō*, *reō*.
suṇ, hear	*suō*	*sō̃ō*.
thī, become	*thiō*	*thyō*.
ubah, stand	*ubīṭhō*	*ubhō*.
vē, sit	*vēṭhō*	*waṭhō* (230).
viñ, go	*viō*	*vyō*, *veō*.
vijh, throw	*vidhō*	*vidhō*.

Conjunctive Participle.

The Conjunctive Participle, as in Standard Sindhī, is formed by adding *ī* to the root, as in ***mārī***, having struck. The final *ī* is sometimes nasalized, as in ***ginī̃ achō***, bring ye (the best robe). Irregular is ***thī***, having become.

The Gujarātī conjunctive participle in *īnē* is also common, as in *karīnē*, having done; *mārīnē*, having struck (178); ***thīnē***, having become (171); ***uthīnē***, having arisen; *viñīnē*, having gone. The final *ē* of this is also liable to be nasalized, as in *khāīnē̃*, having eaten (the husks); *achīnē̃*, (the father) having come (outside). In *dhōṛī karīnē*, having run, we have a combination of the two forms.

Imperative.

The second person singular of the Imperative is the same in form as the root, whether the verb belongs to the *a*- or to the *i*-conjugation. Thus :—

ach, come (80).
ḍē, give (84).
dhōḍ or *dhōṛ*, run (85).
haṇ, strike (81).
jim, eat (78).
khā, eat (78).
mar, die (83).
mār, strike (81).
pīṭ, strike (81).
rakh, keep.
ubh, stand (82).
vē, sit (79).
viñ, go (77).

Two examples occur of the first person plural, both in the Parable, and belonging to the *a*-conjugation. They are *khyō̃*, let us eat, and *thiō̃*, let us become.

The second person plural in the *a*-conjugation is formed by adding *ō* to the root, as in :—

achō, come ye.
ginō, take ye (235).
vijhō, put ye (227).

In the *i*-conjugation, *yō* is added, as in :—

ḍyō (irregular), give ye (234).
kaḍhyō, draw ye (237).
māryō, kill ye (II, 4).
pērāyō, clothe ye.

In 227, 234, 235, and 237, the plural is politely used instead of the singular.

Old Present.

The following is the conjugation of the Old Present (Present Subjunctive) :—

	a-conjugation. I may go.		*i*-conjugation. I may strike.	
	Sing.	Plur.	Sing.	Plur.
1	*viñā̃*	*viñū̃, viñō̃*	*māryā̃*	*māryū̃, māryō̃.*
2	*viñē̃*	*viñō*	*māryē̃*	*māryō.*
3	*viñē*	*viñan*	*mārē*	*mārīn.*

As examples we may quote :—

a-conjugation :—*chōwājā̃*, I may be called; *thiē*, (whatever) may be (my share); *khyō̃ piō̃*, (it is right that) we may eat and drink.

i-conjugation :—*kariā̃* (for *karyā̃*), I may make (rejoicing with my friends); *kariō̃* (i.e. *karyō̃*), (it is right that) we make (rejoicing). The third person singular of the root *ḍē*, give, is *ḍē* (II, 1).

Present.

In Standard Sindhi, the present is formed by prefixing *thō* (m. pl. *thā*; f. sg. *thī*, pl. *thiū̃*), or *piō* (etc.) to the old present. In Kachchhī, the same principle is followed, but *tō* (*tā, tī, tiū̃*) is used instead of *thō*. Thus :—

a-conjugation :—

pyō-marā̃, I am dying.

viñā̃-tō, I go (205).

kē̃-jō chhōkrō achē-tō, whose boy comes (239) ?

mū̃-jō pē hun naṇḍhē ghar-mē̃ raē-tō, my father lives in that small house (233).

hī miṛē ku-lāy thiē-tō, why is all this happening ?

i-conjugation :—

āū̃ māryā̃-tō, I strike (179).

hū janāwarē̃-kē chārē-tō, he is feeding cattle (229).

Present Definite.

Only one instance of the Present Definite occurs in the specimens. It is *juṛē̃tiū̃* (for *juṛē̃tiū̃ aīn*), they (loaves, fem.) are being got. It will be noticed that the auxiliary verb is omitted. Regarding the irregular form of the present participle, see p. 189.

Imperfect.

One instance of the Imperfect occurs in the Parable. It is *khē̃dhā-huā*, they (the swine) were eating. It is formed exactly on the analogy of the corresponding tense in Standard Sindhī.

Past.

The conjugation of the Past tense follows the lines of Standard Sindhī. Intransitive verbs add pronominal suffixes of the nominative to the past participle. Thus :—

'I went,' etc. (211ff.).

	Masc. Sing.	Masc. Plur.
1	*veōs, vyōs*	*veāsī̃, vyāsī̃.*
2	*vē̃*	*veā, vyā.*
3	*veō, vyō*	*veā, vyā.*

It will be observed that the second person plural ends in *ā,* as in Lāṛī Sindhī.

With feminine subjects, the participle is in the feminine. Other examples occurring in the specimens are :—

jēṛō āyō anē̃ ghar agiā pō̃tō, as he came and arrived near the house.
taḍē̃ ī lōṭhō, then he became angry.
muṛyō, he retreated (II, 1).
chhēṭē-jē kōk mulak-mē̃ halī nikryō, he set out for a far country.
hikṛō ḍukār piō, a famine fell.
hakal (fem.) *piī Hōthiyē̃-mē̃,* a cry fell (*i.e.* was heard) among the Hōthīs (II, 4).

Future.

The Future, as in Standard Sindhī, is formed by adding pronominal suffixes of the nominative to the present participle. In the third person, no suffixes are added.

The second person singular is irregular. Instead of *mārī̃dhē̃,* as we should expect, the list of words received from Cutch gives *mārīnē̃.* Other lists received from the same locality, but not printed, make the second person singular *mārī̃dhōs, i.e.* the same as the first person singular. I have not met either of these forms elsewhere.

The following is the conjugation of this tense in the masculine form of the *i*-conjugation. The *a*-conjugation follows similar lines, the present participle, of course, taking the form of that conjugation. No feminine forms have been noted in either the specimens or any of the lists received. They doubtless follow the analogy of Standard Sindhī :—

'I shall strike,' etc. (195ff.).

	Masc. Sing.	Masc. Plur.
1	*mārī̃dhōs* .	*mārī̃dhāsī̃.*
2	*mārīnē̃ (mārī̃dhōs)*	*mārī̃dhā.*
3	*mārī̃dhō*	*mārī̃dhā.*

The following further examples have been noted. They all belong to the *a*-conjugation :—

vē̃dhōs, I shall go.
chō̃dhōs, I shall say.
thī̃dhōs, I shall be.

ryō, he remained (with an inhabitant of the country).
khusī kayṇ lagā, they began to do rejoicing.
paṭ peā . . . raṇ-mē̃ reā, they fell on the ground . . . they remained on the battle-field (II, 11).
rutā piṛ-mē̃, they planted themselves on the battle-ground (II, 7).
hitrā miṛē ware thyā, so many years passed.
ubhā chōk-mē̃, they stood in the field (II, 6).

The Past of transitive verbs agrees, as usual, with the object in gender and number, the subject being put into the case of the agent. Thus, when the object is masculine singular, we have :—

'I struck him,' etc. (185ff.).

	Subject Singular.	Subject Plural.
1	*mū̃ māryō*	*asā̃ māryō.*
2	*tō māryō*	*ā̃ māryō.*
3	*hun māryō*	*hunī māryō.*

Other examples are :—

naṇḍhē putar pē-kē chiō, the younger son said to the father.
in-jē pē in-kē ḍiṭhō, his father saw him.
gōṭē̃ ghā keā, the bridegrooms dealt blows (II, 5).
gōṭē̃ waḍhyū̃, the bridegrooms slew (the brides) (fem. plur.) (II, 5).

In *kē̃ in-kē ḍinū̃ nā̃*, no one gave him (anything), *ḍinū̃* is a neuter form borrowed from Gujarātī.

In two cases, the word *āwaï* occurs in the Parable, and is translated 'came,' *viz.* in *jaḍē̃ in-kē akal āwaï*, when sense came to him, and *tē̃-kē rehēm āwaï*, compassion came to him. These are perhaps Gujarātī third persons singular present, wrongly used in the sense of the past, but compare the Kāyasthī *khulaï* mentioned on p. 207, and the Bhāṭiā *māraī* mentioned on p. 212.

Habitual Past.

The Habitual Past is formed by prefixing or suffixing *tē* (not *thē*, as in Standard Sindhī) to the Past. It is often practically equivalent in meaning to the imperfect. Thus :—

khō̃dh tē viṛyō, the trunk continued fighting (II, 9).
mū̃ māryō-tē, I was striking (192).

Perfect.

For the Perfect, which is quite regular in its formation, we may quote :—

tō-jī chākrī kandhō āyō aiyā̃, doing thy service, I have come, *i.e.* I have continually been doing thy service.
tū̃ hãmēs mū̃ bhērō-j thyō-aïē̃, thou hast always been with me.
tō-jō bhā āyō-ay, thy brother has come.
sē in-kē sajō-niruwō juṛyō-ay, he has got him safe and sound.
jīrō thyō-ay, he has become alive.
mū̃ gunāh kiō-ay, I have done sin.

With the negative verb substantive, we have :—

tō-jō sukan uthlāyō-nā̃y, I have not disobeyed thy word.

Pluperfect.

For the Pluperfect, we have :—

mū̃ māryō-huō, I had struck (193).

vē̃dhī ryō-huō, he had been lost.

marī vyō-huō, he had died.

As in Standard Sindhī, the pluperfect may be used as a Past Conditional. Thus, *piṇḍh-jō pēṭ bharyō-huō*, he would have filled his belly.

Causal Verbs.

A few Causal Verbs appear in the specimens. Thus :—

hālā̃ē̃, he caused to go, he sent (him into the field).

viñāī, having caused to go, *i.e.* having wasted.

uthlāyō, caused to rise, hence, disobeyed an order, in *tō-jō sukan uthlāyō nā̃y*, (I) have not disobeyed your word. This causal root, *uthlā*, corresponds to the Standard Sindhī *uthār*. The interchange of *r* and *l* is common in North-Western languages.

Passive.

In Standard Sindhī, the Passive is formed by adding *ij* or *j* to the root, and in Gujarātī it is formed by adding *ā* to the root, with shortening of the root-vowel. The latter method is followed in the Passive forms given in the List of Words (202ff.). Thus, the passive root of the active root *mār* is *marā*. The Present Definite and the Imperfect present forms here for which I am unable to account. They are *marāṇū̃ aïyā̃*, I am being struck, and *marāṇū̃ hōs*, I was being struck, respectively. In Standard Sindhī the present participle of the Passive Verb has a special form ending in *ibō*. This is not the case in Kachchhī, in which the future passive is *marā̃dhōs*, I shall be struck (204).

One instance of the Passive occurs in the Parable, in which we have not only the Gujarātī *ā*, but also the Sindhī *j*. It occurs in *tō-jō putar chōwājā̃ ī-lāyak nā̃y*, I am not worthy of this,—that I may be called thy son.

Pronominal Suffixes.

Pronominal Suffixes are commonly added to verbs. They represent the accusative in :—

pag-mē̃ jōṛō pērāyōs, put ye a pair of shoes on him.

hun-kē khūb māryōs, nē̃ rasē̃-sē̃ bandhyōs, beat ye him well, and bind ye him with ropes (236). In these two cases, the suffix *s* means 'him.'

Suffixes indicating the case of the agent are very frequently added to the tenses of transitive verbs formed from the past participle. Thus :—

Past tense,—*hū ā̃ kē̃-waṭā̃ vikā̃dhō giḍā̃*, from whom did you buy that (240)? Here the termination *ā̃* of *giḍā̃* means 'by you.'

taḍē̃ in chē̃, then he said. Here the termination *ē̃* of *chē̃* is equivalent to the Standard Sindhī termination *ā̃ī̃*, and means 'by him.'

As in the standard, when it is suffixed the participle does not change for gender or number. Similarly we have :—

jabhābh (m. sg.) *ḍinē̃*, he gave an answer.

milkat (fem. sing.) *virāī ḍinē̃*, he divided the property.

miṭhiū̃ (fem. plur.) *ḍinē̃*, he gave kisses.

in-kē khētar-mē̃ halā̃ē̃, he sent him into the field.

jaḍē̃ miṛē wāvrī kaḍhē̃, when he had wasted everything.

miñjh viñaṇ-jō man na kē̃, he did not make a mind of going inside, *i.e.* he would not go inside.

hikṛē-kē saḍ karī puchhē̃, having called one (of the servants) he asked.

in gāwō nāch sō̃ē̃, he heard singing (and) dancing.

sē phēn-phatūr-mē̃ viñāī vidhē̃, he wasted that in debauchery.

For the Perfect, we have :—

tō hikṛē bakrī-jē bachē-jētrō ḍinē̃-nā̃y, thou hast not given so much as a single kid. Here the *ē̃* is the suffix of the second person singular agent.

tō-jē pē khāwō kē̃-ay, thy father has made a feast. Here the *ē̃* represents, as above, the Sindhī *ā̃ī̃*.

Compound Verbs.

There are the usual Compound Verbs. For Intensives, we may quote the following. Some of them are strictly speaking not intensives, but are included for the sake of convenience :—

ginī achaṇ, having taken to come, *i.e.* to bring.

lajhī, achaṇ, to be obtained.

virāī ḍiaṇ, to divide out.

wāvrī kaḍhaṇ, to waste.

viñāī vijhaṇ, having caused to go to throw, *i.e.* to waste (cf. *bakh vijhaṇ*, to throw an embrace, to embrace, and Hindī *ḍālnā*).

halī viñaṇ, to go away.

marī viñaṇ, to die.

As a specimen of a Statical Compound, formed with the present participle, we have *ā̃ū̃ tō-jī chākrī kandhō āyō aiyā̃*, I have been doing thy service (all these years).

As specimens of Inceptive Compounds, formed with the Infinitive, we have :—

piṇḍh-kē laṅghaṇ pōṇ lagā, fastings began to fall to him, *i.e.* he began to starve.

sē khusī kayṇ lagā, they began to make rejoicings.

Two specimens are given of Kachchhī. They both come from Northern Cutch where the language is least contaminated by Gujarātī. The first specimen is a version of the Parable of the Prodigal Son, and the second a ballad. Kachchhī has no written character of its own. Those here given were written in the Gujarātī character as printed. Other specimens were received written in the Nāgarī character, and others in the Persian character.

[No. 13.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

KACHCHHĪ DIALECT. CUTCH.

SPECIMEN I.

હિકડે માડૂજા બ પુતર હુઆ. તેં મિંઝાનૂં નિંઢે પુતર પેકે ચિઓ: પે, મિલ્કત મિંઝાનૂં જુ કો મંજી પતી થિએ સે મૂંકે ડે. પોય ઈન પિંઢજી મિલ્કત ઈનીંકે વિરાઈ ડિનેં. થોડેજ ડીંયેં પુઠિઆ નિંઢો પુતર મિડે ભેરો કરીને છેટેજે કોક મુલકમેં હલી નિકર્યો; નેં તિતે પિંઢજી જિ કીં ચીજ વરત હુઈ સે ફેન-ફતૂરમેં વિભાઈ વિધેં. જડેં ઈન મિડે વાવરી કઢેં, તડે ઉન મુલકમેં વડો હિકડો ડુકાર પિઓ, અનેં પિંઢકે લંઘણુ પોણુ લગા. પોય ઊ વિઞીને ઉન મુલકજે હિકડે રોંઘલ ભેરો વિઞી ર્યો; અનેં તેં ઈનકે સૂવર ચાયણુલા ખેતરમેં હલાંએં. સૂવર જુ કો છૂતા ખેંધા હુઆ સે ખાઈનેં ખુસીસેં ઉન પિંઢજો પેટ ભર્યો હુઓ, પણુ કેં ઇનકે ડિનૂં નં. જડેં ઈનકે અકલ આવઈ તડેં ઇન ચેં: મૂંજે પેજે કેતરે મિણીં મુલઇએંકે ખપતી ઉપરાંત માનિઊં, જુડેંતિઊં અનેં આંઉં તા ભુખ્ખ ખ્યો મરાં. આંઉં ઉથીને મૂંજે પે વટે વેંધોસ, અનેં તેંકે ચોંધોસ જ: પે, મૂં અલાજે ઘર સાંમૂં અનેં તો અગિઆ ગુનાહ કિઓ અય; અનેં હાંણેં આંઉં તોજો પુતર ચોવાજાં ઈ લાયક નાંય. તોજે મુલઈઅ મિંઝ મૂંકે હિકડો મુલઈ કરી રખ. પોય ઊ ઉથીને પે વટે વ્યો. પણુ પિંઢ ઘણૂં છેટે હુઓ તિતરેમેં ઈનજે પે ઈનકે ડિઠો; અને ડિસંધેનેં તેંકે રેહેમ આવઈ; અનેં ધોડી કરીને ઈનકે બખ્ખ વિઝી મિઠિઊં ડિનેં, તડેં પુતર ઈનકે ચેં: પે, મૂં અલાજે ઘર સાંમૂં અને તોજી નજરમેં ગુનાહ કિઓ અય અનેં હાંણેં તોજો પુતર ચોવાજાં ઈ લાયક નાંય. પણુ પે પિંઢજે મુલઈએંકે ચેં: ખાસે મેં ખાસો વગો ગિનીં અચો અનેં સે ઈનકે પેરાયોસ; અનેં ઈનજે હથમેં વીંઢી અનેં પગમેં જોડો પેરાયોસ; અનેં પાણુ ખ્યોં નેં રાજી થિઓં; કુરેલા કે ઈ મૂંજો પુતર મરી વ્યો હુઓ સે પાંઉં જીરો થ્યો અય; સે વેંધી રયો હુઓ નેં લઝી આયો અય; પોય સે ખુસી કયણુ લગા.

ઈન ટાંણુ ઈનજો વડો પુતર ખેતરમેં હુઓ; ત્યાંનૂં સે જેડો આયો અને ઘર અગિઆ પોંતો તેડો ઈન ગાવો નાચ સોંએં; તડેં તેં મુલઈએંકે મિંઝાનૂં હિકડેકે સડ કરી પુછેં જ: હી મિડે કુલાય થિયે તો? તેં ઈનકે ચ્યો: તોજો ભા આયો અય, અનેં તોજે પે ખારો કેં અય, કુરેલા જ સે ઈનકે સજો નિરવો જુડયો અય; તડેં ઈ લોઠો અનેં મિઝ વિઞણુજો મન ન કેં. એતરેલા ઈનજે પે બાર અચીનેં ઈનજી આજીજૂં કેં. તડેં તેં જભાભ ડિનેં જ: પે, હિતરા મિડે વરે થ્યા આંઉં તોજી ચાકરી કંધો આયો ઐયાં, અનેં તોજો સુકન કડેં પણુ ઉથલાયો નાંય, ત પણુ તો મૂંકે કેનીં હિકડે બકરીજો બચે જેતરો પણુ ડિનેં નાંય; જેંનૂં આંઉં મૂંજે ભાઇબંધેં ભેરો મજા કરિઆં, પણુ ઈન તોજે પુતર તોજી મિડે મિલ્કત રનેંમેં ભરભાદ કેં સે જેડો આયો તેડોજ તો ઈનલા ખાવો કેં. તડેં તેં તિનકે ચ્યો જ: પુતર, તૂં તાં હંમેસ મૂં ભેરોજ થ્યો અઈએં, અનેં મૂંજો જિકીં અય સે મિડે તોજોજ અય; પાણુ ખ્યોં પિઓં નેં ખુસી કરિઓં ઈ પાંકે લાજમ હુઓ; કુલા જ ઈ તોજો ભા મરી વ્યો હુઓ સે પાંઉં જીરો થ્યો અય, અનેં વેંધી રયો હુઓ સે લધો અય.

[No. 13.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

KACHCHHĪ DIALECT. CUTCH.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Hikṛē-māṛū-jā ba putar huā. Tē̃-miñjhā-nū̃ niṇḍhē-putar
One-man-of two sons were. Them-among-from by-the-younger-son

pē-kē chiō, 'pē, milkat-miñjhā-nū̃ ju-kō mū̃-jī patī
the-father-to it-was-said, 'father, property-in-from whatever my share

thiē, sē mū̃-kē ḍē.' Pōy in piṇḍh-jī milkat inī̃-kē
may-become, that me-to give.' Then by-him himself-of property them-to

virāī ḍinē̃. Thōṛē-j-ḍī̃yē̃-puṭhiā niṇḍhō putar miṛē
having-divided was-given-by-him. Few-very-days-after the-younger son all

bhērō karīnē chhēṭē-jē-kōk-mulak-mē̃ halī nikryō; nē̃
together having-made distance-of-some-country-in having-gone set-forth; and

titē piṇḍh-jī ji-kī̃ chīj-wast huī, sē phēn-phatūr-mē̃
there himself-of whatever belongings was, that debauchery-in

viñāī-vidhē̃. Jaḍē̃ in miṛē
having-wasted-was-thrown-by-him. When by-him all

wāvrī-kaḍhē̃, taḍē̃ un-mulak-mē̃ waḍō hikṛō ḍukār
having-wasted-was-thrown-out-by-him, then that-country-in great one famine

piō, anē̃ piṇḍh-kē laṅghaṇ pōṇ lagā. Pōy ū viñīnē
fell, and himself-to fasts to-fall began. Then he having-gone

un-mulak-jē hikṛē-rō̃dhal-bhērō viñī ryō; anē̃ tē̃
that-country-of one-inhabitant-with having-gone remained; and by-him

in-kē sūwar chāyaṇ-lā khētar-mē̃ halā̃ē̃. Sūwar
him-as-for swine feeding-for field-in it-was-sent-by-him. The-swine

ju-kō chhūtā khē̃dhā-huā, sē khāīnē̃ khusī-sē̃ un
whatever husks eating-were, those having-eaten pleasure-with by-him

piṇḍh-jō pēṭ bharyō-huō, paṇ kē̃ in-kē ḍinū̃ nā̃.
self-of belly would-have-been-filled, but by-anyone him-to was-given not.

Jaḍē̃ in-kē akal āwaï, taḍē̃ in chē̃, 'mū̃jē-pē-jē
When him-to sense came, then by-him it-was-said-by-him, 'my-father-of

kētrē-miṇī̃-mulaïē̃-kē khaptī-uprā̃t māniū̃ juṛē̃tiū̃, anē̃ ā̃ū̃ tā
how-many-servants-to need-above loaves are-being-got, and I on-the-contrary

bhukh pyō-marā̃. Ā̃ū̃ uthīnē mū̃-jē-pē-waṭē vē̃dhōs, anē̃ tē̃-kē
(*by*) *hunger am-dying. I having-arisen my-father-near will-go, and him-to*

chō̃dhōs ja, "pē, mū̃ Alā-jē-ghar-sā̃mū̃ anē̃ tō-agiā gunāh
I-will-say that, "father, by-me God-of-house-against and thee-before sin

kiō-ay, anē̃ hā̃ṇē̃ ā̃ū tō-jō putar chōwājā̃ ī-lāyak nā̃y.
been-done-is, and now I thy son I-may-be-called this-worthy I-am-not.

Tō-jē-mulaïē̃-miñjh mū̃-kē hikṛō mulaï karī rakh."' Pōy
Thy-servants-among me (acc.) *one servant having-made keep."' Then*

ū uthīnē pē-waṭē vyō. Paṇ piṇḍh ghaṇū̃-chhēṭē
he having-arisen the-father-near went. But he-himself at-great-distance

huō, titrē-mē̃ in-jē-pē in-kē ḍiṭhō; anē̃ ḍisandhē-nē̃
was, the-mean-time-in by-his-father him-as-for it-was-seen; and seeing-on

tē̃-kē rehēm āwaï, anē̃ dhōṛī-karīnē in-kē bakh-vijhī
him-to compassion came, and run-having him-to embrace-having-thrown

miṭhiū̃ ḍinē̃. Taḍē̃ putar in-kē chē̃, 'pē,
kisses were-given-by-him. Then by-the-son him-to it-was-said-by-him, 'father,

mū̃ Alā-jē-ghar-sā̃mū̃ anē̃ tō-jī-najar-mē̃ gunāh kịō-ay, anē̃ hā̃ṇē̃
by-me God-of-house-against and thy-sight-in sin been-done-is, and now

tō-jō putar chō̃wājā̃ ī-lāyak nā̃y.' Paṇ pē
thy son I-may-be-called this-worthy I-am-not.' But by-the-father

piṇḍh-jē-mulaïē̃-kē chē̃, 'khāsē-mē̃ khāsō wagō ginī̃
his-own-servants-to it-was-said-by-him, 'good-among good robe having-taken

achō, anē̃ sē in-kē pērāyōs; anē̃ in-jē-hath-mē̃ vī̃ḍhī, anē̃
come, and that him-to put-ye-on-him; and his-hand-on a-ring, and

pag-mē̃ jōṛō pērāyōs; anē̃ pāṇ khyō̃, nē̃ rājī
feet-on pair-of-shoes put-ye-on-him; and we may-eat, and happy

thiō̃; kurē-lā kē ī mū̃-jō putar marī-vyō-huō, sē
let-us-become; what-for that this my son having-died-gone-was, he

pā̃ū̃ jīrō thyō-ay; sē vē̃dhī-ryō-huō, nē̃
again alive become-is; he having-been-lost-remained-was, and

lajhī-āyō-ay.' Pōy sē khusī kayṇ lagā.
having-been-found-come-is.' Then they rejoicing to-make began.

In-ṭā̃ṇē̃ in-jō waḍō putar khētar-mē̃ huō. Tyā̃-nū̃ sē jēṛō
At-this-time his elder son the-field-in was. There-from he as

āyō anē̃ ghar agiā pō̃tō, tēṛō in gāwō nāch
came and the-house before arrived, then by-him singing dancing

sō̃ē̃. Taḍē̃ tē̃ mulaïē̃-kē-miñjhā-nū̃ hikṛē-kē saḍ
was-heard-by-him. Then by-him the-servants-from-among one-to call

karī puchhē̃ ja, 'hī miṛē ku-lāy thiē-tō?'
having-made it-was-asked-by-him that, 'this all what-for becoming-is?'

Tẽ in-kē chyō, 'tō-jō bhā āyō-ay, anẽ tō-jē-pē khāwō
By-him him-to it-was-said, 'thy brother come-is, and by-thy-father a-feast

kẽ-ay, kurē-lā ja sē in-kē sajō-niruwō juṛyō-ay.' Taḍẽ
made-by-him-is, what-for that he him-to sound-hale been-found-is.' Then

ī lōṭhō, anẽ miñjh viñaṇ-jō man na kẽ. Ētrē-lā
he became-angry, and inside going-of mind not was-made-by-him. This-for

in-jē-pē bār achīnẽ in-jī ajījũ kẽ.
by-his-father outside having-come him-of solicitations were-made-by-him.

Taḍẽ tẽ jabhābh ḍinẽ ja, 'pē, hitrā-miṛē-ware
Then by-him answer was-given-by-him that, 'father, so-many-years

thyā, ãũ tō-jī chākrī kandhō-āyō-aiyã, anẽ tō-jō sukan kaḍẽ-paṇ
became, I thy service doing-come-am, and thy word ever-even

uthlāyō-nãy; ta-paṇ tō mũ-kē kēnĩ
become-reversed-not-is; nevertheless by-these me-to at-any-time

hikṛē-bakrī-jē-bachē-jētrō paṇ ḍinẽ-nãy, jẽ-nũ
one-goat-of-young-one-as-much even been-given-by-thee-not-is, which-by-means-of

ãũ mũ-jē-bhāi-bandhẽ-bhērō majā kariã; paṇ in-tō-jē-putar tō-jī
I my-relations-friends-with rejoicing may-make; but by-this-thy-son thy

miṛē milkat ranẽ-mẽ bharbhād kẽ, sē jēṛō āyō,
all property harlots-among dissipated was-made-by-him, he as came,

tēṛō-j tō in-lā khāwō kẽ.' Taḍẽ tẽ tin-kē
so-even by-thee him-for a-feast was-made-by-thee.' Then by-him him-to

chyō ja, 'putar, tũ tã hāmēs mũ-bhērō-j thyō-aĩẽ, anẽ
it-was-said that, 'son, thou verily always me-with-verily been-art, and

mũ-jō ji-kĩ ay, sē miṛē tō-jō-j ay; pāṇ khyõ,
mine whatever is, that all thine-only is; but we-may-eat,

piõ, nẽ khusī kariõ, ī pã-kē lājam huō; ku-lā
we-may-drink, and rejoicing we-may-make, this us-to proper was; what-for

ja ī tō-jō bhā marī-vyō-huō, sē pãũ jīrō thyō-ay;
that this thy brother having-died-gone-was, he again alive become-is;

anẽ vẽdhī-ryō-huō, sē ladhō-ay.'
and having-been-lost-remained-was, he been-found-is.'

The second specimen of **Kachchhī** is a ballad celebrating the heroism of the Cutch Chieftains at the fatal battle of Jhārā (A.D. 1762), in which Ghulām Shāh Kalhōrā of Sindh routed the Cutch army, and thereby conquered the country. An account of this invasion will be found on pp. 143ff. of the Gazetteer of Cutch (Bombay, 1880).

[No. 14.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHĪ.

KACHCHHĪ DIALECT.

CUTCH.

SPECIMEN II.

ભીમજી ઠકર ઝારો મલાયો, સુડ્યો માગ ન ડે.
જેંજી ઉમ્મર હુઈં તરાર, જાડેજે ઝારો મલાયો. ૧

ગજી ગુલામ શા ચડ્યો, સારે સિંધ મિંઝા.
વીંઝાણનૂં ઠકર ચડ્યા, જેંમેં લાખોજી રાજા
ભીમજી ઠકર° ૨

ભડ ભીમાંણીં ચડ્યા, ભોધલિયેંજા અસવાર.
મલક મરકાઈ ચડ્યા, અંજારજા જમાધાર
ભીમજી ઠકર° ૩

હકલ પિઈં હોથિયેંમેં, ઠકરાં માર્યો બાલ બચ્ચા.
ઉનીં પિંઢજા ગભરૂ, હથેસેં રોંસ્યા.
ભીમજી ઠકર° ૪

કુંઆરી કંધ નમાયા, ગોટેં ધા કેઆ.
ચોટા ઝલ્યા ચોસરા, વઢ્યૂં કંધ ડિચા.
ભીમજી ઠકર° ૫

કટારિએનૂં ચડ્યા પોય, કુંવર કાંયાણી.
અચી ઉભા ચોકમેં, ચોડો સો નેં ચારી.
ભીમજી ઠકર° ૬

અચી રૂતા પિડમેં જુકો, પાવરજા પાડા.
હણો તરાઈ તકડ્યૂં, કર્યો ભાલેંજા ધા.
ભીમજી ઠકર° ૭

તરારેંજી તડ પિઈં, ભાલેં કેઆ ભુંગા.
ગલોલેજા ગોટ થ્યા, ધારૂ ધોંસ કેઆ.
ભીમજી ઠકર° ૮

મથો છણ્યો પટ ત, ખોધ તે-વિઢ્યો.
જડેં ઈઓ ગાંલાયો, તડેં છણી પટ પેઓ.
ભીમજી ઠકર° ૯

જોરિએં જુવાણુ ન ઉપરેં,   તડેં ગડેં ધસ કેઆ.
સવા સેરજો પાયણો,   રુડ્યો રત મિંઝા.
ભીમજી ઠકર°   ૧૦

સઠ હજાર સરાઈજા,   છણી પટ પેઆ.
ચારી હજાર રાજા,   રાવત રણુમેં રેઆ.
ભીમજી ઠકર°   ૧૧

[No. 14.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

KACHCHHĪ DIALECT. CUTCH.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Bhīmajī Ṭhakar Jhārō malāyō,
By-Bhīmjī the-Ṭhākur Jhārā was-made-renowned,
Muṛyō, māg na ḍē.
He-retreated, way not he-gives.
Jē̃-jī ummar huī tarār,
Whom-of immortal was the-sword,
Jāṛējē Jhārō malāyō. 1.
By-the-Jāṛējā Jhārā was-made-renowned.
Gajī Gulām-śā chaṛyō.
Thundering Ghulām-Shāh marched.
Sārē-Sinđh-miñjhā.
All-Sindh-from-in.
Vī̃jhāṇ-nū̃ Ṭhakar chaṛyā,
Vīnjhāṇ-from the-Ṭhākurs marched,
Jē̃-mē̃ Lākhōjī rājā.
Whom-among Lākhōjī the-chief.
Bhīmajī Ṭhakar, etc. 2.
Bhīmjī the-Ṭhākur, etc.
Bhaṛ Bhīmā̃ṇī̃ chaṛyā,
The-gallant Bhīmāṇīs marched,
Bhōdhaliyē̃-jā asawār,
The-Bhōdhlīs-of the-horsemen,
Malak markāī chaṛyā,
The-Malaks proudly marched,
Añjār-jā jamādhār.
Anjar-of the-Jamādārs.
Bhīmajī Ṭhakar, etc. 3.
Bhīmjī the-Ṭhākur, etc.

Hakal piī Hōthiyẽ̃-mẽ̃,
A-cry fell the-Hōthīs-among,
'Ṭhakarā̃̃, māryō bāl bachchā.'
'O-Ṭhākurs, kill infants children.'
Unī̃ piṇḍh-jā gabharū
By-them their-own little-ones
Hathẽ̃-sẽ̃ rõsyā.
Hands-by were-slain.

Bhīmajī Ṭhakar, etc. 4.
Bhīmjī the-Ṭhākur, etc.

Kũāṛī kandh namāyā,
By-virgins necks were-bowed,
Gōṭẽ̃ ghā keā.
By-bridegrooms blows were-made.
Chōṭā jhalyā chōsarā,
The-hair-knots were-seized four-braided,
Waḍhyū̃ kandh vichā.
Were-cut neck from-the-middle.

Bhīmajī Ṭhakar, etc. 5.
Bhīmjī the-Ṭhākur, etc.

Kaṭāriē-nū̃ chaṛyā pōy
Kaṭāriā-from marched then
Kũwar Kā̃yāṇī,
The-princes of-the-house-of-Kāyā,
Achī ubhā chōk-mẽ̃,
Having-come they-stood the-field-in,
Chōḍō sō nẽ̃ chārī.
Fourteen hundred and forty.

Bhīmajī Ṭhakar, etc. 6.
Bhīmjī the-Ṭhākur, etc.

Achī rutā piṛ-mẽ̃ ju-kō
Having-come planted-themselves the-battle-ground-in whoever
Pāwar-jā pāḍā.
Pāwar-of the-buffaloes.
Haṇō tarārū̃ takaryū̃,
Strike-ye the-swords swift,
Karyō bhālẽ̃-jā ghā.
Deal-ye spears-of blows.

Bhīmajī Ṭhakar, etc. 7.
Bhīmjī the-Ṭhākur, etc.

Tarārē̃-jī taṛ piī,
Swords-of a-clang fell,
Bhālē̃ keā bhuṅgā.
By-the-spears were-made huts.
Galōlē-jā gōṭ thyā,
Pellet-of clouds became,
Dhārū dhõs keā.
By-gunpowder a-dust-storm was-made.

Bhīmajī Ṭhakar, etc. 8.
Bhīmjī the-Ṭhākur, etc.

Mathō chhaṇyō paṭ-tē,
The-head dropped the-ground-on,
Khõdh tē-viṛyō.
The-trunk continued-fighting.
Jaḍē̃ istrī gālāyō,
When by-a-woman it-was-addressed,
Taḍē̃ chhaṇī paṭ peō.
Then having-dropped on-the-ground it-fell.

Bhīmajī Ṭhakar, etc. 9.
Bhīmjī the-Ṭhākur, etc.

Jōriē̃ juwāṇ na uparē̃,
In-sheets the-young-men not could-be-carried,
Taḍē̃ gaḍē̃ ghas keā.
Then by-the-carts tracks were-made.
Sawā-sēr-jō pāyaṇo
One-and-a-quarter-seer-of stone
Ruṛyō rat-miñjhā.
Rolled the-blood-amidst.

Bhīmajī Ṭhakar, etc. 10.
Bhīmjī the-Ṭhākur, etc.

Saṭh hajār Sarāī-jā
Sixty thousand the-Sarāīs-of
Chhaṇī paṭ peā.
Having-dropped on-the-ground fell.
Chārī hajār Rā-jā
Forty thousand the-Rāo-of
Rāwata raṇ-mē̃ reā.
Warriors the-battle-on remained.

Bhīmajī Ṭhakar, etc. 11.
Bhīmjī the-Ṭhākur, etc.

FREE TRANSLATION OF THE FOREGOING.

1. Bhīmjī Ṭhākur made Jhārā renowned. Even when defeated he gave not way to the pursuers. The Jāṛējā, of the immortal sword, made Jhārā renowned.[1]

2. Ghulām Shāh, Lord of all Sindh, marched thundering, and to meet him came from Vīnjhāṇ the Ṭhākurs with Lākhōjī at their head.

3. The gallant men of the house of Bhīmjī came, and the cavalry of the Bhōdhlīs. Proudly marched the Malaks and the Jamādārs of Anjar.

4. Among the Hōthīs there was heard a cry, 'Ye Ṭhākurs, slay your babes and children.'[2] With their own hands they slew their little ones.

5. Virgins bowed their necks, and were struck down each by her own betrothed. These seized their fourfold braided hair, and smote them across the neck.

6. Next, from Kaṭāriā marched the princes of the house of Kāyā. When they came, they stood in the battle-field fourteen hundred and forty strong.

7. Those buffaloes of Pāwar who came, planted themselves on the battle-field (shouting), 'Strike ye with the swift swords, and deal ye blows with spears.'

8. Then sounded the clang of swords, the earth became a village of huts, of which the roofs were the spears thrown in the combat. It was shadowed by the clouds that were made up of the flying bullets. It was hidden by a dust-storm,—the smoke of the gunpowder.

9. When a head dropped on the ground, the trunk kept fighting on, till it was addressed by a woman, when down on the ground it too fell.

10. The young men could not be carried off in sheets, and then the carts tracked their rutted way. So mighty was the torrent of blood that stones weighing a seer and a quarter were rolled away by it.

11. Sixty thousand of the Sarāīs lay fallen on the ground, and forty thousand warriors of the Rāo remained (dead) upon the field.

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[1] This verse is repeated as a refrain after each of the succeeding verses.

[2] Presumably a reference to the custom of the *Jātugṛiha* or *Jauhar*, under which Rājputs slay their women and children, in order to preserve them from a conquering enemy.

KĀYASTHĪ.

Kāyasthī is the form of Kachchhī spoken by some 500 Kāyasths in Cutch. It is a mixed form of speech, based on Kachchhī, but much mixed with the Mārwāṛī dialect of Rājasthānī and with Gujarātī. As a specimen, I give a folktale. It will be seen that the only point in which Kāyasthī differs from these various forms of speech is the peculiar form of the suffix of the agent case of the third person singular when added to verbs.

We may note the following points. In Kachchhī we saw that, in borrowed words, such as *jabhābh*, an answer, or *bharbhād*, dissipated, the letter *b* has been aspirated to *bh*. A similar case occurs in the Kāyasthī specimen, in which *d* becomes *dh* in the word *dharbār*, a court, although, curiously enough, the very next word is *jawāb*, an answer, in which the *b* remains unchanged. On the other hand, again as in Kachchhī, the verbal auxiliary *thō* becomes *tō*, as in *kaē-tō*, he says, and *kā̃-tī*, I (fem.) say. So also medial *h* is liable to be dropped, as in *rā̃*, I may remain; *raī*, it (fem.) remained; and *kā̃* and *kaē* mentioned above.

In the declension of nouns, the postposition of the genitive is the Mārwāṛī *rō* (*rā*, *rī*), and of the dative-accusative *nā̃*, which is a corruption of the Mārwāṛī *nẵī̃*.

The possessive pronoun 'my' is represented by two words. The first is *mā̃-jō*, which is Sindhī. The other is *māyō* (fem. *mā̃ī*), which is a corruption of the Gujarātī *mārō*, with the Dardic elision of *r*, that we have already noted in Kachchhī, and the insertion of a euphonic *y*.

The word for 'this' is *hī* or *ī*, dative *iē-nā̃*. 'That' has its oblique singular *uē*. The nominative is therefore probably *hū* or *ū*.

Other pronominal forms are:—

kī̃ē, anything.
jē-kī̃ē, whatever.
kĩk-nē̃-kĩk, something or other.

There are two forms of the negative verb substantive, *nā̃ī* and *nathī*. The latter is Gujarātī. Similarly, we have the Gujarātī *hatō*, he was.

In verbs, we have the Gujarātī infinitive in *wũ*, as in *karāwē-sārū*, for causing to be made; *kar^{a}wā lagō*, he began to make. Similarly, we have the future passive participle *ḍēwō*, fem. *ḍēvī*, it is to be given.

The conjunctive participle imitates the Gujarātī form in *īnē*, as in *nākhēnē̃*, having put; *khāy^{a}nē̃*, having eaten. A kind of frequentative conjunctive participle is *karē karē*, having done frequently, which reminds us of the Kāshmīrī *kăr^{i} kăr^{i}*, with the same meaning. The present participle again follows Gujarātī in taking the termination *tō*, as in *thītā̃*, on becoming. As in that language, it is also used as a habitual past, as in *āw^{a}tō*, he used to come; *lē-jātō*, he used to take away; *lagāy^{a}to*, he used to apply; *ḍēkh^{a}tī*, I (fem.) used to see.

For the old present, or present subjunctive, we have *rā̃*, I may remain. The present takes the Kachchhī *tō* (Sindhī *thō*); as in *kā̃-tī*, I (fem.) say; *kaē-tō*, he says; *paṛē-tī*, it (fem.) falls. There is also the Gujarātī negative present, *ḍēkh^{a}tī nathī*, I (fem.) do not see. The past follows Kachchhī. We may note the irregular feminine *khulaï*, opened, with which we may compare the Kachchhī *āwaï*, dealt with on p. 194.

The only example of a pronominal suffix of the accusative is *ḍēkh*^{a}*tīs nathī*, I do not see it.

Kāyasthī has a peculiar form of the suffix of the agent case of the third person singular, equivalent to the Sindhī *ā̃ī̃*. It varies according to gender, *ā̃dhē* being used for 'by him,' and *ā̃dhī* for 'by her.' There does not appear to be any corresponding form for the third person plural. A list of words received from Cutch, while giving ***māryā̃dhē***, for 'he struck' (lit. 'struck by him'), gives the ordinary Sindhī ***māryā̃ū̃***, for 'they struck.' This list is not printed in this volume, as this form is the only peculiarity of the dialect. The rest is merely, as in the specimen printed, a mechanical mixture of Sindhī, Gujarātī, and Mārwāṛī. The following examples of this suffix occur in the specimen :—

uē-nā̃ sajī kyā̃dhē, he made her well.
paisā mãgyā̃dhē, he demanded money (masc. sing.).
iē-nā̃ tēṛāyā̃dhē, he caused her to be summoned.
jwāb ḍinā̃dhī, she gave an answer.
sāmān ḍiṭhā̃dhī naī̃, furniture was not seen by her.
jŏ̃yā̃dhī, she saw (that).
wāḍāṛ (masc.) *kayā̃dhī*, she made a contract.
hakal (fem.) *karāyā̃dhī*, she caused a call to be made.

It will be observed that the form of the verb is not affected by the gender or number of the object. The origin of this form is doubtful. We may perhaps compare the Kachchhī *ḍisandhē-nē̃*, on seeing him.

[No. 15.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

KACHCHHĪ (KĀYASTHĪ) DIALECT. CUTCH.

ડોસી નેં વૈધ.

હેક ધયઢી ડોસીરી નજર થકી. તડેં અંખીઆં સજીઆં કરાવે-સારૂ હેક વૈધનાં હકલ કરાયાંધી નેં સાયધી રખે એડો વડાડ. કયાંધી કે, જો ઈ માંઈઆં અંખીઆં સજીઆં કરે ડે તો ઇએનાં ચાકરી ડેવી, પણ જો નજરમેં વરતભાવ ન થએ તો ઈએનાં કીંએ ડેવો નંઈ. ઈ વડાડ ભાયલ થીતાં ઈ વૈધ પિંઢરો ઓસડ ઈએરી અંખીઆંનાં થોડા-થોડા ડીંઆંરો છેટી નાખેનેં લગાયતો, નેં જડેં-જડેં ડોસીનાં જોવા આવતો તડેંતડેં કિંકનાંકિંક લે જાતો નેં ઈમ કરેકરે રેતેરેતે ઈએરી મિડે મલકત ચોરાય ગ્યો. પછેં ઉએ પાસે જે કીંએ હતો સે મિડે પિંઢરે હથ આયો. તડેં ઉએનાં સજી કયાંધે નેં વડાડ પ્રમાણે પૈસા મંગ્યાંધે. ઈએ ધયઢી ડોસીરી નજર ખુલઈ, તડેં જોયાંધી તો ધરમેં કીંએ સામાન ડિઠાંધી નંઈ; ઈતે ઈએનાં કીંએ ડિનાંધી નંઈ. વૈધ હણોહણ કરવા લગો; તોપણ ડોસી ઈએનાં ધાધ ડિનાંધી નંઈ. તડેં ઈએનાં ધરઆરમેં તેડાયાંધે. ડોસી ધરઆરમેં જવાબ ડિનાંધી, 'હો માંણુસ જે કએંતો સે સચી વાત અય, કિમકે માંજી નજર સજી થીએ તો ઈએનાં નાંણો ડેવો પણ જો હું અંધીજ રાં તો ઈએનાં કીંએ ડેવો નંઈ, એડો વડાડ હતો. હવે ઈ કએતો કે માંઈ નજર પડેતી, પણ હું ઈમ કાંતી કે હું કીંએ ડેખતી નથી, કિમકે જડેં માંજી નજર રઈ તડં માંયે ધરમેં ધણીએ તાંભારછ નેં ભારીભારી સામાન હતો સે હું ડેખતી, પણ હવે ઈ સૌં ખાયનં કયતો કે માંયો અંધાપો ગ્યો, પણ હું તાં માંયે ધરમેં કીંએ જણુસ ડેખતીસ નથી.'

[No. 15.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

KACHCHHĪ (KĀYASTHĪ) DIALECT. CUTCH.

TRANSLITERATION AND TRANSLATION.

ḌŌSĪ NĒ̃ WAIDH.
OLD-WOMAN AND PHYSICIAN.

Hēk-ghayᵃḍhī-ḍōsīrī najr thakī. Taḍē̃ ā̃khīā̃ sajīā̃ karāvē-
An-old-old-woman's eyesight failed. Then eyes sound causing-to-be-made-

sārū hēk-waidhnā̃ hakal karāyā̃dhī, nē̃ sāyᵃdhī
for to-a-physician call was-caused-to-be-made-by-her, and witnesses

rakhē ēṛō waḍāṛ kayā̃dhī kē, 'jō ì mā̃iyā̃ ā̃khīā̃ sajīā̃
having-kept such contract was-made-by-her that, 'if he my eyes sound

karē-ḍē, tō iēnā̃ chākᵃrī ḍēvī, paṇ jō najr-mē̃
may-make, then to-him (fee-for)service is-to-be-given, but if eyesight-in

warat-bhāv na thīē, tō iēnā̃ kī̃ē ḍēwō nā̃ī.' I
recovery not may-become, then to-him anything to-be-given is-not.' This

waḍāṛ bhāyal thītā̃ i waidh piṇḍhrō ōsaṛ iērī-ā̃khīā̃ṇā̃
contract confirmed on-becoming this physician his-own medicine to-her-eyes

thōṛā-thōṛā-ḍī̃ā̃rī chhēṭī nākhēnē̃ lagāyᵃtō, nē̃ jaḍē̃-jaḍē̃
of-a-few-a-few-days interval having-put used-to-apply, and when-when

ḍōsīnā̃ jōwā āwᵃtō, taḍē̃-taḍē̃ kī̃k-nē̃-kī̃k
the-old-woman (acc.) *to-see he-used-to-come, then-then something-and-something*

lē-jātō, nē̃ im karē-karē rēṭē-rēṭē
he-used-to-take-away, and so having-done-having-done remaining-remaining

iērī miṛē milᵃkat chōrāy gyō. Pachhē̃ uē-pāsē jē-kī̃ē hatō,
her all property having-stolen he-went. Finally her-near whatever was,

sē miṛē piṇḍhrē-hath āyō. Taḍē̃ uēnā̃ sajī kyā̃dhē,
that all in-his-own-hand came. Then her (acc.) *sound it-was-made-by-him,*

nē̃ waḍāṛ pramāṇē paisā mā̃gyā̃dhē. Iē-ghayᵃḍhī-ḍōsīrī
and contract according-to money was-demanded-by-him. This-old-old-woman's

najr khulaī. Taḍē̃ jōyā̃dhī tō ghar-mē̃ kī̃ē sāmān
eyesight cleared. Then it-was-seen-by-her behold the-house-in any furniture

ḍiṭhā̃dhī nā̃ī; itē iēnā̃ kī̃ē ḍinā̃dhī nā̃ī.
seen-by-her is-not; therefore to-him anything given-by-her is-not.

Waidh haṇōhaṇ karᵃwā lagō; tō-paṇ ḍōsī
The-physician importunities to-make began; nevertheless by-the-old-woman

iēnā̃ dhādh ḍinā̃dhī nā̃ī. Taḍē̃ iēnā̃ dharbār-mē̃
to-him heed given-by-her is-not. Then her (acc.) *the-court-in*

tēṛāyā̃dhē. Ḍōsī dharbār-mē̃ jwāb
it-was-caused-to-be-summoned-by-him. By-the-old-woman the-court-in answer

ḍinā̃dhī, 'hī mā̃ṇas jē kaē-tō, sē sachī vāt ay; kim-kē,
was-given-by-her, 'this man what says, that true story is; because,

"mā̃jī najr sajī thīē, tō iēnā̃ nā̃ṇō ḍēwō, paṇ
"my eyesight sound may-become, then to-him cash (is)*to-be-given, but*

jō hũ andhī-j rā̃, tō iēnā̃ kĩē ḍēwō nā̃ī,"
if I blind-even may-remain, then to-him anything to-be-given is-not,"

ēṛō wakāṛ hatō. Havē i kaē-tō kē mā̃i najr paṛē-tī, paṇ hũ
such contract was. Now he says that my eyesight falls, but I

im kā̃-tī kē, "hũ kĩē ḍēkh^{a}tī nathī, kim-kē jaḍē̃ mā̃jī najr
thus say that, "I anything seeing am-not, because when my eyesight

raï, taḍē̃ mā̃yē-ghar-mē̃ ghaṇīē tā̃bhārachh nē̃ bhārī-bhārī
remained, then my-house-in many brass-and-copper-utensils and costly-costly

sāmān hatō sē hũ ḍēkh^{a}tī, paṇ havē i sõ khāy^{a}nē̃
furniture was that I used-to-see, but now he oath having-eaten

kāya-tō (*for* kaē-tō) kē mā̃yō ā̃dhāpō gyō, paṇ hũ tā̃ mā̃yē-ghar-
says that my blindness (is)*gone, but I indeed my-house-*

mē̃ kĩē jaṇas ḍēkh^{a}tīs nathī.'"
in any article seeing-it am-not.'"

FREE TRANSLATION OF THE FOREGOING.

THE OLD DAME AND THE OCULIST.

There was once an old dame whose eyesight failed. So she summoned a doctor to make her eyes right, and in the presence of witnesses she made a contract that if he restored her eyesight, she should pay him a fee, but that if he failed, she need give him nothing. As soon as the contract was confirmed, the physician kept coming to her every few days to apply his drugs to her eyes, and whenever he came he would carry off something or other out of her house, and in this way gradually stole all her property. As soon as he had got hold of everything, he cured her eyes, and demanded his fee according to the contract. But as soon as the old lady's eyes were any use, she discovered that there was not a scrap of furniture left in the house, and refused to pay anything. The doctor became importunate, but still she refused, and at last he took her into court. She then pleaded as follows:—'Everything that this man says is a perfectly true story, for I did agree that I was to pay him a fee if my eyesight was restored, but that if I remained blind I was to give him nothing. Now he claims that I can see, but I maintain that I can't see in the least; for when my eyesight was in good order I used to see plenty of copper vessels and valuable furniture in my house; but now, in spite of his oath that he has cured me, I can't see anything in my house at all.'

BHĀṬIĀ.

A form of Sindhī, called Bhāṭiā, has been reported from Bombay Town and Island, as spoken by 6,000 Bhāṭiās from Halad and Cutch. A List of Words and Sentences has been received of this dialect, but no other specimen. From the List it appears to be ordinary Kachchhī, with a free mixture of Gujarātī words. The only grammatical form that is peculiar is *mārai*, which means both 'he struck' and 'they struck.' We may compare the word *āwaï*, in Kachchhī (see p. 194). It is unnecessary to discuss this mixed dialect at greater length.

STANDARD LIST OF WORDS AND SENTENCES IN THE VARIOUS SINDHĪ DIALECTS.

STANDARD LIST OF WORDS AND SENTENCES.

English.	Standard Sindhī (Hyderabad).	Lāsī.[1]
1. One	Hek^{u}	Hēkṛō
2. Two	Bba	Bba
3. Three	Ṭē(ṭrē)	Ṭē
4. Four	Chār^{e}	Chār^{e}
5. Five	Panj^{a}	Panj^{a}
6. Six	Chha	Chha
7. Seven	Sat^{a}	Sat^{a}
8. Eight	Aṭh^{a}	Aṭh^{a}
9. Nine	Naw^{a}	Naw^{a}
10. Ten	Ḍḍah^{a}	Ḍḍah^{a}
11. Twenty	Vīh^{a}	Vīh^{a}
12. Fifty	Panjāh^{a}	Panjāh^{a}
13. Hundred	Sau	Sau
14. I	Āū̃	Ā̃
15. Of me	Mū̃h$^{\breve{e}}$-jō	Mā̃-jō
16. Mine	Mū̃h$^{\breve{e}}$-jō	Mā̃-jō
17. We	Asī̃	Asī̃
18. Of us	Asā̃-jō	Asā̃-jō
19. Our	Asā̃-jō	Asā̃-jō
20. Thou	Tū̃	Tū̃
21. Of thee	Tū̃h$^{\breve{e}}$-jō	Tō-jō
22. Thine	Tū̃h$^{\breve{e}}$-jō	Tō-jō
23. You	Tavhī̃	Aī̃
24. Of you	Tavhā̃-jō	Awā̃-jō
25. Your	Tavhā̃-jō	Awā̃-jō

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[1] The original of this list was written in the Perso-Arabic character with very few vowel-points. Some of the spellings are therefore uncertain.

IN THE VARIOUS SINDHĪ DIALECTS.

Lāṛī.[1]	Kachchhī.	English.
Hek^e, hekirō ; *or* (*in counting*), barkat^a, barkhat^a, *or* barkh^u.	Hikḍō	1. One.
Bba	Ba	2. Two.
Ṭē	Trē	3. Three.
Chār^e	Chār	4. Four.
Panj^a	Panj	5. Five.
Chhah^a	Chha	6. Six.
Sat^a	Satta	7. Seven.
Aṭh^a	Aṭṭha	8. Eight.
Nũ	Nō	9. Nine.
Ḍḍah^a, ḍḍō	Ḍō	10. Ten.
Vīh^a, vī^a	Vī, vīy	11. Twenty.
Panjāh^a	Panjā, pinjhā	12. Fifty.
Saō, sō	Sō	13. Hundred.
Āũ, ā̃, mũ	Ā̃ũ	14. I.
Mũ-jō	Mũ-jō	15. Of me.
Mũ-jō	Mũ-jō	16. Mine.
Asī̃	Asī̃, pāṇ	17. We.
Asā-jō	Asā̃-jō, pā̃-jō	18. Of us.
Asā̃-jō	Asā̃-jō, pā̃-jō	19. Our.
Tũ	Tũ	20. Thou.
Tō-jō	Tō-jō	21. Of thee.
Tō-jō	Tō-jō	22. Thine.
Tavī̃, avī̃	Ā̃ī̃	23. You.
Tawā̃-jō, awā̃-jō	Ā̃-jō	24. Of you.
Tawā̃-jō, awā̃-jō	Ā̃-jō	25. Your.

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[1] NOTE.—In the original list from which this is taken final short vowels were not always indicated. In most cases, instead of the final ^{u} of Standard Sindhī, a final ^{e} is clearly written and is here reproduced ; but in the case of some words that in the Standard end in ^{u}, the vowel sign has not been written. I have left these words as apparently ending in consonants, but probably ^{e} should be supplied.

English.	Standard Sindhī (Hyderabad).	Lāsī.
26. He	Hū, uhō	Hū
27. Of him	Hun^{a}-jō, unhē-jō	Wa-jō, hū^{a}-jō
28. His	Hun^{a}-jō, unhē-jō	Wa-jō, hū^{a}-jō
29. They	Hū, uhē	Hū
30 Of them	Hun^{e}-jō, unhan^{e}-jō	Hun^{e}-jō
31. Their	Hun^{e}-jō, unhan^{e}-jō	Hun^{e}-jō
32. Hand	Hath^{u}	Hath^{u}
33. Foot	Pēr^{u}	Pērō
34. Nose	Nak^{u}	Nak^{u}
35. Eye	Akh^{e}	Akh^{e}
36. Mouth	Wāt^{u}	Wāt^{u}
37. Tooth	Ḍḍand^{u}	Ḍḍand^{u}
38. Ear	Kan^{u}	Kan^{u}
39. Hair	Wār^{u}	Wār^{u}
40. Head	Math^{a}	Mathō
41. Tongue	Jjibh^{a}	Jjibh^{a}
42. Belly	Pēṭ^{u}	Pēṭ^{u}
43. Back	Puṭh^{e}, puṭhī	Puṭhī
44. Iron	Lōh^{u}	Lōh^{u}
45. Gold	Sōn^{u}	Sōn^{u}
46. Silver	Rupō	Rupō
47. Father	Pi^{u}	Pē
48. Mother	Mā^{u}	Mā
49. Brother	Bhā^{u}	Bhā^{u}
50. Sister	Bhēṇ^{a}	Bhēṇ^{u}
51. Man	Mard^{u}	Māṇhū̃
52. Woman	Zāl^{a}	Zāl^{a}

Lāṛī.	Kachchhī.	English.
Hū, hī, ū, ī	Ū, hū, sō, ī, hī	26. He.
Hun^{a}-jō, hin^{a}-jō, un^{a}-jō, in^{a}-jō.	Un-jō, hun-jō, tē̃-jō	27. Of him.
Hun^{a}-jō, hin^{a}-jō, un^{a}-jo, in^{a}-jō.	Un-jō, hun-jō, tē̃-jō	28. His.
Hōē, hūē, ōē, ūē	Ū, hū, sē, ī, hī	29. They.
Unan-jō, unī-jō ; inan-jō, inī-jō.	Unī-jō, hunī-jō, tēnī-jō	30. Of them.
Unan-jō, unī-jō ; inan-jō, inī-jō.	Unī-jō, hunī-jō, tēnī-jō	31. Their.
Hath^{e}	Hath	32. Hand.
Pēr, pagg, pagulō	Pag	33. Foot.
Nak^{e}	Nak	34. Nose.
Akh^{e}	Akh	35. Eye.
Wāt^{e}	Mō̃	36. Mouth.
Ḍḍand^{e}	Ḍandh	37. Tooth.
Kan^{e}	Kan	38. Ear.
Wār^{e}	Wār	39. Hair.
Mathō	Mathō	40. Head.
Jjib^{a}	Jībh, jibh	41. Tongue.
Pēṭ^{e}	Pēṭ	42. Belly
Puṭh^{e}	Puṭh, taḍō	43. Back.
Lō	Lhō, lō	44. Iron.
Sōn^{e}	Sōna	45. Gold.
Chā̃dī, rupō	Rupō	46. Silver.
Pē, bābā, abā, abō, adā	Pē, bāpā	47. Father.
Mā, mātā, amā̃, amī, āī, amil^{a}, amilī, jījā.	Mā, bhābhī	48. Mother.
Bā, bāō, adā, adhā	Bhā	49. Brother.
Bēṇ, adhī	Bhēṇ	50. Sister.
Māṇū̃, mārū, mard^{e}, murs^{e}.	Māḍū, māṛū	51. Man.
Zāl^{a}, ōrat^{a}, ōlath^{a}	Bāeḍī, bāyaḍī	52. Woman.

English.	Standard Sindhī (Hyderabad).	Lāsī.
53. Wife	Jō^{e}	Zāl^{a}
54. Child	Bbār^{u}	Ggabhar^{u}
55. Son	Puṭ^{u}	Puṭ^{u}
56. Daughter	Dhī^{u}	Dhī^{a}
57. Slave	Bbānhō̃	Gōlō
58. Cultivator	Kuṛimī	Hārī
59. Shepherd	Rēḍhār^{u}	Dhanār^{u}
60. God	K͟hudā, Bhaggawān^{u}	Allāh^{u}
61. Devil	Shaiṯān^{u}	Shaiṯān^{u}
62. Sun	Sij^{u}	Sij^{u}
63. Moon	Chanḍ^{u}	Chanḍ^{u}
64. Star	Tārō	Tārā
65. Fire	Bāh^{e}	Jjērō
66. Water	Pāṇī	Pāṇī
67. House	Ghar^{u}	Ghar^{u}
68. Horse	Ghōṛō	Ghōṛō
69. Cow	Ggā̃ū̃	Ggaū̃
70. Dog	Kutō	Kutō
71. Cat	Bbilī	Phūshiṇī
72. Cock	Kukuṛ^{u}	Kukuṛ^{u}
73. Duck	Badak^{a}	Badak^{a}
74. Ass	Gaḍḍah^{u}	Gaḍḍah^{u}
75. Camel	Uṭh^{u}	Uṭh^{u}
76. Bird	Pakhī	Pakhī
77. Go (2nd sg. impve.)	Wañ^{u}	Wañ^{u}
78. Eat	Khā^{u}	Khā^{u}
79. Sit	Vēh^{u}	Vēh^{u}

Lāṛī.	Kachchhī.	English.
Jō^{e}, garawārī, wanī (*bride*), kũwār^{e} (*bride*).	Vahu, vaũ	53. Wife.
Bbār^{e}, bbachō, bbālak^{e}, ggabhur^{e}.	Gabhar, gabhrū, ninghrō, bār.	54. Child.
Puṭ, kākū	Chhōkrō, putar, chhōrō	55. Son.
Dī^{a}, dīarī, niāṇī, kañā	Chhōkrī, dhī, dīy, niyāṇī	56. Daughter.
Bbānõ, gōlō	Gōlō	57. Slave.
Hārī	Khēḍū	58. Cultivator.
Rēḍār^{e}	Rabārī, bharwāḍ	59. Shepherd.
K͟hudā, Alāh, Rab; Bhagawān, Piribhū, Paramēsar.	Bhagawān, Parmēsar, Prabhu.	60. God.
Ḍḍaīt, būt, pirēt, shaitān	Sētān, bhūt, rākās, palīt	61. Devil.
Sij, sūrij	Sūraj	62. Sun.
Chanḍ, chandrimã	Chandhar	63. Moon.
Tārō	Tārō	64. Star.
Bāē, āg^{e}, jjērō, ṭã̄ḍō (*live coal*).	Jīrō, lagāṇō, tã̄ḍhō, āg	65. Fire.
Pāṇī, jal	Pāṇī, jal	66. Water.
Gar, jā^{e}, dērō	Khōeḍō, ghar	67. House.
Gōrō	Ghōḍō	68. Horse.
Ggăũ, gā̃ē, ḍhaggī	Gō, gā̃ĕ	69. Cow.
Kutō	Kuttō	70. Dog.
Bilī, pusaṇī	Minnī	71. Cat.
Kukir^{e}	Kukaḍ, kukḍō, kōkaḍ	72. Cock.
Badak^{a}	Badak, bhadhak	73. Duck.
Gaḍḍah	Gadhēḍō, gaḍḍōḍō	74. Ass.
Uṭh	Uṭh, ūṭ	75. Camel.
Pakhī	Paṅkhī	76 Bird.
Wañ	Viñ	77. Go (2nd sg. impve.).
Khā	Khā, jim	78. Eat.
Vē (*root* veh)	Vē	79. Sit.

English.	Standard Sindhī (Hyderabad).	Lāsī.
80. Come	Ach^{u}	Ā^{u}
81. Beat	Mār^{e}	Kuṭ^{e}
82. Stand	Beh^{u}	Bē
83. Die	Mar^{u}	Mar^{u}
84. Give	Ḍḍē (*root* ḍḍi)	Ḍḍē
85. Run	Ḍōr^{u}	Ḍōṛ^{u}
86. Up	Mathē	Mathē
87. Near	Vējhō	Ōḍḍō
88. Down	Hēṭh^{e}	Tah^{e}
89. Far	Parē	Ḍḍūr^{e}
90. Before	Aggiā̃	Aggē
91. Behind	Puṭhiā̃	Puṭhiā̃
92. Who	Kēr^{u}	Kēr^{u}
93. What	Kahiṛō, chhā	Chhō
94. Why	Chhā-kaṇ^{e}	Chhē-lā^{e}
95. And	A^{ē}	Ã^{ē}
96. But	Par^{a}	Par^{a}
97. If	Jē-kaḍḍhī	Jē
98. Yes	Hāō	Haō
99. No	Na	Nā̃
100. Alas	Afsōs^{u}, hā^{e}	Haē haē
101. A father	Pi^{u}	Pē
102. Of a father	Pi^{u}-jō	Pē-jō
103. To a father	Pi^{u}-khē	Pē-khē
104. From a father	Pi^{u}-khā̃	Pē-garā̃
105. Two fathers	Bba piur^{a}	Bba piur^{a}
106 Fathers	Piur^{a}	Piur^{a}

Lāṛī.	Kachchhī.	English.
Ach	Ach	80. Come.
Mār^{e}, kuṭ^{e}, saṭ^{e}	Mār, pīṭ, haṇ	81. Beat.
Bī (*root* beh), ubh^{e}	Ubh	82. Stand.
Mar^{e}	Mar	83. Die.
Ḍḍē (*root* ḍḍi)	Ḍē	84. Give.
Ḍōk^{e}, ḍōr^{e}	Dhōḍ	85. Run.
Mathē	Mathē	86. Up.
Vējō, ōḍḍō, ōḍḍiṛō, ōrē	Waṭ	87. Near.
Hēṭh^{e}	Hēṭh	88. Down.
Parē, ḍḍūr^{e}	Chhēṭē	89. Far.
Aggiā̃, mahā̃d^{e}, mā̃d^{e}	Agiyā̃	90. Before.
Puṭhiā̃, pōi-tā̃, puṭh-tā̃	Puṭhiyā̃	91. Behind.
Kēr, kērō	Kēr	92. Who.
Kujjā, kujjārō	Kurō	93. What.
Chhā-khā̃, kō, kujjā-lā^{e}	Ku-lāe, kurē-lāe	94. Why.
Ã^{ũ}, ã^{ẽ}, nē̃	Nē	95. And.
Par^{a}	Paṇ	96. But.
Jē̃, jē-kaḍḍahī̃	Jē	97. If.
Hā, haō, hā̃	Bhō, hā	98. Yes.
Na, kī-na, kō-na	Na	99. No.
Arē, afisōs^{e}	Wōy, hāy	100. Alas.
Pē	Pē, pēa	101. A father.
Pē-jō	Pē-jō, pēy-jō	102. Of a father.
Pē-khē	Pē-kē, pēy-kē	103. To a father.
Pē-khā̃	Pē-waṭā̃, pēy-waṭā̃, -nū̃, -thī	104. From a father.
Bba pē	Ba pē, ba pēa	105. Two fathers.
Pē	Pē, pēa, pēy	106. Fathers.

English.	Standard Sindhī (Hyderabad).	Lāsī.
107. Of fathers	Piun^{e}-jō	Piurā̃-jō
108. To fathers	Piun^{e}-khē	Piurā̃-khē
109. From fathers	Piun^{e}-khā̃	Piurā̃-garā̃
110. A daughter	Dhi^{u}	Dhī^{a}
111. Of a daughter	Dhi^{u}-jō	Dhī^{a}-jō
112. To a daughter	Dhi^{u}-khē	Dhī^{a}-khē
113. From a daughter	Dhi^{u}-khā̃	Dhī^{a}-garā̃
114. Two daughters	Bba dhiarū̃	Bba dhīū̃
115. Daughters	Dhiarū̃	Dhīū̃
116. Of daughters	Dhiarun^{e}-jō	Dhē̃-jō
117. To daughters	Dhiarun^{e}-khē	Dhē̃-khē
118. From daughters	Dhiarun^{e}-khā̃	Dhē̃-garā̃
119. A good man	Chaṅō māṇhū	K̲h̲āṣō māṇhū̃
120. Of a good man	Chaṅē māṇhu^{a}-jō	K̲h̲āṣē māṇhu^{a}-jō
121. To a good man	Chaṅē māṇhu^{a}-khē	K̲h̲āṣē māṇhu^{a}-khē
122. From a good man	Chaṅē māṇhu^{a}-khā̃	K̲h̲āṣē māṇhu^{a}-garā̃
123. Two good men	Bba chaṅā māṇhū	Bba k̲h̲āṣā̃ māṇhū̃
124. Good men	Chaṅā māṇhū	K̲h̲āṣā̃ māṇhū̃
125. Of good men	Chaṅan^{e} māṇhun^{e}-jō	K̲h̲āṣā̃ muṛsā̃-jō
126. To good men	Chaṅan^{e} māṇhun^{e}-khē	K̲h̲āṣā̃ muṛsā̃-khē
127. From good men	Chaṅan^{e} māṇhun^{e}-khā	K̲h̲āṣā̃ muṛsā̃-garā̃
128. A good woman	Chaṅī zāl^{a}	K̲h̲āsī zāl^{a}
129. A bad boy	Buchhiṛō chhōkar^{u}	Buchhiṛō chhōkar^{u}
130. Good women	Chaṅiū̃ zālū̃	K̲h̲āṣiū̃ zālū̃
131. A bad girl	Buchhiṛī chhōkar^{e}	Buchhiṛī chhōkarī
132. Good	Chaṅō	K̲h̲āṣō
133. Better	(Hun^{a}-khā̃) chaṅō	(Wa-garā̃) k̲h̲āṣō

Lāṛī.	Kachchhī.	English.
Pēn-jō	Pē-jō, pēy-jō	107. Of fathers.
Pēn-khē	Pē-kē, pēy-kē	108. To fathers.
Pēn-khā̃	Pē-waṭā̃, pēy-waṭā̃, -nū̃, -thī	109. From fathers.
Dī^{a}	Dhī, dīy	110. A daughter.
Dī^{a}-jō	Dhī-jō, dīy-jō	111. Of a daughter.
Dī^{a}-khē	Dhī-kē, dīy-kē	112. To a daughter.
Dī^{a}-khā̃	Dhī-waṭā̃, dīy-waṭā̃, -nū̃, -thī	113. From a daughter.
Bba dīū̃	Ba dhīū̃, ba dīyrū̃	114. Two daughters.
Dīū̃, dīaṛ^{a}, dīariyū̃	Dhīū̃, dīyrū̃	115. Daughters.
Dīan-jō, dīariun-jō	Dhīē̃-jō, dīyrū̃-jō	116. Of daughters.
Dīan-khē, dīariun-khē	Dhīē̃-kē, dīyrū̃-kē	117. To daughters
Dīan-khā̃, dīariun-khā̃	Dhīē̃-waṭā̃, dīyrū̃-waṭā̃, -nū̃, -thī.	118. From daughters.
Chaṅō māṇū̃	Khāsō māḍū	119. A good man.
Chaṅē māṇū^{a}-jō	Khāsē māḍū-jō	120. Of a good man.
Chaṅē māṇū^{a}-khē	Khāsē māḍū-kē	121. To a good man.
Chaṅē māṇū^{a}-khā̃	Khāsē māḍū-waṭā̃, -nū̃, -thī	122. From a good man.
Bba chaṅā māṇū̃	Ba khāsā māḍū	123. Two good men.
Chaṅā māṇū̃	Khāsā māḍū	124. Good men.
Chaṅan māṇun-jō	Khāsē̃ māḍuē̃-jō	125. Of good men.
Chaṅan māṇun-khē	Khāsē̃ māḍuē̃-kē	126. To good men.
Chaṅan māṇun-khā̃	Khāsē̃ māḍuē̃-waṭā̃, -nū̃, -thī	127. From good men.
Chaṅī zāl^{a}	Khāsī bāeḍī	128. A good woman.
Buchhirō chhōkarō	Bhuchhaḍō chhōkrō	129. A bad boy.
Chaṅiū̃ zāliū̃	Khāsyū̃ bāeḍīū̃	130. Good women.
Buchhirī chhōkarī	Bhuchhaṛī chhōkrī	131. A bad girl
Chaṅō	Khāsō	132. Good.
(Hun^{a}-khā̃) chaṅō	(Un-thī) khāsō	133. Better.

English.	Standard Sindhī (Hyderabad).	Lāsī.
134. Best	Sabhinī-khā̃ chaṅō	Sabhinī-garā̃ khāṣō
135. High	Utāhō̃	Uchō
136. Higher	(Hun^{a}-khā̃) utāhō̃	(Wa-garā) uchō
137. Highest	Sabhinī-khā̃ utāhō̃	Sabhinī-garā̃ uchō
138. A horse	Ghōṛō	Ghōṛō
139. A mare	Ghōṛī	Ghōṛī
140. Horses	Ghōṛā	Ghōṛā
141. Mares	Ghōṛiū̃	Ghōṛiū̃
142. A bull	Ḍḍānd^{u}	Ḍhaggō
143. A cow	Ggā̃ū̃	Ggaū̃
144. Bulls	Ḍḍānd^{a}	Ḍhaggā
145. Cows	Ggā̃ū̃	Ggaū̃
146. A dog	Kutō	Kutō
147. A bitch	Kutī	Kutī
148. Dogs	Kutā	Kutā
149. Bitches	Kutiū̃	Kutiū̃
150. A he goat	Bbakar^{u}	Thēr^{u}
151. A female goat	Bbakir^{e}	Ayī
152. Goats	Bbakar^{a}, (*fem.*) bbakiriū̃	Thērā
153. A male deer	Haraṇ^{u}	Harr^{u}, haraṇ^{u}
154. A female deer	Hariṇī	Hariṇī
155. Deer	Haraṇ^{a}, (*fem.*) hariṇiū̃	Harr^{a}, haraṇ^{a}
156. I am	Āū̃ āhiyā̃	Ā̃ āẽ, āhẽ̄
157. Thou art	Tū̃ āhī̃	Tū̃ waĭ, āhẽ̄
158. He is	Hū āhē	Hū way^{a}, ay^{a}, āhē
159. We are	Asī̃ āhiyū̃	Asī̃ āhiyā̃
160. You are	Tavhī̃ āhiyō	Aī̃ āhiyō

Lāṛī.	Kachchhī.	English.
Sabhinī-khā̃ chaṅō	Miṇīyā̃ (*or* mē̃ḍīyā̃) khāsō	134. Best.
Ū̃chō	Uchō	135. High.
(Huṅ^{a}-khā̃) ū̃chō	(Un-thī) uchō	136. Higher.
Sabhinī-khā̃ ū̃chō	Miṇīyā̃ (*or* mē̃ḍīyā̃) uchō	137. Highest.
Gōrō	Ghōḍō	138. A horse.
Gōrī	Ghōḍī	139. A mare.
Gōrā	Ghōḍā	140. Horses.
Gōriũ	Ghōḍīũ, ghōḍyũ	141. Mares.
Ḍhaggō	Ḍhagō	142. A bull.
Ggā̃ũ	Gō̃	143. A cow.
Ḍhaggā	Ḍhagā	144. Bulls.
Ggā̃ũ	Gō̃yũ	145. Cows.
Kutō	Kuttō	146. A dog.
Kutī	Kuttī	147. A bitch.
Kutā	Kuttā	148. Dogs.
Kutiũ	Kuttīũ, kuttyũ	149. Bitches.
Bbakirō	Bakrō	150. A he goat.
Bbakirī	Bakrī	151. A female goat.
Bbakirā, (*fem.*) bbakiriũ	Bakrā	152. Goats.
Haraṇ	Hyē̃ṇō, aē̃ṇō	153. A male deer.
Harṇī	Hyē̃ṇī, aē̃ṇī	154. A female deer.
Haraṇ	Hyē̃ṇā	155. Deer.
Āũ āyā̃	Ā̃ũ aīyā̃	156. I am.
Tũ aĩ	Tũ aīyē̃	157. Thou art.
Ū āhē	Hū ae, ay	158. He is.
Asī̃ āyũ	Asī̃ aīyũ, ayũ	159. We are.
Tavī̃ āyō	Ā̃ĩ aīyō, ayō	160. You are.

English.	Standard Sindhī (Hyderabad).	Lāsī.
161. They are	Uhē āhin^{e}	Hū wan^{e}, āhin^{e}
162. I was	Ā̃ū̃ hōs^{e}	A hōsī
163. Thou wast	Tū̃ huē̃	Tū̃ huē̃
164. He was	Hū hō	Hō huō
165. We were	Asī̃ huāsū̃	Asī̃ huāsī̃
166. You were	Tavhī̃ huau	Aī̃ huā, huā$^{\bar{e}}$
167. They were	Uhē huā	Hū huā
168. Be	Huj^{u}; thī^{u}	Hū̃j^{u}
169. To be	Hujaṇ^{u}; thiaṇ^{u}	Hū̃jaṇ^{u}
170. Being	Hūndō, hūndaṛ^{u}; thīndō, thīndaṛ^{u}.	Hūndō
171. Having been	Hōī, hujī	Hū̃jī
172. I may be	Ā̃ū̃ hujā̃	Ā̃ hū̃jē̃
173. I shall be	Ā̃ū̃ hūndus^{e}	Ā̃ hūndōsī̃
174. I should be	……	……
175. Beat	Mār^{e}	Kuṭ^{e}
176. To beat	Māraṇ^{u}	Kuṭaṇ^{u}
177. Beating	Mārīndō, mārīndaṛ^{u}	Kuṭīndō
178. Having beaten	Mārē	Kuṭē
179. I beat	Ā̃ū̃ māryā̃ thō	Ā̃ kuṭē̃ tō
180. Thou beatest	Tū̃ mārī̃ thō	Tū̃ kuṭē̃ tō
181. He beats	Hū mārē thō	Hō kuṭē tō
182. We beat	Asī̃ māryū̃ thā	Asī̃ kuṭyā̃ tā
183. You beat	Tavhī̃ māryō thā	Aī̃ kuṭyō tā
184. They beat	Uhē marin^{e} thā	Hū kuṭīn^{e} tā
185. I beat (*Past Tense*)	Mū̃ māriō	Mā̃ kuṭiō
186. Thou beatest (*Past Tense*).	Tō māriō	Tō kuṭiō
187. He beat (*Past Tense*)	Hun^{a} māriō	Hū^{a} kuṭiō

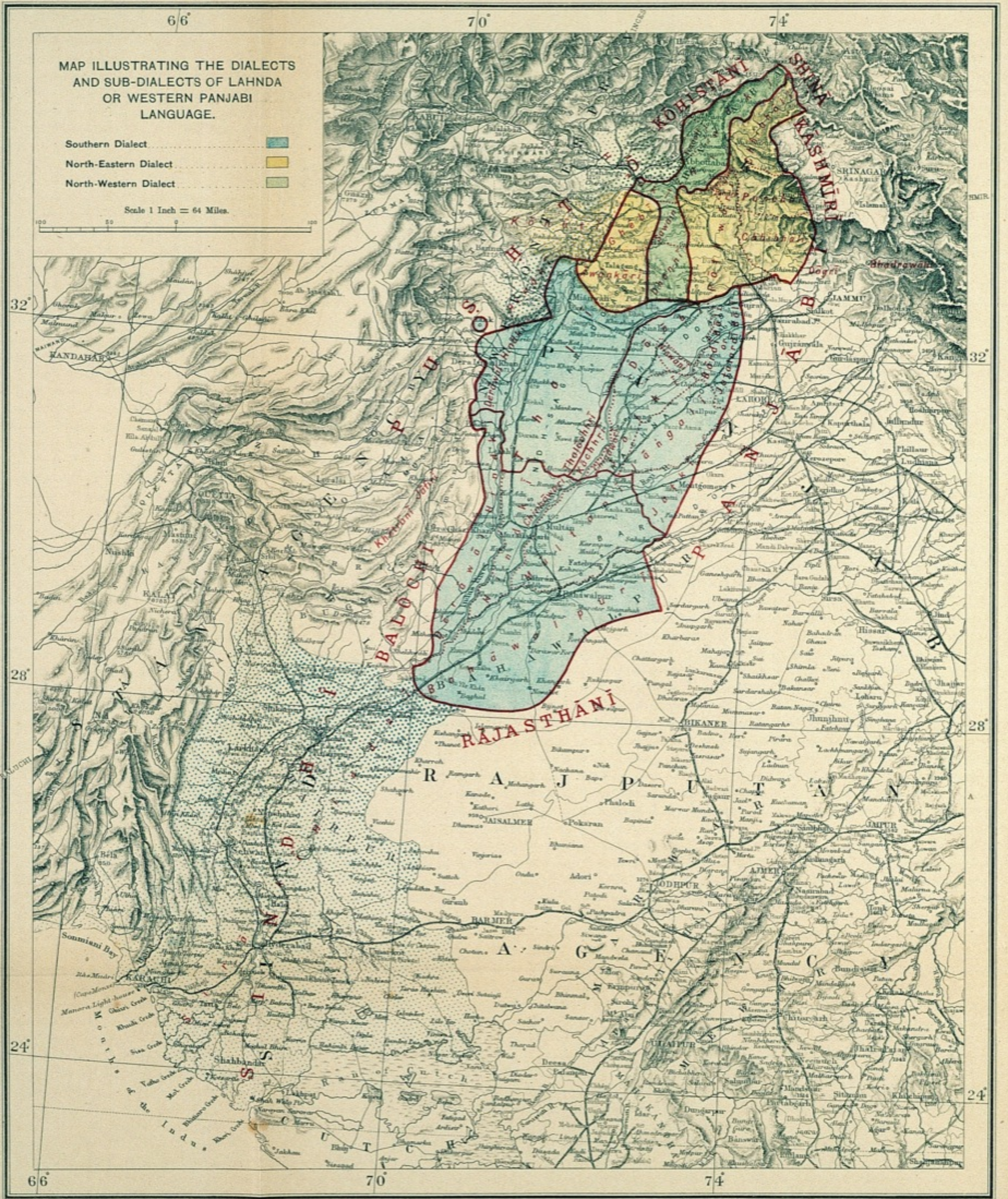
Lāṛī.	Kachchhī.	English.
Ū āhin . . .	Hū aīn	161. They are.
Āũ hōs . . .	Ā̃ũ huwōs, hōs . .	162. I was.
Tũ huē̃, hōē̃ . . .	Tũ hōē̃	163. Thou wast.
Ū hō, hā . . .	Hū huō, hō . . .	164. He was.
Asī̃ huāsī̃ . . .	Asī̃ huāū̃, hōāsī̃ . .	165. We were.
Tavī̃ huā . . .	Āī̃ huā, hōā . . .	166. You were.
Ū huā	Hū huā, hōā . . .	167. They were.
Hō ; thī . . .	Thī	168. Be.
Huaṇ ; thiaṇ . . .	Thīṇ, thīṇō . . .	169. To be.
Hūndō ; thīndō . .	Thī̃dhō	170. Being.
Thī-karē . . .	Thīnē, thī . . .	171. Having been.
Āũ huā̃, hujā̃ ; thiā̃ . .	Ā̃ũ thiā̃	172. I may be.
Āũ hūndis ; thīndis . .	Thī̃dhōs	173. I shall be.
......	......	174. I should be.
Mār^{e}	Mār	175. Beat.
Māraṇ	Māraṇ, māraṇō . .	176. To beat.
Mārīndō . . .	Mārī̃dhō	177. Beating.
Mārē	Mārīnē, mārī . . .	178. Having beaten.
Āũ māryā̃ thō . .	Ā̃ũ māryā̃ tō . . .	179. I beat.
Tũ mārī̃ thō . . .	Tũ māryē̃ to . . .	180. Thou beatest.
Ū mārē thō . . .	Hū mārē tō . . .	181. He beats.
Asī̃ māriyū̃ thā . .	Asī̃ māryū̃ tā . . .	182. We beat.
Tavī̃ māriyō thā . .	Āī̃ māryō tā . . .	183. You beat.
Ū mārīn thā . . .	Hū mārīn tā . . .	184. They beat.
Mũ māriō . . .	Mũ māryō . . .	185. I beat (*Past Tense*).
Tō māriō . . .	Tō māryō . . .	186. Thou beatest (*Past Tense*).
Un^{a} māriō . . .	Hun māryō . . .	187. He beat (*Past Tense*).

English.	Standard Sindhī (Hyderabad).	Lāsī.
188. We beat (*Past Tense*)	Asā̃ māriō	Asā̃ kuṭiō
189. You beat (*Past Tense*)	Tavhā̃ māriō	Awā̃ kuṭiō
190. They beat (*Past Tense*).	Unhan^{e} mārō	Hun^{e} kuṭiō
191. I am beating	Ā̃ū̃ mārīndō āhiyā̃	A kuṭẽ̄ tō
192. I was beating	Ā̃ū̃ mārīndō hōs^{e}	Mā̃ kuṭiō tē
193. I had beaten	Mū̃ māriō hō	Mā̃ kuṭiō hō
194. I may beat	Ā̃ū̃ māryā̃	Ā̃ kuṭẽ̄
195. I shall beat	Ā̃ū̃ mārīndus^{e}	A kuṭīndōsī̃
196. Thou wilt beat.	Tū̃ mārīndẽ̄	Tū̃ kuṭīndē
197. He will beat	Hū mārīndō	Hū kuṭīndō
198. We shall beat	Asī̃ mārīndāsū̃	Asī̃ kuṭīndāsī̃
199. You will beat	Tavhī̃ mārīndau	Aī̃ kuṭīndō
200. They will beat.	Uhē mārīndā	Hū kuṭīndā
201. I should beat	......	......
202. I am beaten	Ā̃ū̃ mārijā̃ thō	Ā̃ kuṭjẽ̄ tō
203. I was beaten	Ā̃ū̃ mārius^{e}	Ā̃ kuṭiōsī̃ tē
204. I shall be beaten	Ā̃ū̃ māribus^{e}	Ā̃ kuṭbōsī̃
205. I go	Ā̃ū̃ waññā̃ thō	Ā waññō̃ tō
206. Thou goest	Tū̃ waññī̃ thō	Tū̃ waññẽ̄ tō
207. He goes.	Hū waññē thō	Hū waññō tō
208. We go	Asī̃ waññū̃ thā	Asī̃ waññā̃ tā
209. You go	Tavhī̃ waññō thā	Aī̃ waññō tā
210. They go.	Uhē waññan^{e} thā	Hū waññan^{e} tā
211. I went	Ā̃ū̃ vius^{e}	Ā̃ viōsī̃
212. Thou wentest	Tū̃ viẽ̄	Tū̃ viẽ̄
213. He went.	Hū viō	Hū viō
214. We went.	Asī̃ viāsū̃	Asī̃ viāsī̃

Lāṛī.	Kachchhī.	English.
Asā̃ māriō	Asā̃ māryō	188. We beat (*Past Tense*).
Tavā̃ māriō	Ā̃ māryō	189. You beat (*Past Tense*).
Unan māriō	Hunī māryo	190. They beat (*Past Tense*).
Āū̃ mārīndō āyā̃	Aū̃ māryā̃ to	191. I am beating.
Mū̃ pai-māriō	Mū̃ māryō tē	192. I was beating.
Mū̃ māriō hō	Mū̃ māryō huō	193. I had beaten.
Āū̃ māryā̃	Ā̃ū̃ māryā̃	194. I may beat.
Āū̃ mārīndis	Ā̃ū̃ mārī̃dhōs	195. I shall beat.
Tū̃ mārīndē̃	Tū̃ mārīnē̃	196. Thou wilt beat.
Ū mārīndō	Hū mārī̃dhō	197. He will beat.
Asī̃ mārīndāsī̃	Asī̃ mārī̃dhāsī̃	198. We shall beat.
Tavī̃ mārīndā	Ā̃ī̃ mārī̃dhā	199. You will beat.
Ū mārīndā	Hū mārī̃dhā	200. They will beat.
……	……	201. I should beat.
Āū̃ mārjā̃ thō	Aū̃ marāṇū̃ aīyā̃	202. I am beaten.
Āū̃ māriō hōsᵉ	Aū̃ marāṇū̃ hōs	203. I was beaten.
Āū̃ mārbis	Ā̃ū̃ marā̃dhōs	204. I shall be beaten.
Āū̃ wañā̃ thō	Ā̃ū̃ viñā̃ tō	205. I go.
Tū̃ wañī thō	Tū̃ viñē̃ tō	206. Thou goest.
Ū wañē thō	Hū viñē tō	207. He goes.
Asī̃ wañū̃ thā	Asī̃ viñū̃ tā	208. We go.
Tavī̃ wañō thā	Ā̃ī̃ viñō tā	209. You go.
Ū wañan thā	Hū viñan tā	210. They go.
Āū̃ vēs	Ā̃ū̃ veōs, vyōs	211. I went.
Tū̃ vē̃	Tū̃ vē̃	212. Thou wentest.
Ū viō	Hū veō, vyō	213. He went.
Asī̃ viāsī̃	Asī̃ veāsī̃, vyāsī̃	214. We went.

English.	Standard Sindhī (Hyderabad).	Lāsī.
215. You went	Tavhī viau	Aī viā, viā$^{\bar{e}}$
216. They went	Uhē viō	Hū viā
217. Go	Wañ^{u}	Wañ^{u}
218. Going	Vēndō, vēndaṛ^{u}	Vēndō
219. Gone	Viō, vial^{u}	Viō
220. What is your name ?	Tũh$^{\bar{e}}$-jō nālō chhā āhē ?	Tō-jō nālō chhō way^{a} ?
221. How old is this horse ?	Hi^{u} ghōṛō kētiri^{a} ‘umir^{e}-jō āhē ?	Yehō ghōṛō jamār^{u} kēḍḍō āhē ?
222. How far is it from here to Kashmir ?	Kashmīr^{u} hetā̃ kētirō parē āhē ?	Hetā̃ Kashmīr^{u} kētirō ḍḍūr^{u} ay^{a} ?
223. How many sons are there in your father's house ?	Tũh$^{\bar{e}}$-jē pi^{u}-jē ghar^{a}-mē̃ kētirā puṭ^{a} āhin^{e} ?	Tō-jē pē-jē ghar^{a}-mē̃ kētirā puṭ^{a} āhin^{e} ?
224. I have walked a long way to-day.	Ajj^{u} mũ pandh^{u} ghaṇō kayō āhē.	Mā̃ ajj^{u} ghāṭō pandh^{u} kiō āhē.
225. The son of my uncle is married to his sister.	Mũh$^{\bar{e}}$-jē chāchē-jō puṭ^{u} hun^{a}-jē bhēṇ^{a}-sā̃ pariṇiō āhē.	Mā̃-jē kākē-jō puṭ^{u} wa-jē bhēṇ^{u} pariṇiō āhē.
226. In the house is the saddle of the white horse.	Hun^{a} ghar^{a}-mē̃ achhē ghōṛē-jī zīn^{a} āhē.	Wa achhē ghōṛē-jī palāṇī ghar^{a}-mē̃ āhē.
227. Put the saddle upon his back.	Zīn^{a} hun^{a}-jē puṭhi^{a}-tē rakh^{u}.	Wa-jē puṭh^{e}-tē hanō vijh^{u}.
228. I have beaten his son with many stripes.	Mũ hun^{a}-jē puṭ^{a}-khē ghaṇā chābuk^{a} haṇiā āhin^{e}.	Wa-jē puṭ^{a}-khē mā̃ ghāṭō (*sic*) chābukā̃-sē̃ kuṭiō āhē.
229. He is grazing cattle on the top of the hill.	Hū māl^{a}-khē ṭakiri^{a}-jē chōṭi^{a}-tē piō chārē.	Hū hī^{a} chhapar^{a}-jē chōṭi^{a}-tē gōram^{u} chārē tō.
230. He is sitting on a horse under that tree.	Hū hun^{a} waṇ^{a}-hēṭh^{e} ghōṛē-tē chaṛhiō vēṭhō āhē.	Hū hī^{a} waṇ^{a}-jē tarā̃ hēkṛē ghōṛē-tē chaṛhiō āhē.
231. His brother is taller than his sister.	Hun^{a}-jō bhā^{u} hun^{a}-jī^{a} bhēṇ^{a}-khā̃ ḍighō āhē.	Hū^{a}-jō bhā^{u} hū^{a}-jē bhēṇ^{u}-garā̃ ḍighō āhē.
232. The price of that is two rupees and a half.	Hun^{a}-jī qīmat^{a} adhāī rupayā āhē.	Hū^{a}-jī kharīd^{a} bba rupayā sāḍhā āhē.
233. My father lives in that small house.	Mũh$^{\bar{e}}$-jō pi^{u} hun^{a} nanḍhē ghar^{a}-mē̃ rahē thō.	Mā̃-jō pē wa nanḍhē ghar^{a}-mē̃ rahē tō.
234. Give this rupee to him	Hi^{u} rupayō hun^{a}-khē ḍḍē	Yehō rupayō wa-khē ḍḍē
235. Take those rupees from him.	Uhē rupayā hun^{a}-khā̃ waṭh^{u}.	Hō rupayā wa-garā̃ waṭh^{u}
236. Beat him well and bind him with ropes.	Hun^{a}-khē khūb^{e} mār^{a} ḍḍē, a$^{\bar{e}}$ nōṛiun^{e}-sā̃ karē bbadhī̃s^{e}.	Wa-khē khāshō kuṭ^{e}, ā$^{\bar{e}}$ wa-khē rasē̃-sē̃ bbandh^{u}.
237. Draw water from the well.	Khuh^{a}-mā̃ pāṇī chhikē kaḍh^{u}.	Khũhar^{a}-mā̃ pāṇī kaḍh^{u}
238. Walk before me	Mũh$^{\bar{e}}$-jē aggiā̃ hal^{u}	Mā̃-jē mā̃dah^{e} ghar^{u}
239. Whose boy comes behind you ?	Kā̃h$^{\bar{e}}$-jō chhōkar^{u} tũh$^{\bar{e}}$-jē puṭhiā̃ achē thō ?	Tō-jē puṭh^{e}-tā̃ ka$^{\bar{e}}$-jō puṭ^{u} tō achē ?
240. From whom did you buy that ?	Tō hū kā̃h$^{\bar{e}}$-khā̃ ggidhō ?	Tō hū ka$^{\bar{e}}$-garā̃ ggīṛō ?
241. From a shopkeeper of the village.	Ggōṭh^{a}-jē hekiṛē haṭāi^{a}-khā̃.	Hēkṛē ggōṭh^{a}-jē haṭawārē-garā̃.

Lāṛī.	Kachchhī.	English.
Tavī̃ viā . . .	Ā̃ī̃ veā, vyā . . .	215. You went.
Ū viā	Hū veā, vyā . . .	216. They went.
Wañ	Viñ	217. Go.
Vēndō, vīndō . . .	Vẽdhō	218. Going.
Viō, vial . . .	Veō, vyō	219. Gone.
To-jō nālō kujjā āhē ? .	Ā̃-jō nālō kùrō ae ? . .	220. What is your name ?
Hī gōrō kēḍḍō āhē ? .	Hī ghōḍō kitrē ware-jō ae ?	221. How old is this horse ?
Hetā̃ Kashmīr kētirō parē āhē ?	Kāshmīr hitā̃ kitrō chhēṭē ae ?	222. How far is it from here to Kashmir ?
Piṇē-jē gar^{a}-mẽ kētirā puṭ^{a} āhin ?	Ā̃-jē pē-jē ghar-mē kitrā chhōkrā aïn ?	223. How many sons are there in your father's house ?
Ajj^{e} mũ gaṇū̃ pand kayō āhē.	Mũ̄ aj jhijhō pandh kēō ae	224. I have walked a long way to-day.
Mũ̄-jē chāchē-jō puṭ un^{a}-jē bēṇ-sā̃ parṇiō āhē.	Mũ̄-jē kākē-jō chhōkrō hun-jī bhēṇ paeṇyō ae.	225. The son of my uncle is married to his sister.
Achhē gōrē-jō hunō gar^{a}-mẽ āhē.	Ghar-mẽ achchhē ghōḍē-jō jīn ae.	226. In the house is the saddle of the white horse.
Un^{a}-jē puṭh^{e}-tē hunō rakh^{e}	Hin-jī puṭh-tē jīn vijhō .	227. Put the saddle upon his back.
Mũ hun^{a}-jē puṭ^{a}-khē gaṇā̃ chābuk^{a} hayā āhin.	Mũ̄ hun-jē chhōkrē-kē jhijhiẽ jhāpaṭẽ-sẽ māryō-ae.	228. I have beaten his son with many stripes.
Hū ṭakiri^{a}-jē chōṭi^{a}-tē māl^{a}-khē piō chārē.	Hū janāwarẽ-kē ṭakrī-jī chōṭī-tē chārē tō.	229. He is grazing cattle on the top of the hill.
Ū waṇ^{a} hēṭh gōrē-tē chariō vēṭhō āhē.	Hū jhāḍ nīchẽ ghōḍē-tē waṭhō ae.	230. He is sitting on a horse under that tree.
Un^{a}-jō bā un^{a}-jē bēṇ-kanā̃ ḍigō āhē.	Hin-jō bhā hin-jī bhēṇ-thī uchō ae.	231. His brother is taller than his sister.
Un^{a}-jī kīmat^{a} aḍhāī rupiyā āhē.	Hun-jī kīmat aḍhī rupiyā ae.	232. The price of that is two rupees and a half.
Mũ̄-jō pē hun^{a} nanḍē gar^{a}-mẽ rahē thō.	Mũ̄-jō pē hun nanḍhē ghar-mẽ raē tō.	233. My father lives in that small house.
Hī rupiyō un^{a}-khē ḍḍē .	Ī rupiyō hun-kē ḍyō .	234. Give this rupee to him.
Hō^{e} rupiyā hun^{a}-kanā waṭ^{e} .	Hū rupiyā hun-waṭā̃ ginō .	235. Take those rupees from him.
Un^{a}-khē khūb mārẽ̃s ā̃^{ū} nōri^{a}-sā̃ bbadhẽ̃s.	Hun-kē khūb māryōs, nẹ rasẽ-sẽ bandhyōs.	236. Beat him well and bind him with ropes.
Khūh^{a}-mā̃ pāṇī baryā kaḍ .	Kuwē-mañjhā pāṇī kaḍhyō	237. Draw water from the well.
Mũ̄-jē aggiā̃ hal^{e} . .	Mũ̄-jē agiyā̃ halō . .	238. Walk before me.
Puṭhiāẽ̃ kē^{ū}-jō chhōkar achē thō ?	Ā̃-jē puṭhiyā̃ kẽ-jō chhōkrō achē tō ?	239. Whose boy comes behind you ?
Ū kē^{ū}-kanā wartē ? . .	Hū ā̃ kẽ-waṭā̃ vikā̃dhō giḍā̃ ?	240. From whom did you buy that ?
Ggōṭh^{a}-jē haṭāi^{a}-kanā .	Gāmḍē-jē hikḍē haṭṭawārē-waṭā̃.	241. From a shopkeeper of the village.



MAP ILLUSTRATING THE DIALECTS AND SUB-DIALECTS OF LAHNDA OR WESTERN PANJABI LANGUAGE.

Southern Dialect 🟦
North-Eastern Dialect 🟨
North-Western Dialect 🟩
Scale 1 Inch = 64 Miles.
100
50
0
100
66°
70°
74°
32°
28°
24°
KOHISTĀNĪ
SHINĀ
KASHMĪRĪ
SRINAGAR
JAMMU
Dogrī
Bhadrawāhī
PASHTO
BALŌCHĪ
PANJĀBĪ
RĀJASTHĀNĪ
SINDHĪ
RAJPUTANA
AGENCY
KANDAHAR
QUETTA
KALAT
BIKANER
JAISALMER
JODHPUR
AJMER
JAIPUR
UDAIPUR
BARMER
KARACHI
Hyderabad
Shahbandar
LAHORE
Multan
Bahawalpur
Montgomery
Sialkot
Gujranwala
Hissar
Sonmiani Bay
Mouths of the Indus
Rann of Cutch
CUTCH

Reg. No. 2803 E., 13.—L.—1136.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

Where spoken.

Lahndā is the language of the Western Panjab. To its east it has Pañjābī, spoken in the Central and Eastern Panjab, and it merges so gradually into that form of speech that it is impossible to fix any clear dividing line between the two. For our present purposes we may take a conventional line running north and south through the east Central Panjab and call everything to the east of it Pañjābī and everything to the west of it Lahndā; but it must be understood that the change from one language to the other is so gradual that many typical Lahndā peculiarities will be found on the east of the line, and many typical Pañjābī peculiarities on the west. The further west we go the less traces we find of Pañjābī, and we may consider Lahndā to be finally established on the Districts of Multan and Jhang.

The conventional line adopted for this Survey commences at the south-west corner of the District of Montgomery. It was nearly north through Montgomery and Gujranwala up to the town of Ramnagar on the Chinab in the latter district, dividing each into two nearly equal parts. From Ramnagar it runs across the District of Gujrat up to the south-west end of the Pabbi range of hills, close to the frontier of British India.

From this place the boundary line is more definite. It runs north-eastwards along the Pabbi range, and at the frontier it turns east, along the foot of the lower Himālaya to near the river Chinab; whence it runs nearly due north to about the Pir Panjal pass on the Kashmir frontier. Here it is met by the chain of mountains forming that frontier, and the line follows this range northwards, crossing the valley of the Jehlam a little to the east of the town of Uri. It still continues north along the south side of the Kishanganga valley till it reaches the latitude of the northern extremity of Khagan in the Hazara District. Here it turns round, and follows the western border of Hazara, over nearly the whole of which Lahndā is the principal language. On reaching Attock on the Indus, the line runs a short distance to the east of that river, following its course till we arrive at Kalabagh, where it crosses it so as to include the Isa Khel Taḥṣīl of Mianwali District. It thence embraces the greater part of the Derajat and touches the Indus again at Ahmadpur. Then it turns eastwards, across the State of Bahawalpur, so as to include its northern portion, and joins the southern end of the north and south conventional line at the southern-western end of Montgomery District, from which we started. Besides this Lahndā is spoken by Hindūs in the trans-Indus Districts of Peshawar, Kohat, and Bannu, in all of which the main language is Paṣẖtō. Again, Lahndā is spoken in a more or less corrupt form by numerous immigrants over the greater part of the Province of Sind.

Name of the Language.

The existence of Lahndā as a separate language has long been recognised under various names such as Jaṭkī, Mūltānī, Hindkī or Hindkō, and Western Pañjābī. It is called Jaṭkī because in some parts most of its speakers are Jaṭṭs, but the name is not applicable in places where Jaṭṭs are not numerically preponderant. It is called Mūltānī, but this name properly applies only to the form of Lahndā spoken round Multan and the neighbourhood. Hindkī and

Hindkō, both of which mean 'the language of Hindūs,' are chiefly used in the trans-Indus districts where Paṭhāns speak Paṣhtō and Hindūs Lahndā. The only suitable general names are therefore Western Pañjābī and Lahndā. The former name explains itself. 'Lahndā' may be used as indicating 'the language of the West,' just as Pōwāḍī, the name of one of the dialects of Pañjābī, means 'the language of the East.' The name Western Pañjābī is popular and is used by eminent scholars like Sir James Wilson and Mr. Jukes, but it has inconveniences. In the first place it suggests that the language is a dialect of Pañjābī proper, with which it has really very slight relationship, and in the second place it gives rise to awkward collocations of words, such as 'North-Western Western Pañjābī' or 'Southern Western Pañjābī.' 'Lahndā' on the other hand is short and adaptable, as 'North-Western Lahndā' or 'Southern Lahndā' are at once intelligible. In the present Survey I therefore give the language its formal designation of 'Lahndā or Western Pañjābī' but when writing about it shall simply use the shorter and more convenient term 'Lahndā.'[1]

Position in regard to neighbouring dialects.

In the plains of the Panjab, Lahndā has to its east Pañjābī. Towards the north, in the hill country its eastern neighbours are the Ḍōgrī Pañjābī of Jammū, and the Kāshmīrī dialects of the upper Chinab valley. Still further north it has Kāshmīrī and in the extreme north Shiṇā on its east. Shiṇā also lies opposite its northern extremity. Along the western border of Khagan it has the Kōhistān dialects of the Indus. Lower down, along the western border of Hazara, as far as, and including, Dera Ismail Khan, the language on the west is Paṣhtō, and below that, in Dera Ghazi Khan, it is Balōchī. At Ahmadpur, where the boundary line turns to the east, it has Sindhī to its south, and further east, in South Bahawalpur, the language is the Thaḷī dialect of Rājasthānī.

Kāshmīrī, Shiṇā and the Kōhistānī are all Dardic languages, and we therefore see that in its northern section Lahndā is surrounded by languages of the Dardic type on three sides, east, north, and west. As regards the other languages Pañjābī with its dialect Ḍōgrī, and Rājasthānī belong to the central group of Indo-Aryan languages, and are therefore distinct from Lahndā which belongs to the North-Western Group. The connexion between Lahndā and Pañjābī will be dealt with later, and here it will be sufficient to state that Lahndā shows few points of contact with Rājasthānī. One of these is, however, important. One of the typical characteristics of Lahndā is the formation of the future with the letter *s*. Thus (Mūltānī) *marsī*, he will die. There is nothing like this in Sindhī immediately to the south, but the *s* reappears still further south, in Gujarātī where we have *mar*^{a}*śī*. The connecting link is the Western Rājasthānī immediately to the south of Lahndā. Here, in Thaḷī, we have *mar*^{a}*śē*, and, further south, adjoining Gujarātī, in Mārwāṛī, *mar*^{a}*sī*. We thus have a line of languages with *s*-futures extending, without a break from the north of Khagan, through the Western Panjab, and Western Rajputana into Gujarat.

Sindhī, on the other hand, though it has no *s*-future, is closely connected with Lahndā. In fact, so nearly related are the two languages that a kind of half and half language, half Lahndā and half Sindhī, is spoken over the greater part of Sind by immigrants from the Western Panjab. In Southern Lahndā even the Sindhī pronunciation is followed, and we hear the doubled consonants which are usually held to be typical of that language. There are many analogies in the declension of nouns. Here we may mention one, as it is of some importance, and is typical of all the north-western languages. In Kāshmīrī, to take an example of a Dardic language, there are many masculine nouns ending in *u* followed by a consonant, as, for instance, *karun*, the act of doing. This was originally *karan*^{u}. In the ablative singular *karan*^{u} becomes *karana*. Here as there is no final ^{u}, *karana* does not become *karun*, but remains unchanged. In other words, Kāshmīrī nouns ending in a consonant preceded by *u*, change the *u* to *a* in the oblique cases. Exactly the same is the case in Lahndā where *karuṇ*, the act of doing, has its oblique form *karaṇ*. In Sindhī, the old form is still preserved, and we have *karaṇ*^{u}, the act of doing, oblique form *karaṇ*^{a}. In the conjugation of verbs there is also a close resemblance between Lahndā and Sindhī. Specially noteworthy is the fact that they both have an organic passive, as in Lahndā *marīwuṇ*, Sindhī *mārijaṇ*^{u}, to be struck.

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[1] The word 'Lahndā' literally means 'West.' If we wished to be accurate we should say 'Lahndēdī bōlī,' the language of the West, or some such term. Mr. Tisdall, in his Pañjābī Grammar, calls the language 'the Lahindā dialect,' of which phrase 'Lahndā' must be taken merely as a convenient abbreviation.

Pashtō and Balōchī are Eranian languages, and in no way influence Lahndā, except perhaps in one mixed dialect called Khētrānī. There remain the Dardic languages. Lahndā shows many traces of their influence, and indeed it may almost be said that its basis is Dardic. Here it is necessary to point out that this influence extends beyond Lahndā into Pañjābī. Thus, most Indian languages drop a *t* when it comes between two vowels, while the Dardic languages usually preserve it. Thus, the Sanskrit *kṛitaḥ* appears in Hindōstānī as *kiā*, but in Kāshmīrī as *kit*^{u} or *kyut*^{u}, and in Lahndā and Pañjābī as *kītā*. Similarly L. and P. *sītā*, sewn; *pītā*, drunk; but H. *sīā*, *pīā*. Again, Dardic frequently uses dental letters for cerebrals and *vice versâ*. So, in Thaḷī Lahndā the cerebral is continually used instead of a dental *d*. Dardic is fond of dropping an *r* between vowels. This occasionally occurs in Lahndā, as in *dārō* or *dāō*, from (Dhannī). Such a loss of *r* is unknown in other parts of India.

In Dardic, the soft aspirated letters *gh*, *jh*, *ḍh*, *dh*, and *bh* are always disaspirated and become *g*, *j* (or *z*), *ḍ*, *d*, and *b*, respectively. Several examples of this occur in Lahndā. They are specially common in the Khētrānī dialect, but they also occur elsewhere. Thus, the Ḍērāwāl dialect has *giddā*, instead of *ghiddā*, taken, *bukkh* for *bhukkh*, hunger. Another peculiarity of Dardic is that soft letters are liable to be hardened. Thus the Sanskrit *śvā-pada-*, a bear, is *hā-pat-* in Kāshmīrī. In Lahndā there is a common word *ḍhiḍḍh* or *ḍhīḍh* meaning belly. In Hazara Lahndā it becomes *ṭēḍ*, and in the Pōṭhwārī dialect of the Murree Hills, *ghiddhā*, taken, becomes *khiddhā*. In *ṭeḍ* the aspiration is dropped both at the beginning and end of the word, and the resultant initial *ḍ* (for *ḍh*) is hardened to *ṭ*.

A marked feature of the Dardic languages is the tendency to epenthesis. By this is meant that the sound of a vowel is changed by the influence of one in the next syllable. Thus, in Kāshmīrī the *a* of *baḍ*^{u}, great, under the influence of the following ^{u} becomes *o* and we have *boḍ*^{u}. So *māl*^{u}, a father, becomes *môl*^{u}, and *māj*$^{\bar{u}}$, a mother, becomes *mōj*$^{\bar{u}}$. Exactly the same occurs in Lahndā, where :—

kukkaṛu, a cock, becomes *kukkuṛ* ;
vāhaṛu, a young bull, becomes *vâhuṛ* ;
kukkaṛi, a hen, becomes *kukkiṛ* ; and
vāhaṛi, a heifer, becomes *vähir*.

We have seen on the preceding page how this epenthesis, in the case of *karuṇ*, the act of doing, effects the declension of nouns both in Kāshmīrī and in Lahndā.

The case of the personal pronouns is very noteworthy. All over the rest of India the words for 'we' and 'you' are *ham* and *tum* or some such form. Only in Pañjābī, Lahndā and Sindhī do we get different words, and these are closely related to Dardic forms. This will be evident from the following:—

		We.	You.
Dardic	Kāshmīrī	*as*^{i}	*twah*^{i} (*tŏh*^{i}).
	Kōhistānī	...	*tus*.
Lahndā		*assī̃*	*tussī̃*.
Pañjābī		*asī̃*	*tusī̃*.
Sindhī		*asī̃*	*tawhī̃*.

The Kōhistānī word for 'we' is not given as it is formed from a different base.

These resemblances are most striking, and it must be borne in mind that the forms extend over the whole of North-Western India.

Dardic languages conjugate their verbs largely with the help of pronominal suffixes. Thus, 'I beat him' is in Kāshmīrī *mŏ́ru-m*, he (was) beaten-by-me. Lahndā and Sindhī do exactly the same. Lahndā has *māre-um* and Sindhī has *māryu-m*ʻ. It is unnecessary to multiply examples here.

The conjugation of the past tense of the verb substantive is also worth noting. In Hindōstānī it is *thā*, but in Pañjābī it is *sā* or *sī*, and in Lahndā *āhā*, *āh*, *asā*, *āsā*, or *sā*, according to locality. If we bear in mind that in these dialects *s* is often changed to *h*, we see at once the resemblance to the following Dardic forms:—

Bashgalī Kāfir	*azī*.
Veron Kāfir	*esso*, *so*.
Kalāshā Kāfir	*āsis*.
Khōwār	*oshoi*.
Shiṇa	*asū*.
Kāshmīrī	*ŏs*^{u} (for *ās*^{u}).
Gārwī	*āshu*.
Maiyā̃	*ā̃s*.

The conjugation of verbs does not call for special notice. It may, however, be remarked that in North-Eastern Lahndā the present participle ends in *nā*. Thus, *mārnā*, striking. So, in Kāshmīrī we have *mārān*, striking, Bashgalī Kāfir *vin-an*, striking, and so on.

Finally, there are remarkable coincidences in vocabulary. The forms for the verb 'to go' will suffice as an example. In Pañjābī and the rest of India this is *jāṇā*, or some such form. In Kāshmīrī it is *gatsh-un*, and so in Northern Lahndā it is *gachh-ṇā*.

So much do these languages resemble each other that difficult Kāshmīrī words can be explained by their Lahndā equivalents. Thus, there is a famous pass in Kashmir called *Hasti-wanj*, over which there is a story of elephants going. In Kāshmīrī *hasti* means 'of an elephant' but there is no word *wanj*. It is not till we hear the South Lahndā *wañjṇā* or *waññā*, Sindhī *wañaṇ*^{u}, 'to go,' that we recognize that the name means 'the pass of the elephant.' The tradition of the passage of the elephants and of a subsequent disaster is preserved in Kashmir, but all memory of the meaning of the name has been lost.

The above considerations lead us to conclusions of some importance for the linguistic history of the North-West of India.

We know that Pañjābī belongs to the Central Group of Indo-Aryan languages. The principal member of the Group is Western Hindī. In the section of this Survey dealing with Rājasthānī[1] it was pointed out that in Rājputānā and Gujarat the Aryan languages originally spoken belonged (like Lahndā) to the Outer Circle of Indo-Aryan languages. Over them the language of the Central Group, now represented in its purity by Western Hindī, gradually spread in a wave which diminished in force the further it proceeded from the place of origin. At present the whole of the country between the Gangetic Doab and the sea-coast of Gujarat is occupied by immigrant Aryan tribes who found there other Aryan tribes previously settled. These latter spoke a language belonging to the Outer Circle, and were either absorbed or driven farther to the south, or both, by the new-comers from the Dōāb.

We have historical records of this migration from the Gangetic Valley into Rajputana, but such notices are wanting in the case of the Panjab. It is, however, reasonable to suppose that the same occurred in their case also, for the linguistic conditions are exactly parallel. In the Eastern Panjab the language is an almost pure member of the Central Group, but as we go west traces of Lahndā influence grow stronger and stronger, till, at last, Lahndā is finally established in supersession of Pañjābī in the Districts of Jhang and Multan. It is evident from the phonetic conditions that some language akin to the Modern Lahndā was once spoken over the whole of the Modern Panjab, but that, in the east, it has been superseded by a language hailing from the Gangetic Doab, though traces of its former existence, stronger and stronger as we go westwards, are still observable.

Although, therefore, Pañjābī belongs to the Central Group, it is, to a certain and varying extent, a mixed language. Instances of the survival of Lahndā forms have already been quoted, and here one other general fact may be mentioned.

It is a commonplace of the history of all Indo-Aryan languages that the various Prakrits from which they are derived are full of words containing double consonants. As an example we can take the Sanskrit word *bhaktaḥ*, cooked rice, which becomes *bhattu*, with a double *tt*, in Apabhraṁśa Prakrit. In most of the modern Indo-Aryan vernaculars (especially in Western Hindī and Gujarātī) these double letters are simplified by the rejection of one of them, and the preceding vowel is lengthened in compensation. Thus, almost universally *bhattu* is represented in the modern languages by *bhāt*. But in

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[1] Vol. IX, Part II, p. 2ff.

Lahndā and Pañjābī this is not the case. The double letter is retained and the preceding vowel remains short. In Sindhī and the Dardic languages and sometimes in Lahndā the compound is, it is true, simplified, but the preceding vowel almost always remains short. There is no compensatory lengthening. Thus, Sindhī has *bhat*^{u}, not *bhāt*^{u}, and the Dardic Kāshmīrī *bata*, not *bāta*. This absence of compensatory lengthening is a most important distinction between the Aryan languages of the North-West, and those of the rest of India. It separates them at once as two definitely distinct groups. In the North-West a double letter is either preserved or is simplified without affecting the preceding vowel. In the rest of India it is nearly[1] always simplified and the preceding vowel is then always lengthened.

The following are further examples of this treatment of double letters :—

Sanskrit.	Apabhraṁśa Prakrit.	Pañjābī.	Lahndā.	Sindhī.	Dardic (Kāshmīrī unless otherwise stated).	Western Hindī.
darbhaḥ, a kind of grass	*dabbhu* or *ḍabbhu*	*dabbh*	*dabh*	*ḍabh*^{u}	*dab*	*ḍābh*
uchchakaḥ, high	*uchchaü*	*uchchā*	*uchchā*	*uchō*	...	*ū̃chā*
satyaḥ, true	*sachchu*	*sachch*	*sachchā*	*sach*^{u}	...	*sā̃ch* or *sach*
ṛikshaḥ, a bear	*richchhu*	*richchh*	...	*richh*^{u}	*īṯs* (Bashgali, exceptional long vowel).	*rīchh*
śabdaḥ, a sound	*saddu*	*sadd*	*sadd*	...	*sada*	*sād*
dugdham, milk	*duddhu*	*duddh*	*duddh*	*ḍḍudh*^{u}	*dŏd*	*dūdh*
agr$^{\bar{e}}$, before	*aggahi*	*aggē*	*aggē*	*aggē*	...	*āgē*
adya, to-day	*ajju*	*ajj*	*ajj*	*aj*^{u}	*az*	*āj*
chakram, a wheel	*chakku*	*chakk*	*chakk*	*chak*^{u}	...	*chāk*
tarkayati, he ascertains	*takkēi*	*takk-*	*takk-*	*tak-*	...	*tāk-*
śushkakaḥ, dry	*sukkhaü*	*sukkhā*	...	*sukō*	*hŏkh*^{u}	*sūkhā*
karma, an action	*kammu*	*kamm*	*kamm*	*kam*^{u}	*köm*$^{\bar{u}}$ (exceptional long vowel).	*kām*
charma, skin	*chammu*	*chamm*	*chamm*	*cham*^{u}	*cham*	*chām*
karṇaḥ, an ear	*kaṇṇu*	*kann*	*kann*	*kan*^{u}	*kan*	*kān*
sarpaḥ, a snake	*sappu*	*sapp*	*sapp*	*sap*^{u}	...	*sā̃p*
śvaśrūḥ, mother-in-law	*sassū*	*sass*	*sass*	*sas*^{u}	*hash*	*sās*
bhaktam, boiled rice	*bhattu*	*bhatt*	...	*bhat*^{u}	*bata*	*bhāt*
raktakaḥ, red	*rattaü*	*rattā*	*ratt*, blood	*ratō*	*rat-*, blood	*rātā*
kartayati, he cuts	*kaṭṭēi*	*kaṭṭ-*	...	*kaṭ-*	*kaṭ-*	*kāṭ-*
hastaḥ, a hand	*hatthu*	*hatth*	*hatth*	*hath*^{u}	*atha*	*hāth*
pṛishṭham, the back	*piṭṭhu*, *puṭṭhu*	*piṭṭh*	...	*puṭh*^{i}	*pĕṭh*	*pīṭh*

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[1] There are a few instances of the double letter being preserved without simplification, as in the Sanskrit *mrakshaṇaṁ*, Prakrit *makkhaṇaṁ*, Hindī *makkhan* or *mākhan*, butter. But these are quite sporadic.

Dialects.

Lahndā has three main dialects, a Southern, or Standard, a North-Eastern, and a North-Western. Each of these has several sub-dialects.

Standard Lahndā.

The form of Lahndā which has been taken as the standard is that spoken in the Dōāb of the District of Shahpur and illustrated in Sir James Wilson's *Grammar and Dictionary of Western Pañjābī*. It is the typical form of the Southern dialect, which covers the whole of the Lahndā area south of the Salt Range. It has three sub-dialects,—the Standard proper, Mūltānī, and Thaḷī. The Standard proper is spoken in the Districts of Shahpur, Jhang, Lyallpur, Montgomery, Gujranwala, and Gujrat, and has several local or tribal names, which sometimes indicate slight variations. In Shahpur it is spoken in the Jēch Dōāb between the Jehlam and the Chinab. In Jhang and Lyallpur it goes by various names, according to the people who speak it. The most general name is *Jaṭkī*, or the language of the Jaṭṭs. 'Pañjābī' is the broken Lahndā spoken by the Pañjābī immigrants in the Canal Colony in Lyallpur, and Jāṅgalī is the language of the nomad tribes now settled in that district. The Jaṭkī spoken on the banks of the Chinab is called Chināwaṛī in Jhang, and in the north of that district the dialect of the Niswānā tribe is called Niswānī. In the Kāchhī, or alluvial portion of Jhang District on the right bank of the Jehlam, we have Kāchhṛī, which is the standard merging into the Thaḷōchhṛī form of Thaḷī spoken further west. With the exception of Thaḷōchhṛī, of which more anon, all these are simply slightly varying forms of the standard of the Shahpur Dōāb.

In Montgomery, we have, as explained above on p. 233, Pañjābī in the eastern and Lahndā in the western half. The latter is the Standard, as spoken in Lyallpur, gradually merging into Pañjābī. In Gujranwala the state of affairs is the same. Lahndā, very similar to that of Lyallpur, is spoken in the western third of the district, while the language of the eastern two-thirds is Pañjābī. The Lahndā of Gujranwala is locally known as *Bārdī Bōlī*, or the speech of the Bār or uncultivated upland.

In Gujrat, there is a similar division between Lahndā and Pañjābī. The Lahndā of this district has various names according to locality. West of the Pabbī Range, which is here the dividing line, it is Pōṭhwārī, a form of the North-Eastern dialect of Lahndā, and does not now concern us. Further south it is known as *Jaṭātardī Bōlī*, or *Bārdī Bōlī*, and resembles the dialect of the Shahpur Dōāb.

The estimated number of speakers of this Standard form of Lahndā is as follows :—

Shahpur	447,000
Jhang and Lyallpur	433,832
Montgomery	204,995
Gujranwala	275,000
Gujrat	147,000
TOTAL	1,507,827

Mūltānī.

We now come to the Mūltānī sub-dialect of the Southern dialect of Lahndā. This is spoken in the Districts of Multan, Muzaffargarh, Dera Ghazi Khan, in the north of the State of Bahawalpur, and by numerous immigrants in Sind. Mūltānī is well-known, owing to its having been described in Mr. O'Brien's Glossary. In Multan it is spoken over the whole district, except in tracts, such as the Sidhmai Canal area, where immigrants from the Panjab have settled. The dialect of North Bahawalpur is the same as that of Multan and is locally known as Bahāwalpurī. In Muzaffargarh, Mūltānī is locally known as Hindī, Hindkī, or Jaṭkī. It closely resembles the dialect of Multan except that in the north-east, on the bank of the river Chinab, adjoining Jhang District, it more nearly resembles the Chināwaṛī of Jhang, and is known as Chinhāwaṛī.

Across the Indus from Muzaffargarh lies the District of Dera Ghazi Khan, the principal languages of which are Balōchī, spoken by the Baloches, and Lahndā. The latter is locally known as Hindī, Hindkī, Jaṭkī, or Ḍērāwāl. The Baloches call it Jag͟hdalī. It resembles Mūltānī, but is much influenced by the neighbouring Sindhī spoken to its south.

Sirāikī.

The local name of Upper Sind is Sirō, and the language of the country is a form of Sindhī known as Sirāikī, or 'Up-country' Sindhī. All over the Sirō and, diminishing in number as we go south, also over the rest of Sind, there are numerous immigrants whose native language is Lahndā. The form of Lahndā spoken by them most nearly resembles the Hindkī of Muzaffargarh, and is also known as 'Sirāikī' or the 'Up-country language.' In order to distinguish it from the Sirāikī form of Sindhī it is called Sirāikī Hindkī in the following pages.

Khētrānī and Jāfirī.

Finally, in this connexion we may mention Khētrānī and Jāfirī, two cognate dialects spoken by independent tribes living beyond our border in the Sulaimān Range. Their language is a mixed one. Its basis resembles the Hindkī of Dera Ghazi Khan, but it also shows undoubted points of connexion not only with Balōchī, but also with the Dardic languages spoken far to the north below the Hindū Kush.

Mūltānī and its cognate sub-dialects differ from the Standard of the Shahpur Dōāb mainly in pronunciation. It often employs the peculiar doubled consonants of Sindhī, and at the same time is almost as fond of cerebralizing a dental *d* as the Thaḷī dialect shortly to be mentioned. The vowels *â* and *ä* of the Dōāb have disappeared, and have become *ā* and *ē*, respectively. There are also differences of vocabulary.

The number of speakers of the various forms of Mūltānī has been estimated as follows:—

Multan	531,838
Bahawalpur	458,000
Muzaffargarh	720,000
Dera Ghazi Khan	362,270
Siraikī Hindkī of Sind	104,875
TOTAL	2,176,983

The number of speakers of Khētrānī and Jāfirī is put down at 14,581.

Thaḷī.

The sandy desert west of the river Jehlam is known as the Thaḷ. It has the Indus to its west and extends from the Salt Range on the north to the District of Muzaffargarh on the south. It includes parts of the Districts of Mianwali, Jhelum (Jehlam), Shahpur, Jhang, and the north of Muzaffargarh. In Muzaffargarh the language is the Mūltānī form of Lahndā. Over the rest of the Thaḷ it is called Thaḷī, and varies very little from place to place. Thaḷī has crossed the Indus, and is also spoken in the Districts of Dera Ismail Khan and Bannu. In the last named district the main language is Paṣhtō, and Thaḷī is only spoken by some 33,000 Hindūs scattered over the country. The main difference between Thaḷī and the Standard Southern Lahndā of the Shahpur Dōāb is the frequent substitution of a cerebral for a dental *d*. There are also differences of grammar and vocabulary. Thaḷī has other names, varying according to locality. Over the whole area it is called Jaṭkī. In Dera Ismail Khan it is sometimes called Hindkī and sometimes Ḍērāwāl, the latter being considered to represent the more polished form of the speech. In Mianwali and Bannu it is called Hindkō and Mulkī, and in Jhang Thaḷōchṛī.

The following is the estimated number of speakers of Thaḷī :—

Mianwali	400,000
Jhelum	131,562
Shahpur	21,000
Jhang	2,948
Dera Ismail Khan	170,000
Bannu	33,700
TOTAL	759,210

North-Western Dialect.

Although, in the later pages of this volume, the North-Eastern dialect is, for practical reasons, considered before the North-Western, it will here be most convenient to deal with the latter first. North-Western Lahndā begins in the middle of the Salt Range, having the Thaḷī (Southern Lahndā) of Jhelum immediately to its south. In the Salt Range, immediately to its east and west it has dialects of the North-Eastern Group which it separates like a wedge. It extends northwards through Western Jhelum, where it is called Dhannī into the eastern part of the Attock District. Thence it spreads over North Attock into the Hazara District of which it is the main language, and also westwards over Peshawar, where the main language is Paṣhtō, and where it is spoken only by scattered Hindūs. In East Attock it is called Sawain. Elsewhere it is generally known as Hindkō or Hindkī, but the dialect of Peshawar City is called Pēshāwarī, while the Tināwal tribe in Hazara has a special variety of its own called Tināulī.

The North-Western dialect possesses all the appearances of a mixed form of speech, partly agreeing with Southern Lahndā, and partly with North-Eastern Lahndā. Thus it forms its genitive by adding *dā*, as in the south, but the oblique form singular of masculine nouns ending in a consonant is formed by adding *ē*, as in the North-Eastern dialect. In vocabulary, also, it often agrees with the North-Eastern dialect, when the latter differs from the Southern. In some respects its vocabulary is independent of both. Thus the verb 'to go' is *wañuṇ* in the south, *gachhṇā* in the north-east, but *jāṇā* in the north-west.

The following is the estimated number of speakers of North-Western Lahndā :—

Jhelum		201,082
Attock—		
Sawain	106,010	
Hindkō	82,041	
		188,051
Carried over		389,133

Brought forward		389,133
Peshawar—		
(Hindkō and Pēshāwarī)		129,000
Hazara—		
Hindkō	308,867	
Tināulī	54,425	
		363,292
TOTAL		881,425

North-Eastern Dialect.

The proper home of the North-Eastern dialect of Lahndā is the eastern third of the Salt Range and the Pōṭhwār plain. The latter consists of the eastern part of the District of Jhelum and the plains portion of the District of Rawalpindi. From here it extends northwards into the Murree Hills of the latter district, taking in at the same time a small tract on the east of the neighbouring District of Hazara, inhabited by Dhuṇḍs and Kaiṛāls. It then covers the Chibhāl country or outer hill region of Kashmir between the rivers Chenab and Jehlam, including the Jāgīr of Punch. It also covers the Jehlam valley in Kashmir between Muzaffarabad and Uri, and, according to Drew, the greater part of the valley of the Kishangangā, up from where it joins the Jehlam at Muzaffarabad. No specimens have been received from the Kishangangā valley, and we must content ourselves with Drew's authority. For the rest of the tract above mentioned plentiful materials are available, and there is no doubt about all the local dialects being various forms of North-Eastern Lahndā.

North-Eastern Lahndā has several names, often based on the names of the tribes which use some particular form, and not always connoting special dialectic differences. The form spoken in the Pōṭhwār tract is always known as Pōṭhwārī. That of the Murree Hills is simply called Pahāṛī or the Hill Language. The speech of the Dhuṇḍs and Kaiṛāls is called either Dhuṇḍī or Kaiṛālī, according to the tribe of the speakers, but it is practically the same as the Pahāṛī just mentioned. The Chibhāl country is named from the Chibh tribe which is here important, and the local dialect is called Chibhālī. In Punch, where the language is much affected by the neighbouring Kāshmīrī, the dialect is called Punchī.

So far we have traced North-Eastern Lahndā in its proper direction to the north-east. On its west, as the map will show, it has, throughout, some form of North-Western Lahndā. In the Salt Range, where it has the Dhannī North-Western dialect to its west, in the west of the Pind Dadan Khan Taḥṣīl of Jhelum, it re-appears again in the western third of the range in the north of the District of Shahpur. The Salt Range has, therefore, North-Eastern Lahndā at each end, and North-Western Lahndā in its centre.

The North-Eastern Lahndā at the Shahpur, or western, end of the Salt Range is due to the presence of Awāṇs. Sir James Wilson claims their form of speech as the Salt-Range dialect *par excellence*. The Awāṇs have spread over the south of the District of Attock, where their dialect is called Awāṇkārī, and across the Indus into Kohat, where it is spoken by Hindūs and Awāṇs scattered amongst the Paṣḥtō-speaking Paṭhān population. Here the Lahndā is called by various names, such as Awāṇkī, Awānkāṛī, Hindkī, Hindkō, and Kōhāṭī. The first two represent the dialect as spoken by Awāṇs, the third and fourth, the same dialect as spoken by Hindūs, while Kōhāṭī is the general name of the dialect throughout the district.

Finally, North-Eastern Lahndā has spread further north in Attock over the Pindi Gheb Taḥṣīl in the centre of the district. Here it is known as Ghēbī.

We thus see that North-Eastern Lahndā is spoken in two distinct tracts, separated from each other by the North-Western dialect. There is, first, the true North-Eastern dialect of the north-east, and there is, secondly, an overflow to the west covering the north of Shahpur, the south and centre of Attock, and crossing the Indus into Kohat. The dialects of the two tracts are very similar. They differ mainly in vocabulary, the Western dialects showing a tendency to agree with the neighbouring Southern dialect. For instance they use the southern word *vañuṇ* for 'to go,' while the true North-Eastern dialects all have *gachhṇā*.

The North-Eastern[1] dialect of Lahndā differs from the Southern dialect in several important particulars. There are wide differences of vocabulary. A list of a number of words peculiar to the north-east is given in the section dealing with the dialect. Some of these are actual shibboleths. Such are *gachhṇā*, to go; *achhṇā*, to come. These are peculiar to the north-east, the south having *vañun* and *āwuṇ*, and the north-west *jāṇa* and *āṇā*, respectively. Another shibboleth is the words for 'my' and 'thy.' In the north-east they are *mā̃ḍā* and *tā̃ḍā*, while in the south they are *mērā* and *tērā*.

In Grammar, very noticeable is the frequent change of *s* to *h*, as in the root *hag*, for *sak*, to be able. Again, in the south and the north-west the postposition of the genitive is *dā*, but in the north-east it is *nā*. Similarly the terminations of the present participle are *dā* and *nā*, respectively. In the declension of nouns, masculine nouns ending in a consonant of the Southern dialect are unchanged in the oblique singular. Thus, *ghar-dā*, of a house. But in the North-Eastern dialect, with which in this particular the North-Western dialect agrees, the oblique singular adds the letter *ē*; thus, *gharē-nā* (North-Western *gharē-dā*), of a house. Feminine nouns ending in a consonant similarly add *ī* in the north, but not in the south. These are the most striking points of difference between the North-Eastern and Southern dialects. Others will be found noted in the sections referring to them.

The following is the estimated number of speakers of North-Eastern Lahndā :—

True North-Eastern Dialects—		
Poṭhwārī	684,362	
Pahāṛī (including Dhuṇḍī)	87,777	
Kashmir dialects	741,407	
		1,513,546
North-Eastern Dialects of the western tract—		
Western Salt Range (Shahpur)	25,000	
Awāṇkārī (Attock and Kohat)	123,901	
Ghēbī (Attock)	90,308	
		239,209
TOTAL		1,752,755

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[1] These remarks apply particularly to the true North-Eastern dialects. The North-Eastern dialects of the western tract just described sometimes show more points of agreement with the language of the south.

Number of speakers.

We are not in a position to give the number of speakers of Lahndā outside their proper home. Outside the Pañjāb they are everywhere confused with speakers of the Pañjābī. From the above figures we see that the number of speakers of Lahndā in its proper home, as estimated for this Survey on the figures of the Census of 1891, is:—

Southern Dialect—		
Standard	1,507,827	
Multānī	2,176,983	
Khētrānī and Jāfirī	14,581	
Thaḷī	759,210	
		4,458,601
North-Western Dialect		881,425
North-Eastern Dialect—		
True North-Eastern	1,513,546	
Western Sub-Group	239,209	
		1,752,755
TOTAL		7,092,781

The total figures for Lahndā in the Census of 1911 were 4,779,138. But these cannot be compared with the above figures, as in many cases, for census purposes it is impossible to distinguish between Lahndā and Pañjābī. As already stated there is a large area over which it is debatable which of these two languages is spoken.

Authorities.

The following, so far as I have been able to collect them, are the works which deal with Lahndā:—

Bayer, Theophilus Siegfried,—*Historia Regni Græcorum Bactriani.* Petropoli, 1738. On p. 113ff. are given the numerals up to 10, viz., 1, *heku*; 2, *ddhu*; 3, *tray*; 4, *tgjar*; 5, *pangj*; 6, *tsche*; 7, *tzatte*; 8, *aadgj*; 9, *nao*; 10, *ndga*. Bayer says that he got these words from a native of Multan. So far as I am aware this is the first attempt made in Europe to record any words in Lahndā. See the next.

Vhlivs, Io. Lvdovicvs,—*Thesauri Epistolici LaCroziani: Ex Bibliotheca Iordaniana edidit Io. Lvdovicvs Vhlivs.* Lipsiæ, 1742. This is a collection of letters written by, and addressed to, Maturin Veyssière La Croze, the famous librarian of Berlin. On p. 58 of Vol. I, Theophilus Siegfried Bayer sends to La Croze a collection of the first four numerals in various languages. Those for the 'Mogulenses Indi' are,—1, *hicku*; 2, *guu*; 3, *tray*; 4, *Tzahr*. These are not so correct as those given in the preceding entry.

Adelung, J. C.,—*Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser in bey nahe fünfhundert Sprachen und Mundarten.* Berlin, 1806-1817. Account of Mūltānī on Vol. I, pp. 196 and 244.

The Holy Bible . . . *translated from the Originals into the Mooltan Language* by the Serampore Missionaries. Vol. II, containing the New Testament. Serampore, 1819.

P[rinsep], J.,—Note on *A Grammar of the Sindhí language, dedicated to the Right Honourable Sir Robert Grant, Governor of Bombay.* By W. H. Wathen, Esq., with Plate showing the Márwáṛí, Multání or Sarái, and Sindhí or Khudawáḍí Alphabets. *Journal* of the Asiatic Society of Bengal, Vol. VI (1837), pp. 347ff.

Burton, Lieut. (Sir R. F.),—*A Grammar of the Játakí or Belochkí Dialect. Journal* of the Bombay Branch of the Royal Asiatic Society, Vol. III (1849, 50, 51), pp. 84 and ff. This is a very full grammar. Burton identifies 'Játakí' with 'Siraikí Sindhí.'

Campbell, Sir G., K.C.S.I.,—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces and the Eastern Frontier.* Calcutta, 1874. Specimens of Punjabee of Mooltan on pp. 24ff.

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Fryer, Sir F. W. R.,—*Final report on the . . . . Settlement of the Dera Ghazi Khan District, in the Derajat division*, etc. Lahore, 1876. Glossary, pp. vi-x.

Purser, W. E.,—*Report on the* . . . . *Land Revenue Settlement of the Montgomery District in the Mooltan Division of the Punjab*, etc. Lahore, 1878. Appendix I, Glossary.

Hastings, E. G. G.,—*Report of the* . . . . *Settlement of the Peshawur district of the Punjab*. Lahore, 1878. Appendix O. Glossary.

Thorburn, S. S.,—*Report on the Land Revenue Settlement of the Bannu District*, etc. Lahore, 1879, p. 52. Appendix 15, Glossary.

O'Brien, E.,—*Glossary of the Multani Language, compared with Punjábi and Sindhi.* Lahore, 1881. *Glossary of the Multani Language or (South-Western Panjabi)* by E. O'Brien, I.C.S., revised by J. Wilson, I.C.S., and Pandit Hari Kishen Kaul. Lahore, 1903. (A revised and re-arranged edition of the preceding).

„ „ —*Report on the* . . . . . *Settlement of the Muzaffargarh District*, etc. Lahore, 1882.

Steedman, E. B.,—*Report on the* . . . . *Settlement of the Jhang District*. Lahore, 1882. Appendix 6, Glossary. Appendix 7, Proverbs.

Thornton, Thomas H., C.S.I., D.C.L.,—*The Vernacular Literature and Folklore of the Panjáb. Journal* of the Royal Asiatic Society, 1885. Specimens of Jatki or Multáni on p. 405.

Tisdall, The Rev. William St. Clair,—*A Simplified Grammar and Reading Book of the Pañjābī Language*. London, 1889. Appendix C, Notes on the Lahindā Dialect. These illustrate the Pañjābī of the country west of Lahore, and merging into Lahnda. It mentions the *s*-future, but not the passive.

Robertson, F. A.,—*Final Report of the* . . . . *Settlement of the Rawalpindi District*. Lahore, 1893. Appendix 4, Agricultural Proverbs.

O'Dwyer, M. F.,—*Final Report on the* . . . . *Settlement of Gujranwala District.* Lahore, 1894. Appendix F, Glossary.

Wilson, (Sir) James (K.C.S.I.),—*Final Report on the* . . . . . *Settlement of the Shahpur District in the Punjab, etc.* Lahore, 1894. App. 10, Glossary.

„ „ —*Gazetteer of the Shahpur District*. Lahore, 1897. P. 89.

„ „ —*Grammar and Dictionary of Western Panjabi, as spoken in the Shahpur District with Proverbs, Sayings and Verses.* Lahore, 1899.

Bomford, The Rev. Trevor,—*Rough Notes on the Grammar of the Language spoken in the Western Pañjāb. Journal* of the Asiatic Society of Bengal, Vol. XLIV. Part I (1895), pp. 290ff.

„ „ —*Pronominal Adjuncts in the Language spoken in the Western and Southern Parts of the Panjab. Journal* of the Asiatic Society of Bengal, Vol. XLVI, Part I (1897), pp. 146ff.

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SKETCH OF LAHNDĀ GRAMMAR.

Pronunciation.

A few general remarks on the pronunciation of Lahndā may be made here. The language possesses several vowels which are unusual elsewhere in India. As in Kāshmīrī they are generally due to epenthesis. These are *á*, pronounced like the *a* in 'tall'; *ä*, like the German *ä* in 'wäre,' or like the *e* in 'there,' as pronounced in Scotland or the North of England; and *ăĭ*, the short sound of *ai*, something like the first *i* in 'mightily' as compared with the *i* in 'sigh.' The *ä* represents what would be *ai*, elsewhere. Thus, *bhaiṇ*, a sister, pronounced *bhäṇ*. In the Pañjābī of the neighbouring District of Wazīrābād *ai* is, according to Mr. Bailey's Grammar, sounded something like the *a* in 'man,' and we see the diphthong on its way to becoming the Lahndā *ä*.

This *ä*-sound is most common in the two northern dialects, but also occurs in the south, gradually becoming an ordinary *ē* in the most southern dialect, Mūltā̃nī, much as the *e* of the Scotch and Northern English "there" changes to the ordinary long *ē*-sound of the Southern English pronunciation of the same word.

Similarly the *á* of the north shows a tendency to become a simple *ā* in the extreme south. In other words, in the case of both these letters, epenthesis diminishes as we go south. While Northern Lahndā, as well as Shahpur Dōābī and Thaḷī, have *vâhuṛ*, a young bull, Mūltānī prefers *vāhaṛ*. Sindhī goes a step further and has only *vahuṛō*.

As regards consonants, mention must first be made of the sound represented in the Survey by *ñ̂*, and by Sir James Wilson and Mr. Jukes by *nj*. Sir James Wilson describes its sound as the nasal part of the final sound in 'singe' with the *j*-sound not completed. Mr. Jukes says, 'the sound is something between *nj* and *ny*, sometimes leaning more to one side, and sometimes more to the other. It rarely occurs except in the word *wanjaṇ*, to go, and never as an initial letter. In the Imperative *wanj*, the *j*-sound is pronounced; in the other tenses, as Present *wanjẽ̄dā*, the pronunciation is more like *wanyẽ̄dā*.'

In Dera Ghazi Khan, Lahndā has borrowed the peculiar double consonants of Sindhī. These are described in the section dealing with that district.

The preference for cerebral sounds is manifest in several parts of the Lahndā area. The letter *ṇ* is always pronounced with an extreme cerebralization, closely resembling an English *nr*, which letters are often written for it. In this, Lahndā agrees with the neighbouring Eranian language, Paṣhtō. In the Thaḷ, and also to a less extent in the extreme south, almost every *d* is changed to *ḍ*, while in the two northern dialects *r* often becomes *ḍ*, as in *mä̃ḍā* for *mērā*, my.

In the Pōṭhwārī form of the North-Eastern dialect, the vulgar pronounce *chh* as *sh*. Thus, *gashṇā*, instead of *gachhṇā*, to go. All over the north, there is a strong tendency to nasalization, nearly every final long vowel being nasalized at option, as in *bahū* or *bahū̃*, many; *nā* or *nā̃*, of.

The cerebral *ḷ* is common over nearly the whole of the Lahndā tract. It only disappears in the extreme north, where we approach the Dardic languages. It is not heard in Hazara or in the Chibhāl country.

Written Character.

Lahndā has no written character of its own. It contains no prose literature,[1] and the poetry written in it is of the nature of folk-poetry, stored in the memory, and seldom committed to writing. Perhaps the Persian character is the one most commonly employed for literary purposes, but this is only because it is the character familiar to the educated men who may wish to record a piece of Lahndā for some special need. The Gurmukhī character is also sometimes used under the same circumstances. But the character used all over the country by Hindūs is that current over the whole of the Panjab and Sind, and known as the *Laṇḍā* or 'clipped' alphabet. It is closely related to the Mahājanī character of Marwar, and also to the Ṭākrī of the Panjab Hills and, through it, to the Śāradā alphabet employed in Kashmir. It is a very incomplete alphabet, vowel signs being hardly ever used except when initial. It is in fact generally legible to no one but the original writer, and not always to him.[2] European students of Lahndā invariably write it in the Roman character, and this is followed in the present account. But specimens written in the Persian character will be found on pp. 312 and 349, and a specimen in the Laṇḍā character on p. 315.

The Gurmukhī alphabet is an improved and polished form of Laṇḍā, said to have been invented by Aṅgad, the second Sikh Guru (1538-1552 A.D.), for the purpose of recording the Scriptures of the Sikh religion. It is said that he found that Sikh hymns written in Laṇḍā were liable to be misread, and he accordingly improved it by borrowing signs (especially vowel signs) from the Nāgarī alphabet and by polishing up the forms of the existing Laṇḍā consonants.

The following table shows the Laṇḍā alphabet compared with Gurmukhī:—

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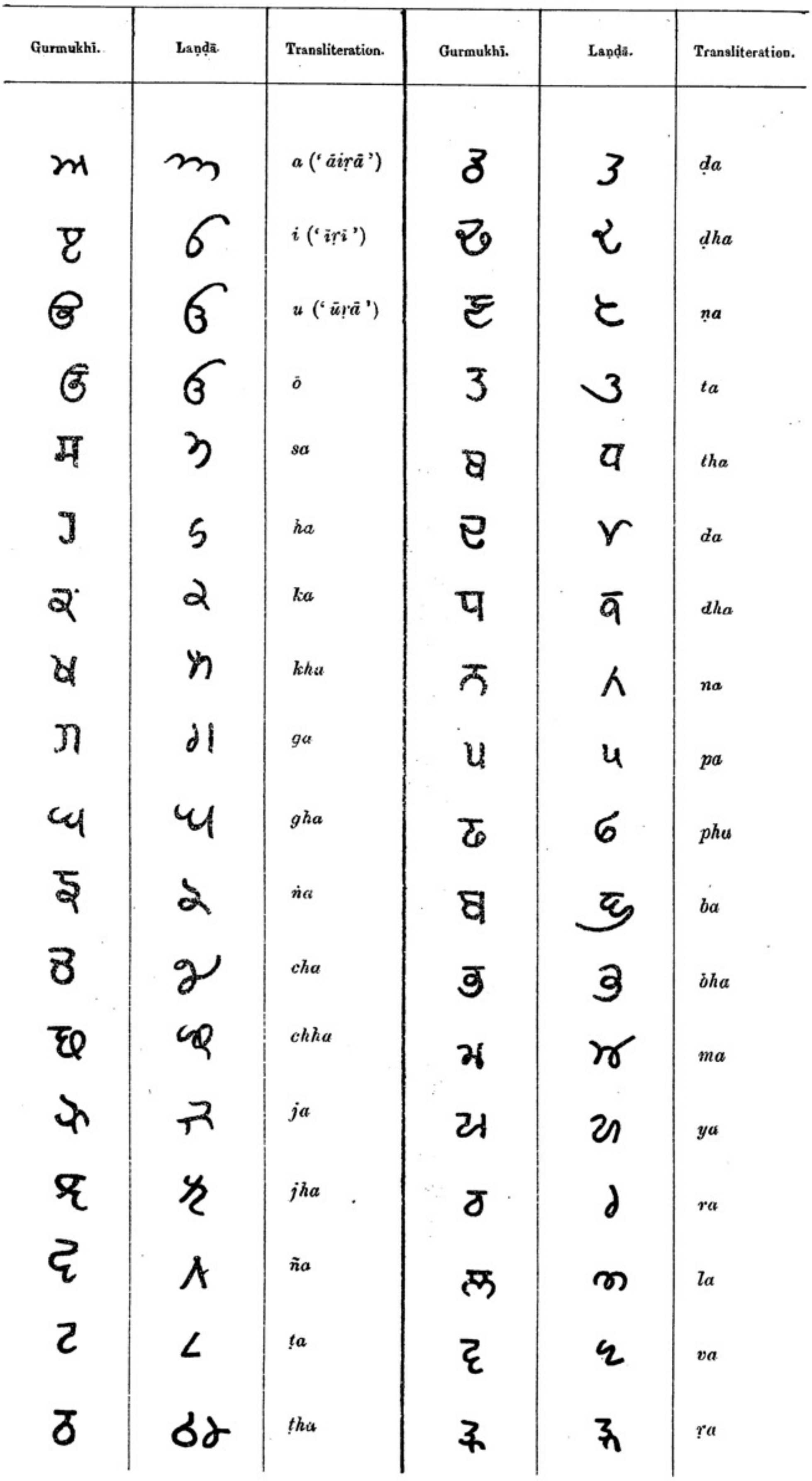
[1] The Janam Sākhī, a well-known Sikh book, is written in a dialect which is half Pañjābī and half Lahndā. This is the dialect described as Lahindā by Mr. Tisdall. The book is usually printed in the Gurmukhī character.

[2] Several specimens of the Laṇḍā character will be found in Dr. Leitner's *Collection of Specimens of Commercial and other Alphabets and Handwritings as also of Multiplication tables current in various Parts of the Panjab, Sind and the North-West Provinces,* 'Anjuman-i-Punjab' Press, Lahore, no date. These are not accompanied by any explanation, and are hence of little help to the learner. It is hardly necessary to point out that the word 'Laṇḍā' has no connexion whatever with the word 'Lahndā.'



Gurmukhī.	Laṇḍā.	Transliteration.	Gurmukhī.	Laṇḍā.	Transliteration.
ਅ		*a* ('*āiṛā*')	ਡ		*ḍa*
ੲ		*i* ('*īṛī*')	ਢ		*ḍha*
ੳ		*u* ('*ūṛā*')	ਣ		*ṇa*
ਓ		*ō*	ਤ		*ta*
ਸ		*sa*	ਥ		*tha*
ਹ		*ha*	ਦ		*da*
ਕ		*ka*	ਧ		*dha*
ਖ		*kha*	ਨ		*na*
ਗ		*ga*	ਪ		*pa*
ਘ		*gha*	ਫ		*pha*
ਙ		*ṅa*	ਬ		*ba*
ਚ		*cha*	ਭ		*bha*
ਛ		*chha*	ਮ		*ma*
ਜ		*ja*	ਯ		*ya*
ਝ		*jha*	ਰ		*ra*
ਞ		*ña*	ਲ		*la*
ਟ		*ṭa*	ਵ		*va*
ਠ		*ṭha*	ੜ		*ṛa*

The following sketch of the system of declension and conjugation which prevails in Lahndā, is, with the author's kind permission, almost entirely based on Sir James Wilson's very complete *Grammar and Dictionary of Western Panjabi, as spoken in the Shahpur District,* to which the student is referred for many further details, which the limits of the present work do not allow me to repeat.

Sir James Wilson gives the following account of the dialectic variations which obtain in the narrow limits of the Shahpur District. For the purposes of this Survey the number of speakers of Lahndā in Shahpur was estimated at 493,000. In the various censuses since 1891, the language of Shahpur has been confused with Pañjābī :—

> 'The dialects spoken in the Shahpur District may be further classed into two groups,—(*a*) the dialects of the Plains and (*b*) those of the Salt Range. The principal differences between these groups are that in the Salt Range dialects (1) many nouns in the oblique singular add an *e* or *i* to the root, e.g., *ghare* (house), *majjhi* (buffalo-cow); (2) the genitive postposition (of) is *nā̃* instead of *dā*; (3) several other postpositions are different, e.g., *hā̃* or *ā̃h* for *nū̃* (to), *thāō̃* for *thū̃* (from); (4) the ending of the present participle is *nā̃* instead of *dā*; (5) a number of common words are different, e.g., *thī* for *hō* (become), *ghinn* for *lĕ* (take), *jul* for *chal* (move), *hag* for *sak* (be able); (6) there is a stronger tendency towards nasalization of vowels; (7) and a tendency to substitute *r* for *ṇ*, e.g., *kōr* for *kâṇ* (who), *itrā* for *itṇā*. These characteristics are also found in the dialects spoken in the western tahsíls of the Ráwalpindi District as far north as Attock, and probably in the intervening tahsíls of the Jehlam District. * * *
>
> 'The dialects spoken in the plain portion of the district may be further sub-divided into those spoken between the rivers Jehlam and Chenāb, in what is called the Dōāb, and those spoken west of the Jehlam in the sandy desert called the Thal. The chief differences are that in the Thal (1) *ḍ* is often substituted for *d*, e.g., *ḍāḍā* for *dādā* (grandfather), *ḍē* for *dē* (give), *ḍāh* for *dāh* (ten), *iḍḍē* for *iddē* (hither); (2) *ḍ* is also substituted for other letters, e.g., *mäḍā* for *mērā* (my), *ḍēkh* for *wēkh* (see); (3) the present participle ending in transitive verbs is often *-āndī* or *-īndā* instead of *-ēndā*; (4) a number of common words are different, e.g., *bēā* for *hōr* (other), *ḍāhṛī* for *mard* (man), *zāl* for *zanānī* (woman), *thōḷā* for *thōṛā* (little), *naḍḍhā* for *nikṛā* (small), *assā̃* for *assī̃* (we), *ḍū̃* for *dōē̃* (two).'

In the following pages I have dealt only with what may be called the Standard dialect of Shahpur Lahndā, *viz.* that spoken in the Jēch Dōāb. The peculiarities of the Thaḷ and Salt Range dialects will be dealt with separately.

VOWEL-SOUNDS.—Vowels.—Sir James Wilson distinguishes the following vowel-sounds. I have slightly altered his system of transcription, so as to make it accord with the rest of the Survey :—

Vowel.	Pronunciation.	Example.	
a	as the vowel-sound in 'sun,' 'rub.'	*Rabb,*	God.
ā	,, ,, 'tar,' 'far.'	*tār,*	wire.
â	,, ,, 'tall,' 'awe.'	*vâhuṛ,*	a young bull.
ä	,, *ä* in the German 'wäre.'	*vähir,*	a heifer.
e	the short sound of *ē*.	*mārеā,*	struck.
ē	as the vowel-sound in 'they,' 'tale.'	*tēl,*	oil.
ĕ	,, ,, 'tell,' 'men.'	*pĕr,*	the foot.
i	,, ,, 'till,' 'sin.'	*piṛ,*	threshing-floor.
ī	,, ,, 'steal,' 'mean.'	*pīṛ,*	pain.
o	,, first *o* in 'promote.'	*gohīrā,*	a lizard.
ō	,, second *o* in 'promote.'	*sōnā,*	gold.
ŏ	,, vowel-sound in 'hot.'	*lŏh,*	descend.
u	,, ,, 'full.'	*unn,*	wool.

Vowel.	Pronunciation.	Example.	
ū	as the vowel-sound in 'fool,' 'moor.'	*kūṛ*,	a lie.
ăĭ	the short sound of *ai*.	*găĭ-ī*,	gone.
ai	as the vowel-sound in 'my,' 'sigh.'	*baiṭh*,	sixty-two.
au	" " 'now,' 'owl.'	*kau*,	olive.

With regard to the above we may note that Sir James Wilson transcribes *á* by *ó*, *ä* by *é*, *ĕ* by *è*, *ŏ* by *ò*, and *ăĭ* by *ei*.

Epenthesis.—In common with Kāshmīrī, Lahndā is a language in which epenthesis is frequent. By epenthesis is meant a change caused in the sound of a vowel by the presence of a vowel in the next syllable. It occurs in such cases as the English words 'man' and 'men.' The latter word is derived from the old Anglo-Saxon **manni*, in which the *a* has become *e* under the influence of the following *i*. Similarly, in Kāshmīrī the word meaning 'to strike' is properly *māranu*, but (as the *a* is affected by the following *u*) is pronounced, and written, *mārun; mālu*, a father, is pronounced *mâl; myānu*, my (masc.), pronounced *myân; myāni*, my (fem.), pronounced *myöñ*^{ü}.

Just so, in Lahndā, we find the vowel *a* with *u* in the next syllable become itself *u*, the original *u* being elided. Thus, a common termination of the nominative singular masculine is *u*. The word *kukkaṛ* means 'a fowl.' To form the nominative singular masculine we add *u*, so that we get *kukkaṛu*, which then becomes *kukkuṛ*, 'a cock'; but the *u* is not added to the oblique singular or to the nominative plural, and so they remain *kukkaṛ*.

Similarly the letter *á* (pronounced '*aw*') is the result of the influence of a following *u* upon *ā*. Thus, the word *shāhar*, a village, takes *u* in the nominative singular. This *u* reacts on the *ā* and makes it *á*, and on the *a* and makes it *u*, so that we get, for the nominative singular *sháhur*. But the oblique singular and the nominative plural are *shāhar*, because they do not take this *u*.

Again, a great many feminine nominatives singular end in *i*. This *i* acts just like the masculine *u*. It changes a preceding *a* to *i*. Thus, from *kukkaṛ*, a fowl, we have *kukkiṛ*, for *kukkaṛi*, a hen. Similarly an *ā* preceding this *i* becomes *ä* just as *ā* preceding *u* became *á*. Thus, *vāhaṛ* means 'a young animal of the ox species'; the nominative singular masculine is *váhuṛ* (for *vāhaṛu*), a young bull, while the nominative singular feminine is *vähiṛ* (for *vāhaṛi*), a heifer.

There is this difference between the feminine termination *i*, and the masculine termination *u*, that the former is retained in the oblique singular, so that the oblique singular of *vähiṛ* is *vähiṛ*, not *vāhaṛ*, which is the oblique singular of *váhuṛ*. The feminine nominative plural of *vähiṛ* ends in *ī̃*, which similarly affect the preceding vowels, so that it is *vähiṛī̃* or *vähṛī̃*.

When the vowel *ē* is followed by *ē* it becomes *ä*, and when it is followed by *ī* it becomes *ăĭ*. Thus we have *gēā*, gone; masculine plural, *gäē*; feminine singular, *găĭī*.

Consonants.—In the south of the Lahndā area we find Sindhī sounds in force. These are the double consonants *bb*, *jj*, *ḍḍ*, and *gg*, represented in Sindhī by ٻ (ॿ), ڄ (ॼ), ڏ (ॾ) and ڳ (ॻ), respectively. In Lahndā Mr. Jukes represents them by ٻ , ڄ , ݙ and ڳ, respectively. In each case the letter is pronounced with a certain stress as if an attempt were made to double it at the beginning of a word.

The letters نج *nj* correspond to the Gurmukhī ਞ *ña*. Its pronunciation is said by Mr. Jukes to be 'something between *nj* and *ny*, sometimes leaning more to one side, sometimes to the other. It rarely occurs except in the word ونجنڑ, *wanjuṇ*, to go, and never as an initial letter. In the Imperative ونج, *wanj* the *j*-sound is pronounced; in the other tenses, as ونجیندا, *wanjẽ̄dā*, the pronunciation is more like *wanyẽ̄dā*.' I shall in future transliterate نج by *ñ*. In Shahpur it also occurs in a few other words, such as *iñe*, thus, and *jañ*, a marriage procession. Sir James Wilson, in a private communication, describes the pronunciation as that of *nj* with the *j* left out.

The cerebral *ṇ* is generally written (as in Paṣhtō) نڑ *ṇṛ*. Sometimes it is simply represented by ن *n*. The cerebral sound is very strong, so that a word like کانڑ *kāṇ* is pronounced almost like *kā̃ṛ*. In other words, such as *kaṇak*, wheat, the *ṛ*-sound is less distinctly heard.

The cerebral *ḷ* is common, although not denoted in the vernacular character by any special sign. ل is used for both *l* and *ḷ*.

The pronunciation of the letter *h* is the same as in the western dialects of Pañjābī. Mr. Grahame Bailey gives the best description of the two sounds of this letter in his Wazirabad Grammar. There, he is referring to Pañjābī, not to Lahndā, but he informs me that the same rules apply to the latter language.

When *h* commences a word, or precedes an accented syllable, it has a strong guttural sound resembling that of a somewhat strongly accented ع *'ain* in Arabic. We might compare the Cockney pronunciation of 'ham' as *'am* (not *'am*). Thus, *hiyyā̃*, the sides of a bed, is pronounced *'iyyā̃*, and *pihā́ī*, the wages of grinding, *pi'ā́ī*.

In other positions, *i.e.* when it is not at the beginning of a word or preceding the accented syllable, it is hardly audible or may be altogether inaudible, but it strongly raises the pitch of the preceding vowel, often altering the whole tone of the word. Thus, *lā́h*, bring down, is very different in sound from *lā*, attach, although the *h* in the former is often quite inaudible. Similarly, the first *ā* in *kā́hḷā*, speedy, is pronounced in a high tone, while in *kā́ḷā*, black, it has the ordinary tone, although the *h* in the former word is not itself sounded.

The same remarks apply to the *h* shown in transliteration of soft (not hard) aspirated consonants, viz. *gh, jh, ḍh, dh, bh, ṇh, nh, mh, ṛh, wh*, etc., but not in the case of the hard aspirated consonants, *kh, chh, ṭh, th, ph*, or of *sh*. Thus, *bhrā*, a brother, is pronounced *br'ā, ghumā*, a measure of land, is pronounced *g'umā*, and *Chanhā̃́*, the Chinab river, is pronounced *Chan'ā̃́*. Similarly, the name of the dialect spoken on the bank of that river is reported as 'Chināwaṛī' from Jhang (p. 280), and as 'Chinhāwaṛī' from Muzaffargarh (p. 323). On the other hand, in *kúṛh*, in which *ṛh* follows an accented vowel, the *h* is inaudible, but the *u* is pronounced in a higher tone than in *kúṛ*, the joint of a plough; and the *a* of *bágghī* (pronounced *bágg'ī*, not *bagg'ī*) is higher in tone than the *a* of *baggī* (feminine), white.

NOUNS.—Gender.—There is no neuter gender except in the interrogative pronoun.

Masculine nouns and adjectives ending in *ā* and past participles in *eā* with the *e* short, form the feminine in *ī*. Thus, *ghōṛā*, a horse; fem. *ghōṛī* : *māreā*, struck; fem. *mārī*.

But nouns, adjectives, and participles ending in *ēā* (with the *ē* long) form the feminine in *ăī̃*. Thus :—

gēā, gone ; fem. *găī̃*.

Many masculine nouns ending in a consonant form the feminine by adding *ī*, *ṛī*, or *ṇī*, or, if the final consonant is *r*, sometimes by adding *nī*. Thus :—

Masc.	Fem.
lōhār, a blacksmith	*lōhārī*.
bāl, a boy	*bālṛī*, a girl.
ḍūm, a musician	*ḍūmṇī*.
fakīr, a beggar	*fakīrnī*.

According to the principles explained under the head of the pronunciation of vowels, masculine nouns, of more than one syllable, which end in *u* followed by a consonant, form the feminine by changing *u* to *i*, and if the penultimate vowel is *â*, they also change that to *ä*. Thus :—

Masc.	Fem.
kukkuṛ, a cock	*kukkiṛ*, a hen.
chhōhur, a boy	*chhōhir*, a girl.
hēkul, a boar	*hēkil*, a sow.
raṇḍuṇ, a widower	*raṇḍiṇ*, a widow.
vâhuṛ, a young bull	*vähiṛ*, a heifer.

If a masculine noun or adjective ends in *ī*, its feminine is sometimes formed by changing the *ī* to *iṇ*, and sometimes (principally in the case of nouns indicating professions) by changing the *ī* to *eāṇī*, and shortening the vowel of the preceding syllable. Thus :—

Masc.	Fem.
tēlī, an oilman	*tēliṇ*.
mushkī, black	*mushkiṇ*.
mōchī, a cobbler	*mucheāṇī*.
kāzī, a judge	*kazeāṇī*.

If a masculine noun ends in *āī*, this is generally changed to *äṇ* to form the feminine. Thus :—

Masc.	Fem.
bhāī, a brother	*bhäṇ*.
sā̃ī, a master	*sä̃ṇ*.
kasāī, a butcher	*kasäṇ*.

There are many words which are quite irregular in the formation of the feminine. These will be found on p. 6 of Sir James Wilson's Grammar.

Declension.—We find three declensions of masculine nouns and three of feminine nouns,—six in all.

The first declension consists of masculine *tadbhava* nouns whose nominative ends in *ā*, as *ghōṛā*, a horse ; *mārēā*, struck ; *gēā*, gone.

The second declension consists of masculine nouns of more than one syllable ending in the vowel *u* followed by a consonant ; as *kukkuṛ*, a cock ; *vâhur*, a young bull.

The third declension includes all other masculine nouns.

The fourth declension includes most feminine nouns, which form their plural in *ā̃*, as *bhäṇ*, a sister ; *mā*, a mother.

The fifth declension includes feminine nouns (mostly monosyllables or polysyllables ending in *i* followed by a consonant), which form their plural in *ī*, as *akkh,* an eye ; *gā*, a cow ; *chhōhir*, a girl.

The sixth declension includes feminine nouns (mostly monosyllables) which form their plural in *ū̃*, as *hañ*, a tear.

Number.—Nouns of the first declension form the nominative plural by changing the final *ā* of the singular to *ē*. Participles ending in *eā*, change *eā* to *ē*. Words ending in *ēā*, change *ēā* to *äē*. Thus :—

Nom. Sing.	Nom. Plur.
ghōṛā, a horse	*ghōṛē*.
mārеā, struck	*mārē*.
gēā, gone	*gäē*.

Bhrā, a brother, is irregular. Its nominative plural is *bhrā*.

Nouns of the second declension form the plural by changing the *u* of the last syllable to *a*, and, if the penultimate vowel be *â*, by further changing that to *ā*. Thus :—

Nom. Sing.	Nom. Plur.
kukkuṛ, a cock	*kukkaṛ*.
chhōhur, a boy	*chhōhar*.
raṇḍuṇ, a widower	*raṇḍaṇ*.
vâhuṛ, a young bull	*vāhaṛ*.
shâhur, a village	*shāhar*.

In nouns of the third declension the nominative plural is the same as the nominative singular. Thus :—

Nom. Sing.	Nom. Plur.
ghar, a house	*ghar*.
kā̃, a crow	*kā̃*.
nāī, a barber	*nāī*.
peō, a father	*peō*.
ṭaṭṭū, a pony	*ṭaṭṭū*.

Feminine nouns of the fourth declension form the plural by adding *ā̃* to the nominative singular. If the noun in the singular ends in *ā*, then the plural is formed by adding *wā̃*. Thus :—

Nom. Sing.	Nom. Plur.
bhäṇ, a sister	*bhäṇā̃*.
gall, a word	*gallā̃*.
dhī, a daughter	*dhīā̃*.
ghōṛī, a mare	*ghōṛīā̃*.
gäī̃, gone (fem.)	*gäīā̃*.
mā, a mother	*māwā̃*.

The word *gaddẽ*, a donkey-mare (masculine *gaddõ*), forms its plural irregularly. It is *gaddẽ*, the same as the singular.

Feminine nouns of the fifth declension form the nominative plural by adding *ī̃* to the nominative singular. The nouns of this declension are nearly all either monosyllables, or else feminine nouns of more than one syllable ending in *i* followed by a consonant, corresponding to masculine nouns ending in *u* followed by a consonant (e.g. *chhōhir*, feminine of *chhōhur*). Nouns of the latter kind drop the *i* of the singular in the plural. Thus:—

Nom. Sing.	Nom. Plur.
akkh, an eye	*akkhī̃*.
gā, a cow	*gāī̃*.
ṭär, a pony mare	*ṭärī̃*.
chhōhir, a girl	*chōhrī̃*.
vähir, a heifer	*vährī̃*.

Feminine nouns of the sixth declension are mostly monosyllables, and form the plural by adding *ū̃*. Thus:—

Nom. Sing.	Nom. Plur.
hañ, a tear	*hañū̃*.
khumbh, a mushroom	*khumbhū̃*.

Case.—Including the nominative, there are six organic cases, the nominative, the general oblique case, the agent, the locative, the ablative, and the vocative. The agent is always the same in form as the general oblique case, and will not be considered separately. The general oblique case is that form of the noun to which postpositions are added to form other cases. The locative seems to be employed only in the case of nouns signifying place, time, or the like. It is sometimes used in the sense of an instrumental, as in *zōrī̃*, by force; *hatthē̃*, by the hands. The Ablative will be described subsequently.

First Declension. Singular.—The general Oblique Case (including the Agent) and the Locative are both the same in form as the nominative plural. The Vocative is formed by changing the final *ē* of the oblique form to *eā*.

Plural.—The Oblique Case (including the Agent) is formed by changing the *ē* (or *äē*) of the nominative plural to *eā̃*. The Locative is formed by changing the *ē* of the locative singular to *ē̃* but is very rare. The Vocative is formed by adding *ō* or *hō* to the oblique plural. We thus get the following forms. Those within marks of parenthesis are only given to show the declension. They are not used for these particular words:—

SINGULAR.				PLURAL.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
ghōṛā, a horse	*ghōṛē*	...	*ghōṛeā*	*ghōṛē*	*ghōṛeā̃*	...	*ghōṛeā̃ō* (-*hō*).
vēlā, time	*ėlē*	*vēlē*	*vēleā*	*vēlē*	*vēle*	(*vēlē̃*)	(*vēleā̃ō*)
māreā, struck	*mārē*	...	(*māreā*)	*mārē*	*māreā̃*	...	(*māreā̃ō*)
gēā, gone	*gäē*	*gäē*	(*gäeä*)	*gäē*	*geā̃*	(*gäē̃*)	(*geā̃ō*)

There are two irregular nouns of this declension; viz. (1) *bhirā* or *bhrā*, a brother; sing. obl. *bhirā* or *bhrāū*; voc. *bhrāūā*; plur. nom. *bhirā* or *bhrā*; obl. *bhirāwā̃* or *bhrāwā̃*; voc. *bhrāwā̃ō*. (2) *habbā*, all; sing. and nom. plur. regular; obl. plur. *habbnā̃*.

Second Declension. Singular.—The Oblique Case (including Agent) is the same as the nominative plural. The Locative is the same as what would be the feminine of these nouns. The Vocative is formed by adding *ā* to the oblique form, the vowel of the last syllable being at the same time dropped.

Plural.—The Oblique Case (including Agent) is formed by adding *ā̃* to the nominative plural, with the elision of the vowel of the last syllable. The Locative is formed by adding *ē̃* or *ī̃* to the locative singular, with similar elision. The Vocative is formed by adding *ō* or *hō* to the oblique form. Thus:—

SINGULAR.				PLURAL.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
kukkuṛ, a cock	*kukkaṛ*	...	*kukkṛā*	*kukkaṛ*	*kukkṛā̃*	...	*kukkṛā̃ō*
shâhur, a village	*shāhar*	*shähir*	*shāhrā*	*shāhar*	*shāhrā̃*	*shährē̃*	*shāhrā̃hō*
ōṛuk, the end	*ōṛak*	*ōṛik*	*ōṛkā*	*ōṛak*	*ōṛkā̃*	*ōṛkī̃*	*ōṛkā̃ō*
jaṅguḷ, forest	*jaṅgaḷ*	*jaṅgiḷ*	*jaṅgḷā*	*jaṅgaḷ*	*jaṅgḷā̃*	*jaṅgḷī̃*	*jaṅgḷā̃ō*

Third Declension. Singular.—Like the nominative plural, the Oblique Singular is the same as the nominative singular. The Locative is either the same as the nominative, or, optionally, adds *e*. The Vocative adds *ā* to the oblique form.

Plural.—The Oblique Case is formed by adding *ā̃* to the nominative plural. If the nominative plural ends in *ī*, this is shortened in the oblique form. The Locative adds *ē̃* or *ī̃*. The Vocative adds *ō* or *hō* to the oblique form. If the nominative plural ends in *ā̃*, *w* is inserted before the oblique termination *ā̃*. Thus:—

SINGULAR.				PLURAL.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
ghar, a house	*ghar*	*ghar*, *ghare*	*gharā*	*ghar*	*gharā̃*	*gharē̃*, *gharī̃*	*gharā̃hō*
kā̃, a crow	*kā̃*	...	*kā̃ā*	*kā̃*	*kā̃wā̃*	...	*kā̃wā̃ō*
nāī, a barber	*nāī*	...	*nāīā*	*nāī*	*nāiā̃*	...	*nāiā̃ō*

The following nouns of this declension are irregular :—

SINGULAR.				PLURAL.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
peō, a father	*piū*	...	*pūā*	*peā*	*pēwā̃*	...	*pēwā̃hō*
jâ, barley	*jâ*	...	...	*jâ*	*jawā̃*	...	...
ḍhēr, much, many	*ḍhēr*	...	...	*ḍhēr*	*ḍhērnā̃*	...	...
hikk, one (pl. some)	*hikk*	...	...	*hikk*	*hikknā̃*	...	...
hōr, other	*hōr*	...	...	*hōr*	*hōrnā̃*	...	...
hōrī, his honour (plural of respect).	...	...	...	*hōrī*	*hōrā̃*	...	...

Fourth, fifth, and sixth Declensions.—These are the feminine declensions. In all, the Oblique Singular is the same as the nominative singular, and the Oblique Plural as the nominative plural. The Locative singular and plural both end in *ī̃*. The Vocative singular is formed by adding *ē*, and the Vocative plural by adding *ō* or *hō* to the respective oblique forms. Thus :—

SINGULAR.				PLURAL.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
		Fourth Declension.					
bhăṇ, a sister	*bhăṇ*	...	*bhăṇē*	*bhăṇā̃*	*bhăṇā̃*	...	*bhăṇā̃hō*
zabān, a mouth	*zabān*	*zabānī̃*	*zabānē*	*zabānā̃*	*zabānā̃*	*zabānī̃*	*zabānā̃ō*
ghoṛī, a mare	*ghōṛī*	...	*ghōṛīē*	*ghōṛīā̃*	*ghōṛīā̃*	...	*ghōṛīā̃ō*
		Fifth Declension.					
akkh, an eye	*akkh*	*akkhī̃*	*akkhē*	*akkhī̃*	*akkhī̃*	*akkhī̃*	*akkhī̃ō*
chhōhir, a girl	*chhōhir*	...	*chhōhrē*	*chhōhrī̃*	*chhōhrī̃*	...	*chhōhrī̃ō*
		Sixth Declension.					
hañ, a tear	*hañ*	...	*hañē*	*hañū̃*	*hañū̃*	...	*hañū̃ō*

Irregular are :—

Singular.				Plural.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
		Fourth Declension.					
mā, mother	*māū*	...	*māē*	*māwā̃*	*māwā̃*	...	*māwā̃hō*
dhī, daughter	*dhīā*	...	*dhīē*	*dhīā̃*	*dhīā̃*	...	*dhīā̃hō*
		Fifth Declension.					
gā̃, a cow	*gāī*	...	*gā̃ē*	*gāī̃*	*gāī̃*	...	*gāī̃hō*

Other cases are formed by adding terminations or postpositions to the oblique form.[1]

Thus,—The Instrumental is generally the same as the organic locative described above, as *hatthē̃*, by the hands ; *zōrī̃*, by force ; *zabānī̃*, by word of mouth. Sometimes it is formed by postpositions, such as *nāḷ*, with, as in *chhillṛā̃-nāḷ*, (he wished to fill his belly) with the husks ; *rassīā̃-nāḷ bannh*, bind with ropes.

The Dative is formed by suffixing the termination *nū̃* to the oblique form. Thus, *ghōṛēnū̃*, to the horse ; *ghōṛeā̃nū̃*, to the horses.

The Ablative has two forms. One is by origin organic, like the locative, and ends in *ō̃* or *hō̃*. Thus, *shāharō̃*, from the village ; *dakkhaṇō̃ chaṛhī baddḷī*, the clouds are risen from the south ; *baddlīō̃ nikaleā chann*, the moon has emerged from the clouds. It is appended to the oblique form of a noun, as in *Ṭillēō̃ gajjē*, it has thundered from the Ṭillā hill ; *es khakkhēō̃ uṛēō̃ jajjēō̃, Nūṇkā rakkh lāē Kirtār*, O Nānak, may God save us from this *Khakkhā* (the letter *kh*), *uṛā* (the letter *ō*), and *jajjā* (the letter *j*) ; *i.e.* may God save us from the *Khōjā*. It is thus seen that though by origin, like the organic locative, an organic ablative, it is now treated like any other termination, and is added to the oblique case. This form of the ablative is very frequently added to other postpositions, as *vich*, in ; *vichō̃*, from inside : *uttē*, above ; *uttō̃*, from above : *kōḷ*, in possession of ; *kōḷō̃*, from the possession of. Note that in *uttō̃*, the *ō̃* is *not* added to the oblique form.

Another form of the ablative is got by suffixing the postpositions *tū̃*, *tō̃*, *tō*, *thū̃*, *thō̃*, *thāō̃*, or *lā* to the oblique form, as *ghōṛē-thū̃*, from the horse.

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[1] A termination is a syllable added directly to the end of a word, and forming one word with it. Thus, *ghōṛēdā*, *ghōṛēnū̃*. A postposition is a separate word added to a word like one of our prepositions. It is not incorporated with the main word, so as to form part of it, but the two form a compound of which each member retains its distinct meaning as in the English 'therefrom.' *Dā* and *nū̃* are terminations, and most other suffixes indicating case, such as *thū̃*, from ; *vich*, in (but *ich*, in, is a termination), are postpositions. The difference between a termination and a postposition is one of derivation which need not be discussed here. In writing Lahndā I append a termination directly to the main word, but connect a postposition with the main word by means of a hyphen. Thus, *ghōṛēdā* (termination) ; *ghōṛē-thū̃* (postposition).

The Genitive termination is *dā*, which, as in Pañjābī, is an adjective. Thus :—

jaṇēdā ghōṛā, the man's horse.
jaṇēdē ghōṛēdā, of the man's horse.
jaṇēdē ghōṛē, the man's horses.
jaṇēdeā̃ ghōṛeā̃dā, of the man's horses.
jaṇēdī ghōṛī, the man's mare.
jaṇēdī ghōṛīdā, of the man's mare.
jaṇēdīā̃ ghōṛīā̃, the man's mares.
jaṇēdīā̃ ghōṛīā̃dā, of the man's mares.

The Locative is not infrequently formed organically as described above. It is also more often made, as in Pañjābī, by suffixing *ich* or *vich* to the oblique form, as in *ghōṛēich* or *ghōṛē-vich*, in the horse. *Ich* is a termination and *vich* is a postposition. The former is derived from the latter, the *v* being dropped, when the postposition became a termination.

Regarding the Accusative it follows the usual rule. When not definite, it is the same as the Nominative, and when definite it is the same as the Dative.

We are thus able to write in full the following declension of *ghōṛā*, a horse :—

Singular.

Nom.	*ghōṛā*	a horse.
Agent	*ghōṛē*	by a horse.
Acc.	*ghōṛā*, *ghōṛēnū̃*	a horse, the horse.
Instr. (organic)	*ghōṛē*	by a horse.
Instr. (non-organic)	*ghōṛē-nāḷ*	by a horse.
Dat.	*ghōṛēnū̃*	to a horse.
Abl.	*ghōṛēõ*, *ghōṛē-thū̃*, etc.	from a horse.
Gen.	*ghōṛēdā*	of a horse.
Loc. (organic)[1]	(*ghōṛē*)	(in a horse).
Loc. (non-organic)	*ghōṛē-vich*	in a horse.
Voc.	*ghōṛēā*	O horse.

Plural.

Nom.	*ghōṛē*	horses.
Agent	*ghōṛeā̃*	by horses.
Acc.	*ghōṛē*, *ghōṛeā̃nū̃*	horses, the horses.
Instr. (organic)	*ghōṛē̃*	by horses.
Instr. (non-organic)	*ghōṛeā̃-nāḷ*	by horses.
Dat.	*ghōṛeā̃nū̃*	to horses.
Abl.	*ghōṛeā̃ō*, *ghōṛeā̃-thū̃*, etc.	from horses.
Gen.	*ghōṛeā̃dā*	of horses.
Loc. (organic)[1]	(*ghōṛē̃*)	(in horses).
Loc. (non-organic)	*ghōṛeā̃-vich*	in horses.
Voc.	*ghōṛeā̃hō*	O horses.

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[1] Used only in a few words.

Adjectives.—An adjective agrees with the noun it qualifies in gender, number, and case. The following examples are taken from Sir James Wilson's Grammar:—

Masculine.

Singular.	Plural.
chaṅgā ghōṛā, a good horse	*chaṅgē ghōṛē*, good horses.
chaṅgē ghōṛēdā, of a good horse	*chaṅgeā̃ ghōṛeā̃dā*, of good horses.

Feminine.

chaṅgī ghōṛī, a good mare	*chaṅgīā̃ ghōṛīā̃*, good mares.
chaṅgī ghōṛīdā, of a good mare	*chaṅgīā̃ ghōṛīā̃dā*, of good mares.

The formation of the gender, and the declension of adjectives are the same as those of nouns substantive.

Comparison is generally made by putting the postpositions *nāḷō̃* or *thō̃* after the noun with which comparison is made, as in *e us-nāḷō̃ chaṅgā hē*, this is better than that; *e habbnā̃-thō̃ chaṅgā hē*, this is better than all, this is the best.

The termination *ērā* added to an adjective means either 'more' or 'rather.' Thus, *changā*, good; *changērā*, better, or, rather good.

Some of the numerals are given in the List of Words. The rest will be found in Sir James Wilson's Grammar. Many of these differ widely from the forms current in Pañjābī, and closely resemble those used in Sindhī.

Certain numerals have an oblique form, which they take before a noun in an oblique case, and have also an intensive form which they assume when standing by themselves without a noun. They are:—

Ordinary.		Intensive.	
Nominative.	Oblique.	Nominative.	Oblique.
dōē̃	*dōā̃*, two	*dōhē̃*	*dōhā̃*, both.
trä	*trīā̃*, three	*träē* or *trähī*	*trähā̃*, all three.
chār	*chā̃*, four	*chārē*	*chawā̃hā̃*, all four.
pañ	*pañā̃*, five	*pañē*	*pañā̃*, all five.
dāh	*dāhā̃*, ten	*dähē*	*dāhā̃*, all ten.

The Ordinals are *pĕhlā*, first; *dūjā*, second; *tījā*, third; *chā́thā*, fourth; *pañwā̃*, fifth; *chhẽwā̃*, sixth; *sattwā̃*, seventh; and so on, adding *wā̃* to the cardinal.

PRONOUNS.—The following are forms of the first two **Personal Pronouns**:—

Sing.	I.	Thou.
Nom.	*mā̃*	*tū̃*.
Agent	*mā̃*, (emphatic) *mähā*	*tū̃*, *tā̃*, *tuddh*, (emph.) *tū̃hē̃*.
Gen.	*mērā*	*tērā*.
Obl.	*mä*	*tä*.
Dat.	*mänū̃*	*tänū̃*.
Suffix	*-s*, *-m*	*ē̃*, *-ī*, *-ū̃*.

	I.	Thou.
Plural.		
Nom.	*assī̃, hassī̃*	*tussī̃.*
Agent	*assā̃,* (emph.) *assā̃hī̃*	*tussā̃,* (emph.) *tussā̃hī̃.*
Gen.	*asāḍā, sāḍā, hasāḍā*	*tusāḍā, tuhāḍā.*
Obl.	*asā, assā̃*	*tusā, tussā̃, tuhā.*
Dat.	*asānū̃*	*tusānū̃.*
Suffix	*-s, -sē, -ahsē*	*-nē, -nihē.*

The forms called suffixes will be explained later on.

The following are the **Pronouns of the third person,** and also of the **Demonstrative Pronouns,** proximate and remote :—

	Proximate. He, this.	Remote. He, that.
Sing.		
Nom.	*e, eh*	*o, oh.*
Agent	*is*	*us, os.*
Gen.	*isdā, ihdā*	*usdā, uhdā.*
Obl.	*is, ih*	*us, uh.*
Dat.	*isnū̃*	*usnū̃.*
Suffix	*-s*	*-s.*
Plural.		
Nom.	*e, eh, neh, in*	*o, oh, un.*
Agent	*inhā̃,* (emph.) *ināhā̃*	*unhā̃,* (emph.) *unāhā̃.*
Gen.	*inhā̃dā*	*unhā̃dā.*
Obl.	*inhā̃*	*unhā̃.*
Dat.	*inhā̃nū̃*	*unhā̃nū̃.*
Suffix	*-nē*	*-nē.*

Lahndā shares with Kāshmīrī and Sindhī the use of **pronominal suffixes.** In Kāshmīrī they are only attached to verbs, while in Lahndā and Sindhī they are attached to both nouns and verbs. These are employed in exactly the same way as in Persian or Hebrew, and can be used for any case. An example of a pronominal suffix attached to a noun is *ghar-am,* (it is) my house, literally, a house (is-)to-me. An example of a pronominal suffix attached to a verb is *mārea-m,* struck by me, *i.e.* I struck. I have given the suffixes in the above paradigms. I here repeat them, with some variant forms, for facility of reference. They may be divided into two classes—those referring to the nominative case only, and those referring to any case including the nominative.

A. Suffixes of the nominative only.

	Sing.	Plur.
1st person	*-s̃*	*-s.*
2nd person	*-ē̃*	...
3rd person	...	...

B. Suffixes of any case.

	Sing.	Plur.
1st person	*-m*	*-sē, -ahsē.*
2nd person	*-ī, -ũ̄, -ō, -ō̂*	*-nē, -nihē, -innhē.*
3rd person	*-s*	*-nē.*

-Ahsē must not be confounded with *āhsse*, we were, nor *-nihē* with *nīhē*, you are not. Note that *-s* represents both the nominative of the first person, and any case of the third person singular, and that *-nē* represents both the second and the third person plural. All the suffixes mentioned under head B. can be used to refer to either gender, and for any case. It is probable that when there are two or more optional forms, one originally represented one case, and the other another, but the distinction has been lost.

These suffixes are connected to the word to which they refer by any one of the vowels *a, e, i, o,* or *u*. I have not ascertained any rule on which the selection of the junction vowel depends.

I here give examples (mainly taken from Sir James Wilson's grammar) of the use of these pronominal suffixes when attached to nouns. Their use with verbs will be dealt with in the section referring to verbs.

First Person Singular.
Genitive Case—*Kufrī gharam* or *gharhim*, Kufrī is my home.
Dative Case—*Kassum* or *kassim*, fever (*kass*) is to me, I have fever.
First Person Plural.
Genitive Case—*Kufrī gharahsē* or *gharhissē*, Kufrī is our home.
Dative Case—*Kassissē*, we have fever.
Second Person Singular.
Genitive Case—*Kē nā̃ī*, what is thy name (*nā̃*)?
Dative Case—*Kasseī*, hast thou fever?
Second Person Plural.
Genitive Case—*Kē nā̃nē*, what is your name?
Kehṛā shâhurnihē, which is your village?
Kufrī gharnē, Kufrī is your home.
Dative Case—*Kassinihē* or *kassinēhē*, have you fever?
Third Person Singular.
Genitive Case—*Kē nā̃us*, what is his name?
Kufrī gharus, Kufrī is his home.
Dative Case—*Kassus* or *kassis*, he has fever.
Third Person Plural.
Genitive Case—*Kehṛā shâhurnē*, which is their village?
Kufrī gharnē, Kufrī is their home.
Dative Case—*Kassenē* or *kassinē*, they have fever.

The above examples show that pronominal suffixes can, in Lahndā, be attached to a noun substantive. They also show that in every case in which they are attached to a noun, although they may sometimes be translated as genitives, they are all really datives of possession. Thus, *Kufrī gharam*, Kufrī is my home, is, literally, 'Kufrī is a home to me.'

Another point is also worth noting, that in every instance, a verb substantive has to be supplied. Thus, 'Kufrī *is* a home to me,' 'fever *is* to me,' and so on. Really, when these suffixes are attached to nouns, they often include the verb substantive. Thus we have not only *gharam,* house-to-me, but also *gharhim,* in which *him* is the third person singular of the verb substantive with the suffix of the first person, *hē,* there is, *-m,* to me, and *hē* + *m* becomes *him.* Similarly, *hissē* in *gharhissē* means there is to us, and again *issē* in *kassissē* is a contracted form of *hissē.* Again *eī* in *kasseī* is a contracted form of *heī* and means 'there is to thee,' and *inihē* in *kassinihē* is for *hinihē,* 'there is to you.' Finally, in *kassus,* we have the bare pronominal suffix *s* added to the noun *kass,* with the junction vowel *u,* so that the word means 'fever-to-him,' the verb substantive being understood, but *kassis* is for *kass-his,* in which *his*=*hē*+*s,* and means 'there is to him.'

The **Relative Pronoun** is *jehṛā,* who, and its oblique singular is *jis* or *jā̃.* Obl. Plural *jin.*

The **Interrogative Pronoun** is *kâṇ,* who ? oblique singular *kā̃ ;* and (neuter) *kē,* what ? oblique singular *kis.* Where used as an adjective, we have *kehṛā.*

The **Indefinite Pronoun** is *kōī,* anyone, someone. In the nominative singular it has a feminine *kāī,* anyone, someone, and a neuter *kujjh,* anything, something. Its oblique form singular for all three genders is *kahī̃* or *kissē.* The masculine and feminine have a plural *kēī,* some, with an oblique form *kināhā̃.*

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The present tense of the Verb Substantive has three forms, a full form, a contracted form, and an emphatic form. Thus :—

Present—'I am,' etc.

	SINGULAR.			PLURAL.		
	Full Form.	Contracted Form.	Emphatic Form.	Full Form.	Contracted Form.	Emphatic Form.
1	*hā̃*	*ā̃*	*āhā̃*	*hā̃, haī̃*	*ā̃h*	*āhā̃*
2	*hē̃*	*ē̃*	*ihē̃*	*hō*	*ō*	*ēhō*
3	*hē*	*ē (vē)*	*ihē*	*hin*	*in*	*ēhin*

The first person singular *ā̃* is often contracted with a word ending in *ā* to *ā̃.* Thus, *karēndā-hā̃* or *karēndā̃,* I am doing. Similarly *in* of the third person plural is often contracted with a previous word ending in a vowel, into *ān, ēn,* or *īn.* Thus, *tērīā̃ kitnīā̃ ghōṛīān* (for *ghōṛīā̃ in*), how many mares have you ? *marēndēn* (for *marēndē-in*), they are striking ; *bahū̃ kachchirīn* (for *kachchirī̃ in*), there are many female mules. On the other hand, *ē* of the third person singular becomes *vē* after a vowel. Thus, *e kēvē* (*kē* + *ē*), what is this ?

The Past Tense is conjugated as follows :—

Past Tense—'I was,' etc.

	Singular.	Plural.
1.	*āhus, āhis*	*āhsse.*
2.	*āhē̃*	*āhē.*
3.	*āhā*, (fem.) *āhī*	*āhin*, (fem.) *āhiā̃* or *āhin.*

NOTE.—Gender is distinguished only in the third person. The other two persons are formed by adding pronominal suffixes to the third person.

There is also a negative verb substantive. It is thus conjugated :—

Present—'I am not,' etc.

	Singular.	Plural.
1.	*nīmhū̃* or *nissū̃*	*nissē.*
2.	*nīhū̃* or *nū̃h*	*nīhē.*
3.	*nissū* or *naĭ̃h*	*ninne* or *ninnhe.*

The Past Tense negative is formed by prefixing *n* to the affirmative form. Thus, *nāhus*, I was not; *nāhā*, he was not, and so on.

The root *hō*, become, is conjugated regularly in the Jech Dōāb. Elsewhere in the Lahndā tract it is often irregular. The irregularities will be noted when we come to deal with dialectic variations.

B.—Active Verb.

The Active Verb has three voices, the Active, the Passive, and the Causal.

(*a*) Active Voice.

Root; *mār*, strike.
Present Participle; *marēndā*, striking.
Past Participle; *māreā*, struck.
Future Passive Participle; *mārnā*, it is to be struck.
Conjunctive Participle; *mār, mārī, mār-kē*, having struck.
Infinitive; *māruṇ*, to strike, the act of striking.
Verbal noun; *mārnā*, the act of striking.
Noun of Agency; *māraṇālā* or *mārneālā*, one who strikes.

REMARKS.—*Present Participle.*—If the verb is an intransitive one, and the root ends in consonant, the present participle is formed by adding *dā* to the root. Thus, *mar*, die, *mardā*; *nikal*, go out, *nikaldā*. Irregular is *vañ*, go, *vändā*.

Intransitive verbs with roots ending in a vowel or *h* add *ndā* to the root. If the radical vowel is *ä*, it is changed to *â*. Thus :—

Root.	Pres. Part.
marī, be beaten	*marīndā.*
lĕh, descend	*lĕhndā.*
pä, lie	*pâ̰ndā.*
sä̃, sleep	*sẫndā.*
Note *ā*, come	*āndā* or *āundā.*
jī, live	*jīndā* or *jīundā.*
hō, become	*hundā.*

Most transitive verbs form the present participle by adding *ēndā* to the root, with a weakening of the radical vowel if possible. If the root ends in *ā*, this *ā* is elided, and the termination is *ändā* or *ēndā*. Thus:—

Root.	Pres. Part.
kar, do (see below)	*karēndā*.
mār, strike	*marēndā*.
sāṛ, burn	*saṛēndā*.
dē, give	*dēndā*.
vēch, sell	*vichēndā*.
ṭōr, make to move	*ṭurēndā*.
chhōṛ, let go	*chhuṛēndā*.
mōṛ, turn	*muṛēndā*.
piwā, cause to drink	*piwända*.
bhajā, make to run	*bhajändā*.
appaṛā, cause to reach	*appṛändā*.
Note *sē*, moisten	*sändā*.
khā, eat	*khāndā* or *khändā*.
ghinn, take	*ghīndā*.
pī, drink	*pīndā*.

Some transitive verbs take simply the termination *dā*. Thus:—

kar, do	*kardā* or *karēndā* (see above).
kaḍḍh, put out	*kaḍḍhdā* or *kaḍḍhēndā*.
vēkh, see	*vēkhdā*.
Note *ākh*, say	*āhdā*.

In the Definite Present tense, the *ndā* or *dā* of a present participle is often changed to *nā*. Thus, *karēndā hā̃* or *karēnā̃*, I am doing.

The Present Participle is used as a verbal noun, in the locative case, ending in *eā̃*. Thus, *mērē āundeā̃ mōeā*, he died on my coming, *i.e.* just as I came.

Past Participle.—This is usually formed by adding *eā* to the root. Thus, *māreā*, struck. Some intransitive verbs only add *ā*. Thus, *chhuṭṭ*, escape, past participle *chhuṭṭā*; *buḍ*, sink, p. p. *buḍā*; *ḍhē*, be given, p. p. *ḍhēā*. Many verbs form their past participles irregularly. The following list is mostly taken from Sir James Wilson's Grammar, and it does not profess to be complete:—

Root.	Past Part.
rĕh, stay	*rēhā*.
bhä̃, turn	*bhā̃veā*.
jamm, bring forth young	*jāeā*.
mar, die	*mōeā*.
pä, lie	*pēā*.
lä, take	*lēā*.
vañ, go	*gēā*.
bäh, sit	*bäiṭhā*.
pīh, grind	*pīṭhā*.
kōh, butcher	*kuṭṭhā*.
ḍhä, fall	*ḍhaṭṭhā*.
nass, flee	*naṭṭhā*.
vass, rain	*uṭṭhā*.
vēkh, see	*ḍiṭṭhā*.
kar, do	*kītā*.
khalō, stand	*khalōtā*.
jāṇ, know	*jātā*.
jō, yoke	*jutā*.
dhā, bathe	*dhātā*.
nahā, bathe	*nātā*.
nikal, to come out	*nik͟htā*.[1]

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[1] Note the occurrence of the letter خ *kh*, in a word of Indian origin.

Root.	Past Part.
pī, drink	*pītā*.
vañā, be lost	*vañātā*.
sī or *sīhṛ*, to sew	*sītā*.
siñāṇ, recognise	*siñātā*.
seāṇ, recognise	*seātā*.
dē, give	*dittā*.
kamā, earn	*kamāttā*.
limm, plaster	*littā*.
muñ, send	*muttā*.
sā̃, sleep	*suttā*.
tap, be heated	*tattā*.
ghuss, mistake	*ghutthā*.
lĕh, descend	*latthā*.
khā, eat	*khādā*, *khādhā*.
bunnh, bind	*baddhā*.
ḍubh, to be milked (of a cow)	*ḍuddhī* (feminine).
gunnh, plait, knead	*guddhā*.
labbh, be obtained	*laddhā*.
kurmā, wither	*kurmāṇā*.
vik, be sold	*vikāṇā*.
āṇ, bring	*āndā*.
pujj, arrive	*punnā*.
bhajj, break	*bhannā*.
bhajj, run	
sijj, be moistened	*sinnā*.

Infinitive.—The infinitive is formed by adding *uṇ* to the root; or if the root ends in a vowel by adding *wuṇ*. Thus, *mār-uṇ*, to strike; *dē-wuṇ*, to give. The Infinitive can be declined like a noun of the second declension, its oblique singular and nominative plural ending in *aṇ*.

Note that, although of the second declension, the *u* of the last syllable does not affect a preceding *ā* by changing it into *â*. Thus the infinitive of *mār* is *māruṇ*, not *mâruṇ*, as we might expect from the analogy of nouns like *shâhur*. Exactly the same is the case in Kāshmīrī.

Verbal noun.—This is formed by adding *ṇā* to the root. Thus, *vañ*, go, verbal noun *vaññā*; *khalō*, stand, verbal noun *khalōṇā*. If the root ends in *r* or *l*, the termination is *nā*. Thus, *mārnā* (not *mārṇā*), the act of striking; *nikalnā*, the act of coming out. If the root ends in any vowel except *ō*, the termination is *uṇā*. Thus, *khā-uṇā*, the act of eating; *pī-uṇā*, the act of drinking; *dē-uṇā*, the act of giving. This verbal noun is declined like a noun of the first declension.

Noun of Agency.—This is formed by adding *ālā* to the oblique form of the infinitive or of the verbal noun. Thus, *māraṇālā* or *mārnēālā*, a striker. It is declined as a noun of the first declension.

RADICAL TENSES.—Four tenses are formed from the root, the Old Present or Present Subjunctive, the Imperative, the Future, and the Past Conditional.

The **Old Present** has the sense of the present indicative in proverbs and in poetry. Otherwise it has the force of a present subjunctive. It is thus conjugated:—

Old Present or Present Subjunctive—'I strike,'
'I may strike,' '(if) I strike,' etc.

	Singular.	Plural.
1.	*mārā̃*	*marā̃h*, *mārā̃hā̃*.
2.	*mārē̃̀*	*mārō*.
3.	*mārē*	*mārēn*.

If the root ends in a vowel, *w* is inserted. Thus from the root *dē*, give, we have *dēwā̃*.

The following verbs have irregular forms of this tense :—

Root.	Third person singular Old Present.
pä, lie	*pawē.*
lä, take	*lawē.*
bhā̃, turn	*bhā̃wē.*
sā̃, sleep	*sā̃wē.*
ḍhē, be given	*ḍā̃hīwē.*

The **Imperative** in the second person singular is the same as the root. Thus, *mār*, strike thou ; *ā*, come thou.

The second person plural is formed by adding *ō* or *hō* to the root. Thus, *mārō*, strike ; *āō* or *āhō*, come ; *dēhō*, give ; *ṭurhō*, walk.

Irregular are :—

Root.	Imperative.	
	2nd sing.	2nd plur.
vañ, go	*vañ* or *jāh*	*vañō.*
lĕh, descend	*lŏh*	*lĕhō.*
pä, lie	*pŏ*	*pâō.*

The respectful imperative is formed by adding to the root *ī̃* for the singular and *eāhē* for the plural. The latter shortens the vowel of the root if possible. If the root ends in a vowel the terminations are *wī̃* and *veāhē*. Thus :—

Root.	Respectful Imperative.	
	Sing.	Plur.
uṭṭh, get up	*uṭṭhī̃*	*uṭṭheāhē.*
mār, strike	*mārī*	*mareāhē.*
ā, come	*āwī̃*	*aveāhē.*

An impersonal imperative passive is formed by adding *īē* to the root. Thus, *mārīē*, it is to be struck, one must strike ; *kē ākhīē*, what is to be said ? Irregular is *kē kīchē*, what is to be done ?

The characteristic letter of the **Future** is *s*. The tense is thus conjugated :—

Future—' I shall strike,' etc.

	Singular.	Plural.
1.	*marēsā̃*	*marsāhā̃, mārsā̃h.*
2.	*marēsē̃*	*marēsō.*
3.	*marēsī*	*marēsin.*

In transitive verbs, the root vowel is shortened (as above) before the *ē* of the second syllable.

Intransitive verbs omit the *ē* in this tense, so that we have forms like *marsā̃* (not *marēsā̃*), I shall die. When the intransitive root ends in a vowel it sometimes inserts *u* before the *s*. Thus, *āusā̃*, I shall come.

The following are irregular :—

Root.		Third Singular Future.
pä,	lie	*pâsī.*
bhä̃,	turn	*bhẫsī.*
sä̃,	sleep	*sẫsī.*
lä,	take	*lĕsī.*
vañ,	go	*väsī.*
ḍhē,	be given	*ḍahīsī.*

When a pronominal suffix is added, the radical vowel is liable to be shortened, and the *ē* to be omitted. Thus, *marsā̃us*, I will beat him.

The **Past Conditional** is formed by adding *hā* to the Old Present. Thus, *mārā̃hā*, I should have struck, (if) I had struck; *mārēnhā*, they would have struck, (if) they had struck.

The Present Participle may be used in the meaning of this tense; as in *āundē*, we should have come, (if) we had come. To this the pronominal suffixes may be added, as in *āndus*, I should have come, (if) I had come.

The following are the principal **Participial tenses** (including the second form of the Past Conditional). Tenses of transitive verbs formed from the past participle are, as usual, construed passively with the subject in the agent case. I hence give two examples for each of these tenses, one formed from *māreā*, the past tense of the transitive verb *mār*, strike, and the other formed from *gēā*, the past tense of the verb *vañ*, go.

Past Conditional	*marēndā*, (he) would have struck, (if) he had struck.
Present Definite	*marēndā-hā̃* (or *marēndā-ā̃*), I am striking.
Imperfect	*marēndā-āhus*, I was striking.
Past	*ō gēā*, he went.
	us māreā, by him (he) was struck, he struck him.
Perfect	*ō gēā-hē* (or *-ē*), he has gone.
	us māreā-hē (or *-ē*), by him (he) has been struck, he has struck him.
Pluperfect	*ō gēā-āhus*, he had gone.
	us māreā-āhā, by him (he) had been struck, he had struck him.

In the Present Definite the auxiliary verb is often contracted with the participle, and the *nd* or *d* of the participle is changed to *n*. Thus, *marēnā̃*, I am striking; *marnā̂* (present participle *mardā*), I am dying.

Similarly, in the perfect, the auxiliary is often contracted with the past participle. Thus, *gēā̃*, I have gone; *āeā̃*, I have come; *āin*, they have come.

Pronominal suffixes are often used with all these tenses. For examples, see below.

(*b*) Passive Voice.

A verbal root is made passive by adding *ī* and shortening the vowel of the root. Thus, *mār*, strike, *marī*, be struck. If the root ends in *ā*, the *ā* is changed to *ī*. Thus, *parnā*, marry, *parnī* be married.

The following (amongst many other) Passive roots are formed irregularly (see remarks on the Causal Voice) :—

Active.	Passive.
dē, give	*ḍhē*, be given.
khā̃, eat	*khā̃j*, be eaten.
ghinn, take	*ghijj*, be taken.
sē, moisten	*sijj*, be moistened.
sā̃ṛ, burn	*saṛ*, be burned.
vāh, plough	*uṛh*, be ploughed.
tā̃, heat	*tap*, be heated.
sī, sew	*sīp*, be sewed.
ḍōh, milk	*ḍubh*, be milked.
pīh, grind	*pīs*, be ground.
khōh, seize	*khuss*, be seized.
phē, squeeze	*phiss*, be squeezed.

Having got our passive root ending in *ī*, it is conjugated like an active verb. Thus, *marīsā̃*, I shall be struck. Or the passive root may remain unchanged, and be prefixed to the various tenses of the verb *vañ*, go. Thus, *marī väsā̃*, I shall be struck; *marī gäē*, they were struck.

(*c*) Causal Voice.

The causal of a transitive verb has a causal meaning. Thus, *mār*, strike, *marā*, cause to strike. The causal of an intransitive verb may have a causal meaning, as *bhajj*, run, *bhajā*, cause to run; or it may have simply a transitive meaning, as *cha*, rise, *chā*, raise.

A root becomes causal (or transitive) by adding *ā* (or, after a vowel, *wā*), and weakening the radical vowel if possible; viz.—*ā* or *ä* to *a*; *ē* or *ī* to *i*; and *ō* or *ū* to *u*. If the root ends in a double consonant, the double consonant becomes a single one. A transitive verb, thus formed, may itself form a causal. Examples are :—

Root.	Causal or Transitive.
mār, strike	*marā*, cause to be struck.
appaṛ, reach	*appaṛā*, cause to reach.
bhā̃, turn	*bhā̃wā*, cause to turn.
vēch, sell	*vichā*, cause to be sold.
pī, drink	*piwā*, cause to drink.
khōh (causal of *khuss*), seize	*khuhā*, cause to seize.
bhajj, run	*bhajā*, cause to run.
chā (causal of *cha*), raise	*chawā*, cause to raise.
pā (causal of *pä*), put	*pawā*, cause to put.

Numerous verbs form their causals (or transitives) irregularly. The following list is taken from Sir James Wilson's Grammar, but is differently arranged.

(*a*) Some verbs simply strengthen the radical vowel. Thus :—

Root.	Causal.
gah, be threshed	*gā̃h*, thresh.
cha, rise	*chā*, raise.
chaṛh, go up	*chā̃ṛh*, put up.
vaṛ, go into	*vā̃ṛ*, put into.
saṛ, burn	*sā̃ṛ*, burn (transitive).
ḍkä, fall down	*ḍhā*, knock down.
pä, lie	*pā*, put.

Root.	Causal.
lĕh, come down	*lāh*, take down.
chhiṛ, go to pasture	*chhēṛ*, take to pasture.
riṛh, roll	*rēṛh*, roll (transitive).
juṛ, be joined	*jōṛ*, join.
ṭur, move	*ṭōr*, make to move.
muṛ, go back	*mōṛ*, turn back.
ruṛh, be swept away	*rōṛh*, sweep away.

Irregular are :—

diss, be seen	*dass*, point out.
nikkhaṛ, separate	*nakhēṛ*, separate (transitive).

(*b*) Some verbs merely change the final consonant. Thus :—

bhajj, break	*bhann*, break (transitive).
bajjh, be fastened	*bannh*, fasten.
pāṭ, be torn	*pāṛ*, tear.
pīs, be ground	*pīh*, grind.

(*c*) In the following, the final consonant has been dropped. Usually with a change of the radical vowel :—

khāj, be eaten	*khā*, eat.
ḍhuk, arrive	*ḍhō*, carry.
tap, be hot	*tā*, heat.
phiss, be squeezed	*phē*, squeeze.
lag, be applied	*lā*, apply.
sijj, be moistened	*sē*, moisten.
sīp, be sewed	*sī*, sew.

(*d*) In the following, not only is the radical vowel changed, but, also, the final consonant :—

vik, be sold	*vēch*, sell.
chhuṭṭ, escape	*chhōṛ* or *chhaḍḍ*, set free.
truṭṭ, break	*trōṛ*, break (transitive).
buḍ, be drowned	*bōṛ*, drown.
muṭṭh, be cheated	*mōh*, cheat.
ḍubh, be milked	*ḍōh*, milk.
phass, be snared	*phāh*, snare.
khuss, be seized	*khōh*, seize.
rĕh, stay	*rakh*, place.

(*e*) The following are altogether irregular :—

ā, come	*āṇ*, bring.
uṛh, be ploughed	*vāh*, plough.
jamm, be born	*jamm*, bring forth young.
ḍhē, be given	*dē*, give.
nikal, go out	*kaḍḍh*, put out.

Note that the transitive form of *jamm* is the same as the intransitive one. But their past participles are different. That of the former is *jāeā*, while that of the latter is *jammeā*.

Many of the words in the first column of these lists might be considered as passives of the corresponding words in the second column. It all depends on the point of view. Several of them will be found noted as irregular passives in the section on the passive voice.

Causal roots are conjugated exactly like active ones.

Pronominal Suffixes are very freely used with all tenses, especially those formed from participles. Most of the following examples of their use are taken from Sir James Wilson's Grammar.

First Person Singular.

Nominative Case—***āndus,*** I would have come.

utthāī suttum, I slept there.

us māream, I was beaten by him, he beat me.

jāteum, I knew.

Agent Case—***usnū̃ māream*** or ***māreum,*** I beat him.

dānd ḍiṭṭhum, the bullock was seen by me, I saw the bullock.

gā̃ ḍiṭṭhīm, the cow was seen by me, I saw the cow.

jutam jōṛā, pāṇī lāeam, I yoked the pair, I brought water.

Dative Case—***na vissarsum*** (***vissarsī*** + ***m***), it will not be forgotten for me,[1] it will not escape my memory.

khār hōīum (***hōwē*** + ***m***), (if) there is health to me, if I am well.

je khār hundīum, tā̃ āndus, if there had been health to me (if I had been well), I should have come.

'ishq tērēdī gaḷ pēum gārī, the snare of thy love has fallen to me on the neck, *i.e.* on my neck.

rōndē̃ rōndē̃ bhōchhaṇ thīam jhabārū̃, from constantly weeping my sheet has become wet (lit. became wet for me).

First Person Plural.

Nominative Case—***ūs māreāahsē,*** by him we were beaten, he beat us.

Agent Case—***usnū̃ māreāahsē,*** we beat him.

ḍānd ḍiṭhāsē (***ḍiṭṭhā*** + ***sē***), we saw the bullock.

gā̃ ḍiṭhīsē (***ḍiṭṭhī*** + ***sē***), we saw the cow.

Dative Case—***mē̃ḍhiā̃wālīdā khiāl peōsē*** (***pēā*** + ***sē***), a fancy for the girl with the braids occurred to us.

Second Person Singular.

Nominative Case—***kā̃ māreāī,*** by whom wast thou beaten, who beat thee?

Agent Case—***kisnū̃ māreāī,*** whom hast thou beaten?

ḍānd ḍiṭhāī (***ḍiṭṭhā*** + ***ī***), hast thou seen the bullock?

kā̃ sikhlāeī, Gāmanā yār, who taught thee, Gāman (my) beloved?

apṇī bēṛī bōṛ dittēī, thou didst swamp thine own boat.

usdā kamm kītōī, hast thou done his work?

Accusative Case—***marsā̃ī*** or ***marsāū̃,*** I will strike thee.

Dative Case—***khār hōwī*** (***hōwē*** + ***ī***), may there be health to thee, blessings on thee.

kē hukm ḍhēoī, what order was given to thee?

hatth bhann ghattsā̃ī, I will break the hand for thee, I will break thy hand.

taras na āeō, did not pity come to thee?

kē nā̃ hēvē (for ***hē*** + ***ē***), what name is to thee, what is thy name?

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[1] A kind of *Dativus commodi.*

Second Person Plural.

Nominative Case—*kä mārēānē* or *kẵ mārēānihē*, by whom were you beaten, who beat you?

Agent Case—***kisnū̃ mārēānē*** or ***mārēānihē***, whom did you beat?
kē ākheānihē, what did you say?
dānd ḍiṭhānē (*ḍiṭṭhā + nē*), did you see the bullock?
gā̃ ḍiṭhīnē (*ḍiṭṭhī + nē*), did you see the cow?
chōrī kītīnē, did you commit theft?
e gall vī sachch ē, jō ākhīinnhē (for *ākhī + ē + nihē*), this also is true, what you have said.
pūrē pūrē pattē usdē uṭṭhdē dassēnē, did you tell him all about his camel?

Dative Case—I have not come across any instances of this case with verbs. It is common with nouns, as ***kassinihē***, is there fever to you, have you fever?

Third Person Singular.

Nominative Case—*mẵ mārēās*, he was struck by me, I struck him.
mārius yār, her lover beat her.
kītus mōṭā, he has made it fat.
jāteōs, he knew (intransitive verb).

Agent Case—*mänū̃ mārēās* or *mārēus*, he struck me.
puchchheos, he asked (transitive verb).
vachchhā jāeāas, she has produced a male calf.
vachchhī jāīis, she has produced a female calf.
rupăīā dittāas, he gave a rupee.
rupăīē dittēis, he gave rupees.
kamm kītōs, has he done the work?

Accusative Case—*marsā̃us*, I will beat him.
vañaṇ dēōs or *dēis*, let him go.

Dative Case—*puttur jamāas* (*jammeā + as*), a son is born to him.
dhī jamīis (*jammī + hē + is*), a daughter is born to him.
kassis (for *kass + hē + is*), he has fever.
pichchhā pittaldā hundis, to him the hinder part (*i.e.* his hinder part) is of brass.

Third Person Plural.

Nominative Case—*mä mārēānē*, I beat them.

Agent Case—*mänū̃ mārēānē*, they beat me.
āpas vichch salāh kītīōnē, they agreed among themselves.
jis vēḷē zimī paṭṭiōnē, when they dug up the ground.
sārē pattē dassēnē, they told me all about (it).

Dative Case—*kassinē* (for *kass + hē + nē*), fever is to them. They have fever.

Sometimes a double pronominal suffix is used as in *rupăīā dittēmus*, I gave a rupee to him. Compare the Kāshmīrī *dyutᵘmas*, I gave to him.

LAHNDĀ OF SHĀHPUR.

The above grammatical sketch describes the form of Lahndā spoken in the Doab of Shahpur. No version of the Parable of the Prodigal Son has been received from that tract, and as a specimen I gave a folktale taken from Sir James Wilson's Grammar. All the forms occurring in it are explained in the foregoing pages, but, if any difficulty is experienced in reading it, the text printed in Sir James Wilson's work, which has copious notes, can be consulted. Sir James Wilson's transliteration has been altered in the copy here given, so as to agree with the system of transliteration adopted in this Survey.

[No. I.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

(Sir James Wilson, K.C.S.I.) SHAHPUR DOAB.

Aglē vēlē Missardā hikk bātshāh āhā. Usdē trā puttar
In-the-former time of-Egypt one king was. Of-him three sons
āhin. Khudādī marzī iñe āhī, o vaḍḍā bimār hōeā. Tōṛē
were. God's will thus was, he very sick became. Although
hakīmā̃ usdā dārū dawā dil-nāḷ kītā, par usdā
by-the-physicians his medicine remedy heart-with was-done, but his
bachṇā nazir na āeā. Ōṛik bātshāh dehāṛī dehāṛī āpṇā
recovery (within)-sight not came. At-last by-the-king daily daily his-own
ghaṭṭdā hāl vēkh-kē jāte-ōs, 'bachdā nāhā̃.'
of-failing the-condition seen-having it-was-known-by-him, 'recovering I-am-not.'
Nālē mulkh-vichch râḷā vēkh-kē āpṇē trāhā̃ puttrā̃nū̃
Moreover the-country-in disturbance seen-having his-own the-three to-sons
sadāe-ōs. Vatt unhā̃nū̃ ākhe-ōs, 'chhōrā̃ hō, ajē
it-was-called-by-him. Then to-them it-was-said-by-him, 'boys O, as-yet
tussī̃ nikṛē hō, te mērā hāl e vē. Mā̃ marnā̃.
you young are, and my condition this is. I am-dying.
Dushmaṇā̃ e gall vēkh-kē mērē mulakhnū̃ chavā̃hā̃ pāsō̃
By-enemies this thing seen-having my to-country the-four on-sides
ā vēhṛeā. Mānū̃ tuhāḍā fikar ē. Mā̃ nāhā̃
having-come it-is-surrounded. To-me of-you anxiety is. I am-not
jaṇdā je mērē maraṇ-tō̃ pichchhē tusāḍā kē hāl hōsī.
knowing that my death-from after your what condition will-be.
Eh vēkh-kē mā̃ ajj tusānū̃ saddeā. Mērē māhl-vichch
This seen-having by-me today to-you it-was-called. My palace-in
falāṇī jāghē hikk chōr-khānā vaḍḍeā̃dē vēlēdā baṇeā hōeā, te
a-certain in-place a secret-chamber ancestors' of-time made became, and
us-vichch trā lāl pāē hōe-in. Lakkhā̃ rupăīā̃dē mulldē
it-in three rubies placed become-are. Lakhs of-rupees of-value
ēhinn. Tussī̃ unhā̃nū̃ lā-kē kithāī̃ vakkhrī jāh-te
they-are. You them taken-having somewhere other place-at
chhapā rakkhō, jitthe tusā-thō̃ sawā hōṛī̃ kahī̃nū̃ khabar
concealed put, where you-from except other-even to-anyone knowledge

nā hōvē, mat, K̲h̲udā nā karē, bātshāhī tusāḍē kōḷō̃
not may-be, lest, God not may-make(-it), the-kingdom of-you from
khasī-vañē, te tusānū̃ rupăĭādī lōṛ pawē, te tussī̃ kahī̃dē
be-seized, and to-you of-money need may-fall, then you of-anyone
muthāj nā hōō.' Bātshāhdeā̃ puttrā̃ āpṇē piūdē ākhaṇ
dependent not may-become.' The-king's by-sons their-own father's saying
mūjib trāhē lāl māhl vichchō̃ kaḍḍh-kē, us
according-to the-three rubies the-palace from-within taken-out-having, that
shāhardē bāhir-vār hikk ujṛī-hōī jāh-vichch, jitthe lōkā̃dā āvaṇ vañaṇ
of-city outside a deserted place-in, where of-people coming going
ghaṭṭ āhā, vañ dabbē.
few was, having-gone they-were-buried.

Kināhā̃ dehāṛeā̃-tō̃ pichchhē, bātshāh mar-gēā, bātshāhī dushmaṇā̃
Some days-from after the-king died, the-kingdom by-the-enemies
khass-lăĭī, te bātshāhdē puttrā̃nū̃ vak̲h̲t pä-gēā. Jehṛē vēlē
was-seized, and the-king's to-sons affliction fell. At-what time
k̲h̲archō̃ tang hōē, āpas vichch salāh
from-expenditure straitened they-became, themselves among consultation
kītīō-nē, 'jehṛē lāl piū asānū̃ dittē-āhin, unhā̃nū̃
was-made-by-them, 'what rubies by-the-father to-us given-were, them
vēch-chhōrā̃hā̃, te kissē hōr mulkh-vichch vañ-kē āpṇī hayātīdē
we-may-sell, and some other country-in gone-having our-own life's
dehāṛē kaṭṭā̃hā̃.' Trāhī bhirā utthē gäē, jitthe lāl
days we-may-spend.' The-three brothers arose went, where the-rubies
dabbē āhin. Jis vēlē zimī paṭṭīō-nē, dōē̃ lāl
buried were. At-what time the-ground was-dug-up-by-them, only-two rubies
nik̲h̲tē, te hikk nā laddhā. Vaḍḍē hirāṇ hōē, 'e
came-out, and one not was-got. Very perplexed they-became, 'this
kē gall ē? Je kadāhā̃ kōī chōr pândā, tā̃ iñ nā
what affair is? If ever any thief had-befallen, then thus not
hōndā, je hikk chā-lä vändā, te
it-would-have-happened, that one having-taken-up he-would-have-gone, and
dōē̃ pä-rĕhndē. Bishakk assā̃ trāhā̃-vichchō̃
the-two would-have-remained-as-they-are. Without-doubt us three-from-among
kahī̃dī nīyat mārī-găĭī-ē. Tusā-thō̃ sawā hōr kahī̃dā
of-someone the-motive gone-wrong-is. You-from except other of-anyone
eh kamm nahī̃. Chaṅgī gall e vē, je assī̃
this deed is-not. Good thing this is, that we
kāzī kōḷ vañ-kē eh sārā hāl dasīhā̃, te o asāḍā
the-Qāzī near gone-having this entire condition may-tell, and he our

faislā karē, te o mukaddama khuṭāē.' Sāreā̃ eh gall
decision may-make, and he the-case may-finish.' By-all this thing
manzūr kītī, te kāzī dhir ṭurē.
approved was-made, and the-Qāzī direction they-went.

Rāh-vichch vāndeā̃-hōeā̃ hikk ōṭhī unhā̃nū̃ mileā.
The-road-in by-them-going-become a camelman to-them was-met.
Unhā̃-kolō̃ puchchhe-os, 'tussā̃ idde kōī uṭṭh vāndā
Them-from-near it-was-asked-by-him, 'by-you in-this-direction any camel going
ḍiṭṭhā?' Vaḍḍē bhirā ākheā, 'Mīā̃, tērā uṭṭh kāṇā āhā?'
was-seen?' By-the-big brother it-was-said, 'Sir, thy camel one-eyed was?'
Os ākheā, 'jī-hā̃, mērā uṭṭh kāṇā āhā.' Vichkārlē
By-him it-was-said, 'Sir-yes, my camel one-eyed was.' By-the-middle
bhirā puchchheā je, 'uṭṭh utte sirkā laddeā-hōeā āhā?'
brother it-was-asked that, 'the-camel on vinegar loaded-become was?'
Os ākheā, 'hā̃-jī, e vī gall sachch ē, jō ākhī-innhē.'
By-him it-was-said, 'yes-Sir, this also thing true is, which is-said-by-you.'
Nikṛē ākheā, 'tērā uṭṭh lunḍḍā bī āhā?' Os
By-the-youngest it-was-said, 'thy camel tailless also was?' By-him
ākheā, 'hā̃-jī, e gall vī sachch ē, jō ākhī-innhē.
it-was-said, 'yes-Sir, this thing also true is, which is-said-by-you.
Huṇ dassō, mērā uṭṭh kidde gēā.' Trāhā̃ bhirāwā̃ hass-kē
Now show, my camel whither it-went.' By-the-three brothers laughed-having
ākheā je, 'assā̃ tērā uṭṭh nahī̃ ḍiṭṭhā. Asānū̃ kehṛī khabar
it-was-said that, 'by-us thy camel not was-seen. To-us what news
ē, je kidde gēā?' Ōṭhī eh gall suṇ-kē
is, that whither it-went?' By-the-camelman this word heard-having
unhā̃nū̃ ākheā, 'vāh, vāh, tussī̃ eh gall ajab āhdē-ō.
to-them it-was-said, 'Wah, Wah, you this thing strange saying-you-are.
Mērā uṭṭh nahī̃ ḍiṭṭhā, tā̃ sārē pattē kīkuṇ dēndē-hō?
My camel not was-seen, then all tokens how giving-you-are?
Mērā uṭṭh zarūr tusāḍē kōḷ ē. Changgī gall e vē, mērā
My camel certainly of-you near is. Good thing this is, my
uṭṭh bhā̃wā dēhō, nahī̃-tā̃ kāzī hōrā̃dē kōḷ ṭurhō.'
camel back-again give, otherwise the-Qāzī of-His-Honour near come.'
Shāhzādeā̃ ākheā, 'assī̃ āp kāzī hōrā̃ kōḷ
By-the-princes it-was-said, 'we ourselves the-Qāzī His-Honour near
vāndē-pāē-hā̃. Tū̃ bī asāḍē nāḷ ṭur.'
happen-to-be-going. Thou also of-us with come.'

Mukkdī gall, chārē kāzī hōrā̃ kōḷ gāē.
Of-conclusion the-thing, the-four the-Qāzī His-Honour near went.

Pĕhlō̃ ōṭhī āpṇā dāvā kāzī hōrā̃ dasseā.
Firstly by-the-camelman his-own claim (to-)the-Qāzī His-Honour was-shown.

Kāzī hāl suṇ-kē shāhzādeā̃ kōḷō̃ puchchheā,
By-the-Qāzī the-circumstances heard-having the-princes from-near it-was-asked,

'tusāḍā kē jabāb ē?' Shāhzādeā̃ ākheā, 'assā̃ isdā
'your what answer is?' By-the-princes it-was-said, 'by-us this-one's

uṭṭh ukkā nahī̃ ḍiṭṭhā. Zōrī̃ asāḍē utte kūṛ baṇāndā ē.'
camel at-all not was-seen. Unjustly of-us upon lies making he-is.'

Ōṭhī kāzī hōrā̃ ākheā, 'garīb-parwar salāmat,
By-the-camelman (to-)the-Qāzī His-Honour it-was-said, 'poor-cherisher hail,

eh kūṛ marēndēn. Tussī̃ unhā̃-thō̃ puchchhō, sārē pattē mērē
these lies wielding-are. You them-from ask, all tokens my

uṭṭhdē dassē-nē ke nahī̃. Muṛ eh kiũ mukardēn?'
of-camel were-shown-by-them or not. Then these why denying-are?'

Kāzī ōṭhīdā eh hāl suṇ-kē shāhzādeā̃
By-the-Qāzī of-the-camelman this circumstance heard-having the-princes

kōḷō̃ puchchheā. Shāhzādeā̃ ākheā je, 'bishakk
from-near it-was-asked. By-the-princes it-was-said that, 'without-doubt

jīkuṇ ōṭhī āhdā ē, sārē assā̃ pattē dassē-in.' Kāzī
as the-camelman saying is, all by-us tokens shown-are.' By-the-Qāzī

ākheā je, 'tussā̃ isdā uṭṭh nahī̃ ḍiṭṭhā, tā̃ kivē̃
it-was-said that, 'by-you of-this-one the-camel not was-seen, then how

usnū̃ pūrē pūrē pattē usdē uṭṭhdē dassē-nē? Eh gall
to-him full full tokens his of-the-camel were-shown-by-you? This word

ajab ē.' Vatt vaḍḍē shāhzādē dhir mũh kar-kē
strange is.' Then the-big prince's direction face made-having

puchchheā, 'tussī̃ dassō je, eh kīkuṇ tusānū̃ malūm hōeā, je
it-was-asked, 'you show that, this how to-you known became, that

uṭṭh kāṇā āhā?' Shāhzādē ākheā, 'is mūjib
the-camel one-eyed was?' By-the-prince it-was-said, '(for-)this reason

mā̃ jātā, je rāh utte mā̃ ḍiṭṭhā āhā, hikk-ī
by-me it-was-known, that the-road on by-me seen it-was, one-only

pāsēdē pattar darak̲h̲tā̃dē khādē-hōē malūm hōndē-āhin. Bas,
of-side the-leaves of-the-trees eaten-become evident becoming-were. Enough,

jāte-um je uṭṭh kāṇā āhā, nahī̃-tā̃ dūē pāsēdē
it-was-known-by-me that the-camel one-eyed was, other-wise both of-sides

pattar khādē-hōē zarūr hōndē.' Kāzī vichlē
leaves eaten-become certainly would-have-been.' By-the-Qāzī the-middle

bhirā kōḷō̃ puchchheā je, 'tū̃ kīkuṇ āhnā(*for* āhdā-ē̃) je
brother from-near it-was-asked that, 'thou how saying-art that

utte sirkā laddeā-hōeā ē?' Os ākheā, 'sirkēdā
on(-the-camel) vinegar laden-become is?' By-him it-was-said, 'vinegar's

dastūr ē je zimī-te pawē, tā us jāhdī miṭṭī ubbhir-āndā-ē.
custom is if the-ground-on it-fall, then that place's earth swelling-is.

Rāh-vichch bahū̃ jāghē ḍiṭṭhā-ē. Is gallō̃ mā̃ yakīn
The-road-in many in-a-place seen-it-is. This from-thing by-me certain

kītā, je uṭṭh-te sirkā laddeā-hōeā-āhā.' Kāzī
it-was-made, that the-camel-on vinegar laden-become-was.' By-the-Qāzī

nikṛē bhirā-kōḷō̃ puchchheā, 'tā̃ kikuṇ jātā
the-youngest brother-from-near it-was-asked, 'by-thee how was-it-known

je uṭṭh lunḍḍā ē?' Os ākheā, 'Kāzi-jī, eh dastūr
that the-camel tailless is?' By-him it-was-said, 'Qāzī-Sir, this custom

ē, jis vēlē uṭṭh zimī-te bāhē bhā̃wē uṭhīwē, us
is, at-what time a-camel the-ground-on sits (and)again arises, at-that

vēlē zarūr āpṇā pūchhul zimī-te marēndā-ē. Usdīā̃ nishānīā̃
time certainly his-own tail the-ground-on striking-he-is. Of-it marks

zimī-te lagg-vāndiān(*for* vāndīā̃-hin). Rāh-te bahū̃ jāghē
the-ground-on are-made(-and)-remain. The-road-on many in-a-place

mā̃ ḍiṭṭhā je uṭṭhdē bāhṇ(*for* bāhaṇ)dīā̃ sārīā̃ nishānīā̃
by-me it-was-seen that the-camel's of-sitting all the-marks

zimī-te mâjūd in, par pūchhaldī nishānī zimī-te kōī nahī̃.
the-ground-on present are, but the-tail's mark the-ground-on any is-not.

Is gallō̃ mā̃ jātā, uṭṭh lunḍḍā ē.' Kāzī
This from-thing by-me it-was-known, the-camel tailless is.' By-the-Qāzī

shāhzādeā̃dīā̃ eh gallā̃ suṇ-kē, unhā̃dē akal te danāīnū̃
of-the-princes these words heard-having, their intelligence and wisdom

salāhe-os, te unhā̃nū̃ changgī izzat nāḷ āpnī jāh-te
were-praised-by-him, and them good honouring with his-own place-on

lā-gēā.
he-took-away.

FREE TRANSLATION OF THE FOREGOING.

THE TALE OF THE PRINCES OF EGYPT.

In olden times there was a King of Egypt. He had three sons. Such was God's will, he became very ill. Although the physicians did their best to cure him, his recovery seemed hopeless. At last the King, seeing himself failing day by day, thought, 'I shall not survive.' Seeing moreover trouble in his kingdom he called his three sons. Then he said to them, 'boys, you are still young, and this is my condition. I am dying. My enemies seeing this have surrounded my kingdom on four sides. I am anxious about you. I do not know what will become of you after my death. Seeing this I have called you to-day. In a certain place in my palace there is a secret chamber built in the time of my ancestors, and in it there are three rubies. They are worth *lākhs* of rupees. Take them and hide them somewhere in a secret place of which no one save yourselves may know. So that, should God so will that the kingdom be taken from you, and you have need of money, you may be dependent on no one.' The King's sons according to their father's directions took the three rubies out of the palace and went and buried them outside the city in a desolate place where people seldom came and went.

Some days after this the King died, the enemy took the kingdom, and adversity befell the King's sons. When they were in straits for money they agreed together (saying), 'let us sell the rubies our father gave us, and go to some other country and spend the days of our life.' The three brothers went to the place where they had buried the rubies, but when they dug up the ground, only two rubies appeared, and one was not to be found. They were greatly perplexed (saying) 'how is this? If ever a thief had come on them, it would not have happened that he would take away one, and that the two would remain. Certainly the conscience of one of us three has gone wrong. Except you no one else could have done this. It is best that we go to the Qāzī and tell him the whole story, and let him decide between us and settle the matter.' They all agreed to this and started towards the Qāzī.

On the way a camelman met them. He asked them, 'have you seen a camel going this way?' The eldest brother said, 'Sir, was your camel blind of an eye?' He said, 'yes, Sir, my camel was blind of an eye.' The second brother asked, 'was there vinegar laden on the camel?' He said, 'yes, Sir, it is also true, as you have said.' The youngest said, 'was your camel also without a tail?' He said, 'yes, Sir, it is also true as you have said. Now tell me where has my camel gone?' The three brothers laughed and said, 'we have not seen your camel, so how do we know where it has gone?' The camelman hearing this said to them, 'indeed! You say a strange thing. If you have not seen my camel, then how is it that you describe it so perfectly? You certainly have it in your possession. You had better give me back my camel, or else come to the Qāzī.' The Princes said, 'we happen ourselves to be going to the Qāzī. Come along with us.'

In short, all four went to the Qāzī. First the camelman made his claim before the Qāzī. The Qāzī heard his story and asked the Princes, 'what is your answer?' The Princes said, 'we never saw his camel. He makes this false claim against us unjustly.' The camelman said to the Qāzī, 'hail, cherisher of the poor! They are lying. Ask them whether or no they told me all about my camel. Then why do they deny it?' The Qāzī on hearing this from the camelman asked the Princes. The Princes said, 'certainly, as the camelman says, we told him all about it.' The Qāzī said, 'if you did not see his camel, how did you tell him all about his camel? This is strange.' Then looking towards the eldest Prince, he asked, 'explain how you knew that the camel was blind of an eye.' The Prince said, 'I knew, because on the way I saw that the leaves of the trees on one side only appeared to have been eaten. So I knew that the camel was blind of an eye, as otherwise the leaves on the other side would certainly have been eaten too.' The Qāzī asked the second brother, 'how do you say that vinegar was laden on the camel?' He said, 'usually if vinegar fall on the ground the earth swells up at that place. On the road I saw this in many places. From this I made sure that vinegar was laden on the camel.' The Qāzī asked the youngest brother, 'how did you know that the camel was without a tail?' He said, 'Sir Qāzī, usually, when a camel sits down on the ground or rises, he is certain to strike his tail on the ground and its marks are left on the ground. On the way I saw in many places that there were on the ground all the marks of a camel's sitting down, but there was no mark of his tail on the ground. From this I knew that the camel had no tail.'

The Qāzī on hearing these remarks of the Princes praised their intelligence and wisdom, and took them to his house with great honour.

[The story ends here. Those who wish to know how the missing ruby was found are referred to Vol. IX, Pt. I, p. 442, of this Survey.]

THE LAHNDĀ OF JHANG-CUM-LYALLPUR.

Immediately to the south-east of Shahpur lies the District of Jhang, to the east of which lies the District of Lyallpur. These two will be treated in this Survey as one unit.[1] Except in a few minor points their dialects are the same as that of Shahpur. In Lyallpur the great canal colony has brought in over a million speakers of Pañjābī from other parts of the province, and these have given rise to a mixed dialect, half Pañjābī half Lahndā, which is spoken by over 48,000 people. The dialect of Lahndā generally spoken in the two districts is commonly known as 'Jaṭkī,' but a number of sub-dialects are recognised, as follows. In each case I give the estimated number of speakers, as based on the figures of the Census of 1891:—

Jaṭkī	254,224
'Pañjābī'	48,038
Jāṅglī	30,687
Chināwaṛī	73,479
Niswānī	9,432
Kāchhṛī	17,972
Thaḷōchhṛī	2,948
TOTAL	436,780

In the Census of 1911 the total number of speakers of Lahndā in Jhang District is given as 485,785, and in Lyallpur as 224,886; but the population of Jhang in 1891 was 436,841, while in 1911 the population of Jhang-cum-Lyallpur was 1,373,237. The enormous increase is due to the presence of immigrants to the Chenab Canal Colony. The figures are therefore incapable of comparison.

Of the above dialects, Jaṭkī is the general Lahndā spoken over the whole of both districts, except as noted below. 'Pañjābī' and Jāṅglī belong to Lyallpur. 'Pañjābī' is the mixed dialect already referred to. Jāṅglī is spoken by the nomad tribes who used to roam over the Jaṅgal Bār before the foundation of the Canal Colony, and who are now settled with definite rights. Chināwaṛī is spoken in Jhang on the banks of the Chinab, and is identical with Jaṭkī. It does not deserve separate mention. Regarding the pronunciation of the name, see p. 251. Niswānī, called after the Niswānā tribe, is spoken in the north of Jhang, while Kāchhṛī is spoken in the Kāchhī or alluvial country on the right bank of the Jehlam, between it and the Thaḷ or desert. It too belongs to Jhang. So does Thaḷōchhṛī which is the dialect of the Thaḷ itself, of which, however, only a small portion falls within the borders of the district. Thaḷōchhṛī differs somewhat from the other Jhang dialects, and will be considered in connexion with the Lahndā of Mianwali immediately to the west (see pp. 381, 393ff.). With the exception of Thaḷōchhṛī and the so-called Pañjābī all these dialects are practically the same. If we take 'Jaṭkī' as the standard dialect of the two districts I can trace no great difference between it and Niswānī, while Kāchhṛī and Jāṅglī differ only in a very few particulars in which they approach the dialect of Shahpur. I shall give full specimens of Jaṭkī-cum-Chināwaṛī, and short examples of Niswānī, Kāchhṛī, and Jāṅglī.

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[1] Lyallpur was separated from Jhang in the year 1904, after the materials for this Survey had been collected.

A list of proverbs and saying, together with a collection of songs in the local dialect, will be found in Mr. Steedman's Settlement Report of Jhang District. A sequel to the story of Hīr and Rā̃jhā in the Jhang dialect will be found on p. 287. It was placed at my disposal by Mr. Longworth Dames. The same gentleman has published other specimens of the Jhang dialect, *viz.* :—

DAMES, M. LONGWORTH,—*A Baker's Dozen of Catches from the Jhang District, Panjab.* (Thirteen songs, Text and Translation). *Indian Antiquary*, Vol. xxxvii (1908), p. 174.

ROSE, H. A.,—*A Ballad of the Sikh Wars (Communicated). Taken down by Longworth Dames between Jhang and Chiniot, with Introduction by the Editor.* (Text and Translation). *Indian Antiquary*, Vol. xxxviii (1909), p. 33.

The following are the main points in which I have found that the Lahndā of Jhang and Lyallpur differs from that of Shahpur.

In **Pronunciation,** the verb 'go' seems to be universally pronounced *vanj*, and not *vañ* or *vany* as we usually hear in Shahpur. The cerebral *ḷ* does not occur in any of the specimens.

In the **Declension** of nouns, the oblique form of *peō* or *piō*, a father, is *piō*, not *piū* as in Shahpur. The use of *āpṇē* for *āpṇeā̃* in *āpṇē-majūrā̃-vichū̃*, from among thine own servants, is an instance of borrowing from Pañjābī or Hindōstānī.

In **Pronouns** note the contracted form *uddā* for *ohdā* or *usdā*, of him. The word for 'what ?' is *kī*, not *kē*.

In the **Verb Substantive** we have *āī* or *hāī*, not *āhā*, he was; and *hāin*, not *āhin*, they were.

In the **Active Verb,** the first person singular of the present subjunctive of verbs whose roots end in *ā* ends in *ī̃*. Thus, *khiwāī̃*, I may give to eat; *piwāī̃*, I may give to drink; *sadāī̃*, I may be called. Other verbs take the form in *ā̃*, as in Shahpur. Thus, *wanjā̃*, I may go; *ākhā̃*, I may say.

The past participle usually ends in *iā* or *iyā*, not *eā*. Thus, *ākhiyā*, said; *giyā*, he went; *piyā*, fallen. This is probably a matter of spelling, not of pronunciation.

The respectful imperative is used in the first person in the words *bahwiyē*, let us sit; *kariyē*, let us make; *khāwiyē*, let us eat; *pīwiyē*, let us drink.

Irregular forms are the curious *ditṛā* (as well as *dittā*), he gave, and *niklīṛ*, having emerged.

The first specimen of the principal form of Lahndā spoken in Jhang is a version of the Parable of the Prodigal Son. It came in two copies, one as a specimen of the so-called 'Jaṭkī' and the other as a specimen of Chināwaṛī. The two copies were word for word the same, and it was reported at the time that the dialects were identical.

[No. 2.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP

LAHNDĀ OR WESTERN PAÑJĀBĪ.

SO-CALLED JAṬKĪ DIALECT. (DISTRICT JHANG.)

SPECIMEN I.

Hikk shakhsdē dōē̃ puttar hain. Unhā̃-vichū̃ naḍḍhē-puttar
One of-person two sons were. Them-from-among by-the-younger-son

piōnū̃ ākhiyā ki, 'jehṛā māl mērē-hissadā hē, oh mānū̃
to-the-father it-was-said that, 'what property of-my-share is, that to-me

waṇḍ dē.' Taddaṇ piō usnū̃ waṇḍ-kē dē-dittā. Atē
dividing give.' Then by-the-father to-him divided-having it-was-given. And

us-chhōṭē-puttar sārā māl akaṭṭhā kar-liyā, tē dūr kissē-
by-that-small-son all the-property in-one-place was-made, and far to-a-certain-

mulakhnū̃ wag-giyā. Ōthē wanj-kē āpṇā māl kharāb
country he-went-away. There gone-having his-own property destroyed

kar-ditt-us. Jehṛē-vēlē oh sārā māl āpṇā khā-pī-
was-made-by-him. At-what-time he all the-property his-own eating-drinking-

chukkiā, us-vēlē waḍḍā kāl pā-giyā, tē oh bhukkhā hō-giyā; tē
finished, at-that-time a-great famine fell, and he hungry became; and

hikk waḍḍē-ādmī-kōl wanj khalō-rĕhā. Us ohnū̃ hukkam
one great-man-near going he-standing-remained. By-him to-him order

ditṛā jō, 'tū̃ wāhī-vich wanj-kē sūr charā-liy-ā.'
was-given that, 'thou cultivation-in gone-having swine graze-(and-)bring(-home).'

Tē usdā dil mangiyā jū̃, 'jehṛē chhillaṛ sūr khāndē-hin,
And of-him the-heart desired that, 'what husks the-swine eating-are,

oh mā̃ vī khāwā̃;' kiū̃-jū̃ oh bhukkh-nāl piyā-mardā-āī. Tē
those I also may-eat;' why-that he hunger-with fallen-dying-was. And

usnū̃ kōī nāhī̃ dēndā. Us-vēlē usnū̃ hōsh āi-us
to-him anyone not used-to-give. At-that-time to-him senses came-to-him

jū̃, 'mērē-piōdē-kōl bahū̃-sārē majūr hin, tē oh unhā̃nū̃ rōṭī
that, 'of-my-father-near very-many servants are, and he to-them bread

dēndā-hē. Mā̃ usdē-kōl wanjā̃, tē ākhā̃ jū̃, "mā̃ tērā tē
giving-is. I of-him-near may-go, and I-may-say that, "by-me of-thee and

Khudādā gunāh kītā-hē, tē mā̃ is-läkdā nāhī̃ rĕhiā jū̃ tērā
of-God sin done-is, and I of-this-likeness not remained that thy

puttur sadāī̃. Tū̃ mānū̃ āpṇē-majūrā̃-vichū̃ gin."' Taddaṇ
son I-may-be-called. Thou me thine-own-servants-from-among count."' Then
oh piōdē-wal ṭur-piyā; ajjaṇ oh durēḍē hāī jū̃
he of-the-father-towards started; still he at-a-distance was that
piō usnū̃ ḍiṭṭhā, tē bhajj-kē hā̃dē-nāl
by-the-father to-him it-was-seen, and running of-bosom-with
chā-lāi-os, tē usnū̃ chūmiy-os. Puttar
it-was-up-and-applied-by-him, and to-him it-was-kissed-by-him. By-the-son
usnū̃ ākhiyā jū̃, 'mā̃ tērā tē Khudādā kasūr kītā-hē, mā̃
to-him it-was-said that, 'by-me of-thee and of-God fault done-is, I
is-lāk nāhī̃ jū̃ tērā puttur sadāī̃.' Piō āpṇē-
this-like am-not that thy son I-may-be-called.' By-the-father to-his-own-
naukrā̃nū̃ ākhiyā, 'changē changē isnū̃ kapṛē pawāō, hōr
servants it-was-said, 'good good to-this-one clothes put-ye-on, and
mundrī hatthē̃ dēō, juttī pairē̃ pawāō, hōr assī̃ ral-mil
a-ring on-the-hand give-ye, shoe on-the-foot put-ye-on, and we together
bahwiyē, khushī kariyē, khāwiyē, pīwiyē jū̃ eh mērā
may-sit, happiness may-make, may-eat, may-drink, that this my
puttur mar-giyā-hāī, tē huṇ jī-piyā-hē; khaṛī-piyā-hāī, tē
son dying-gone-was, and now living-fallen-is; being-lost-fallen-was, and
huṇ labbh-piyā-hē.'
now being-found-fallen-is.'

Uddā waḍḍā puttur khētī-wal giyā-hōyā-hāī. Jehṛē-vēlē
His great son the-field-towards gone-become-was. At-what-time
ghardē-nēṛē āyā, gāwaṇ-tē-nāchaṇḍā awāj suṇī-hus.
of-the-house-near he-came, of-singing-and-dancing the-sound was-heard-by-him.
Tē naukrā̃-kōlū̃ puchchhi-us ki, 'eh kī
And the-servants-from-near it-was-asked-by-him that, 'this what
piyā-hōndā-hē?' Unhā̃ ākhiyā jū̃, 'tērā bhirā āyā-hē; tērē-piō
happening-is?' By-them it-was-said that, 'thy brother come-is; by-thy-father
waḍḍī khushī kītī-hē; kiũ-jū̃ usnū̃ changā-bhalā ḍiṭṭhā-hi-s.'
great happiness made-is; why-that to-him safe-(and-)sound seen-he-is-by-him.'
Usdē-bhirānū̃ ghārat āī, tē dil na mangi-us jū̃,
To-his-brother jealousy came, and his-heart not wished-for-him that,
'andar wanjā̃.' Piō ohdā bāhir nikliṛ-āyā, tē puttarnū̃
'within I-may-go.' The-father of-him outside emerging-came, and to-the-son
manāi-us. Puttar piōnū̃ ākhiyā jū̃, 'mā̃ tērī
it-was-remonstrated-by-him. By-the-son to-the-father it-was-said that, 'I thy
khidmat karēndā-hā̃, hōr kadī vī tērē-ākhē bar-khilāf nahī̃
service doing-am, and ever even (of-)thy-word against not

kītā ; tē mänū̃ hikk bakkṛīdā kann vī nahī̃ dittā,

it-was-done ; and to-me one of-a-she-goat the-ear (sic) *even not was-given,*

jō mā̃ āpṇē-yārā̃-tē-dōstā̃nū̃ khiwāī̃ piwāī̃. Tē

that I to-my-own-lovers-and-friends may-give-to-eat may-give-to-drink. And

jaddaṇ tērā eh puttur āyā, jā̃ tērā māl kanjrā̃nū̃ khiwā-

when thy this son came, by-whom thy property to-harlots given-to-eat-

piwā-dittā-hē, tā̃ itṛiyā̃ k͟hushiyā̃ manāiyā̃-hin.' Piō

given-to-drink-given-is, by-thee so-much happinesses celebrated-are.' By-the-father

usnū̃ ākhiyā jū̃, 'tū̃ sadā mērē-kōl rĕhēndā-hē̃, hōr

to-him it-was-said that, ' thou always of-me-near remaining-art, and

jō kujjh mērā hē, sō tērā hē. Tänū̃ k͟hushī karnā atē

what anything mine is, that thine is. To-thee happiness making and

k͟hush hōwanā hāī, kiū̃-jū̃ tērā bhirā mar-giyā-hāī, tē

happy becoming was(-proper), why-that thy brother dying-gone-was, and

huṇ jī-piyā-hē ; kharī-piyā-hāī, tē huṇ labbh-piyā-hē.'

now living-fallen-is ; being-lost-fallen-was, and now being-found-fallen-is.'

I am indebted for the following folk-tale to Mr. M. Longworth Dames. It was recorded by him as told by a Jhang Zamīndār in 1884-85. The narrator was a Musalmān, and the text is full of Persian words. It also well illustrates the mixed character of the Jhang dialect, which, while in the main a form of Lahndā, also uses Pañjābī, and even Hindōstānī, idioms.

Examples of the employment of Hindōstānī forms are *kuchchh* as well as *kujh*, anything, something; *ādmiyō̃* as well as *ādmiyā̃*, the oblique plural of *ādmī*, a man; *hū̃*, I am, as well as *hā̃; hai*, he is, as well as *hē; haĩ*, they are, as well as *han; labbhō̃*, instead of *labbhā̃*, I may take; *dēvē̃*, we may give.

We may also draw attention to the frequent employment of a single, instead of a double letter, as in *hik* for *hikk*, one; *tusā̃* for *tussā̃*, you. These may, however, be mere varieties of spelling, dependent on the personal equation of the writer. Of more importance is the entire absence of the cerebral *ḷ*.

The declension of nouns and pronouns (with the exception of the occasional use of Hindōstānī forms) closely agrees with that current in the Lahndā of the Shahpur Doab and need not be dealt with further.

The conjugation of verbs is also, in the main, the same as that of the Shahpur Doab, but there are a few variations from the standard type.

The following forms of the verb substantive occur:—

	PRESENT.		PAST.	
	Sing.	Plur.	Sing.	Plur.
1	*hā̃*	……	*hā-om* (Shahpur *āhus*)	……
2	*haĩ* (Shahpur *hē̃*)	……	……	……
3	*hē*	*han* (Shahpur *hin*)	*hā* (fem. *hāī*) (Shahpur *āhā*, fem. *āhī*)	*hāī̃* or *hāin* (Shahpur *āhin*)

In the phrase *tainū̃ Jhang Syāl-vich pohunchā-dēwnī-hāī̃*, we shall cause you to reach (lit. with regard to you it is to be caused to reach) Jhang Syāl, *dēwnī-hāī̃* seems to be used for *dēwnā̃-hē̃*, but the true explanation of the clause is not clear to me. In *āiyā-āī*, he came (to my great-grandfather), *āī* is used instead of *hā*, as in the preceding specimen.

The old present of active verbs (in the Specimen always used as a present subjunctive) closely follows the Shahpur Dōāb dialect. We have *vanjā̃*, I may go; *lagyāwā̃*, I may apply; *dēwā̃*, I may give; *chāhē̃*, (if) thou wish; *milē̃*, thou mayest meet; but *ākhī̃* (not *ākhē̃*), (if) thou say; *pohunchāiyō*, you may cause to arrive. The first person plural of roots ending in *ā* ends in *hī̃*, not *hā̃*. Thus, *dassāhī̃*, we may show. In the preceding specimen it ends in *ī̃*, not *hī̃*.

In the future, also, the first person plural generally ends in *hī̃*, but once in *hā̃*. There are also minor irregularities in the other persons. Thus, *āsā̃* (not *āusā̃*), I shall come; *dēsā̃*, I shall give; *rahsī̃*, thou wilt remain; *āsī̃*, thou wilt come (Shahpur has *āsē̃*); *farmāēsī*, he will command; *bakhshēsī*, he will give; but *hōsī̃*, (my age) will be; *pohunchēsāhī̃*, we shall arrive; *ṭursāhī̃*, we shall go; *āsāhā̃* (not *-hī̃*), we shall come; *hōsan*, they will be (Shahpur *-sin*); *vēsin*, he will go (honorific plural).

The verbal noun in *nā*, often appears as a future passive participle, equivalent to the Latin participle in *-endus*. Thus, *hajj karnī-hē*, the *hajj* is to be done, (I) must (or will) do the *hajj*; *akkhiā̃ hēt karnī*, (your) eyes are to be closed, close your eyes; *sanēhā dēwnā*, an affectionate message is to be given. It is sometimes employed impersonally, and the termination is then nasalised, which is a relic of the old neuter gender. Thus, *vanjnā̃*, it is to be gone (by you), you must (or will) go, *eundum*; *vanjnā̃-hē*, it is to be gone (by us), we shall go.

Amongst stray forms we may note the pronominal suffix in *kītē-nā̃*, I made, and the causal root *khiwā*, give to eat.

The loves of Hīr and Rā̃jhā, the Indian Hero and Leander, form the basis of a well-known legend current throughout the Panjab, and have been narrated in many forms, especially in the famous poem of Wāris Shāh. The tale is a tragedy. Although the love of the hero and heroine was illicit and ended disastrously, they are celebrated throughout the Panjab as the types of constant lovers. When the intrigue was discovered Hīr (the heroine) was murdered by her relations. After her body had been placed in the tomb, but before it was closed, Rā̃jhā appeared, and, entering it alive, was buried with her. Mr. Dames has discovered a sequel to this story current both in Baluchistan and in Jhang, which resuscitates the lovers, and places them alive again and happy together in an unknown island somewhere near Arabia. The Balōchī version has been published,[1] and the Jhang one is now, I believe, printed for the first time.

It may be explained that Hīr's home was in the Muzaffargarh District. Her tomb, however, is in the Jhang District, not far from the civil station, in an old bed of the Chinab. This is the *Rōza* mentioned in the specimen.

As the specimen is of considerable length, I have not overloaded it with an interlinear translation. Most of it is very easy, and the free translation by Mr. Dames ought to remove any difficulties which may appear.

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[1] See Colonel Sir Richard Temple's *Legends of the Panjâb*, ii, 177ff. Much of the above remarks have been taken therefrom.

[No. 3.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

SO-CALLED 'JAṬKĪ' DIALECT. DISTRICT JHANG.

(*M. Longworth Dames, Esq.*)

SPECIMEN II.

ĀSHIK SACHCHĒ NAHĪ̃ MARDĒ.

Maĩ yād rakhtā-hā̃, jō mērī umar us vēlē chaudah pandrah varhiyā̃dī huī, jō hik ādmī musāfir chālīh paintālīh varhiyā̃dā, hājī ākhīdā-hā, mērē dādā-buzurg Ḥāfiẓ Aḥmad (‘afā’llāhu ‘anhu)dē kōl āiyā-āī. Us eh kissa kar-sunāiyā, jō:—

Maĩ ās-pās mulk Chachh-Hazārēdē rahnēwālā hā̃; gharō̃ wāstē guzarnē-hajj-k̲h̲āna-Ka‘ba-kē ṭurā. Ṭurdā, ṭurdā, ṭurda, jahāj-utē chaṛā. Takdīr K̲h̲udādē nāl samundar-vich oh jahāj kisē marāh ṭōṭē ṭōṭē hōyā. Irāda Haqq-pākdē nāl maĩ hik tak̲h̲ta lakṛī-utē rah-giyā, nahī̃ ma‘lūm kitnē dinhā̃nū̃ pichchhē takdīran kināra-utē kisē jagah vanj-pohunchā. Maĩ bhukkhā trahāyā māndā hāom. Kujh ṭuran-phirandē āsang nāhē, hayāt-ī bākī hāī. Patr darak̲h̲tā̃ ate jhaṛ darak̲h̲tā̃ vī khā-kē kujh tākat jadā̃ āī, uchchē uchchē pahāṛā̃ ate darak̲h̲tā̃-tē chaṛ-kē wasō̃ ābādī ḍhū̃ḍhdā-vēkhdā-hāom. Kitnē hik wahā̃-tō̃ pichchhē hik jāhtē phūsē majjhdī ḍiṭṭhī. Maĩ jātā ki eh nishānī ābādīdī ma‘lūm hōndī-hai. Pher man-vich ākhdā-hāom ki jangal vich bhī ākhdē-han, jō gāī̃ majjhī̃ hōndīā̃-han, īhō jithē vichār dil-vich āndī-hāī̃. Tadā̃ bhī usdī khurīdī nishānnū̃ vēkhdā hik jāh-tē vanj-pohutthā jō duddh khaṛhdā-hā, ate chauphēr darak̲h̲t ghāṭē chhā̃-wālī jangalī, jinhā̃dā mainū̃ nā̃ bhī nahī̃ āndā ate kadī̃ ḍiṭṭhā bhī nahī̃, uthē jamē hōī̃-hāī̃. Hik darak̲h̲t vāḍā paṛā hā ukā̃hdā, jō usdī maddh-wālī lakṛiyō̃ purānī hōndī khōr (ya‘nē wāngō̃ ḍhōldī) khālī hāī. Maĩ us-vich vaṛ-kē (is ḍar-kōlō̃, jō lōkā̃-dī zabānī sunā-hōyā-hā ki rāshak ō jā-vich hōndē-han, ate ādmiyō̃nū̃ phad-phad-kē khāndē-han) luk-chhip-kē, ḍardā ḍardā baiṭhā.

Tā̃, jō dinh lahandā vēlā hōyā, us vēlē awāz vā̃jhlī (ya‘nē baĩsrī)dā maĩ sunyā̃, aur ḍiṭṭhā ki hik shak̲h̲s sahṛī kālī idhar baĩsrī vagindā-huā jangal valō̃ āndā-hē. Usdē pichchhē majjhī̃ āndiyā̃-han. Eh tamāshā jadā̃ maĩ ḍiṭṭhā dil-vich āpṇē-āp ākhyā ki, 'K̲h̲udā jānē eh kōn hē ate keā tamāshā hē?' Us jagah-tē oh ādmī ā-kē bah-rahā, majjhī̃ bhī usdī chauphēr bah-rahyā̃. Thōṛī ghaṛī pichchhō̃ hik māī, sāwā, sarhā, kapṛā kītā-huā, ate matth-tē kanḍh kaḍhyā-huā, kuchchh khānā̃ rōṭī nayā̃ pakāiyā̃-hōiyā̃, sar-tē chāiyā̃-hōiyā̃, usdē kōl ā-baiṭhī. Gal-khath hik-dūī nāl āpat-vich kītī, vat rōṭī kaḍh-kē usnū̃ dittī.

Jis vēlē rōṭī khāwan lagā, us vēlē us māī ākhyā ki, 'Miā̃ Rā̃jhā, hik musāfir tusāḍī mulkdā assā̃-thī paṛhānā̃ hē. Pahlē rōṭī khiwā pichchhē āp khā.' Oh bōlyā ki, 'kithē hē?' Māī Hīr akhyā ki, 'tū̃ bulā, oh ā-vēsin.' Miā̃ Rā̃jhā awāz dittā ki, 'Āō musāfir, ā. Chhip nahī̃.' Maĩ jātā ki jō asāḍī mulk Chach Hazārē-vich Hīr-Rā̃jhā ākhīdī-hāī̃, ate unhā̃dī ishkdī gāwan gāndī-hāī̃, shāyad eh ādmī hōsan. Maĩ dilō̃ khush hō-kē unhā̃dī taraf āiyā. Unhā̃ mērā hāl-ahwāl puchchhiyā. Maĩ kar-sunāiyā. Oh khush hōē, rōṭī ate duddh mainū̃ dittā. Maĩ khādhā, pītā, ate uthaĩ rahā-kītē-nā̃.

Pichchhē unhā̃ ākhyā ki, 'tū̃ ithē rahsī̃, yā ki kadhāī̃ vanjnā̃ hē?' Maĩ ākhyā ki, 'gharū̃ tā̃ maĩ niyat hajj khāna-Ka'badē wāstē āiyā-hā̃. Hun jō maĩ rāh kisīdā sōhā̃ neh hō̃, ate na kōī kharch bakhā mērē kōl hē, maĩ kithē vanjā̃?' Oh has-has-kē ākhan lagē ki, 'assā̃ bhī hajj khāna-Ka'badī karnī-hē. Jē tū̃ chāhē̃, tainū̃ bhī āpṇē nāl lē-dassāhī̃.' Maĩ rāzī ate khush hōyā, ate itnī gall puchchhī ki, 'ithō̃ khāna-Ka'ba kitnā̃ dūr padh hē?' Unhā̃ ākhyā ki, 'ṭurē trai sau kitnē kōh padh hē.' Maĩ puchchhyā ki, 'padh yhū̃ hē, kadā̃ pohunchēsāhī̃?' Pher unhā̃ ākhyā ki, 'tū̃ fikr na kari-vanj, sāī̃.' Hukm Rabbdē nāl maĩ chup kar-rahā. Jadā̃ chann Hajjdā chaṛyā us dihāṛē maĩ ākhyā ki, 'tusā̃ ākhdē-hō ithō̃ khāna-Ka'ba trai sau kitnē kōh hē. Kadā̃ ṭursāhī̃?' Pher unhā̃ ākhyā, 'tainū̃ kēhā fikr hē? Assā̃-bhī-nū̃ vanjnā̃ hē.'

Jadā̃ oh din khās Hajjdā āiyā unhā̃ mainū̃ puchchhyā ki, 'tū̃ pher asāḍē nāl ithē āsī̃, yā uthē rahsī̃?' Maĩ ākhyā ki, 'uthē tusāḍē kōl āsā̃.' Unhā̃ ākhyā ki, 'jis wakt ahkām Hajjdē jō han, jadā̃ sabb pūrē-pūrē kar-rahē̃, tadā̃ assānū̃ fulān pahāṛī utē milē̃, ki āpṇē nāl tainū̃ assā̃ uthē lē-āsāhā̃.' Pher ākhyā ki, 'hatth assānū̃ napā ate akkhiā̃ hēt karnī̃.' Maĩ hāth pakaṛāiyā aur akkhiā̃ hētyā. Thōṛī dēr vichō̃ unhā̃ ākhyā ki, 'akkh khōl.' Jadā̃ maĩ akkh khōlī, tadā̃ ḍiṭṭhā ki hazārā̃ ādmī̃ us jāh-tē khalōtē tasbīhā̃, phēr rahē-han, zikr Khudā karēndē-han. Maĩ unhā̃-thō̃ puchchhyā ki, 'eh keā hō-rahā-hē? ate kōn jā hē?' Unhā̃ ākhyā, 'eh ādmī sabb Musalmān han, aur eh Hajjdā makān hē. Tū̃ ahkām hajjdē, jō han, bajā-liyā.' Us wakt phir sabab ikaṭṭhā ate bhīṛ ādmiyā̃dē mai-tū̃ chhip-gaī. Dō dihāṛē maĩ uthē rahā, aur ādmiyā̃ āpṇē dēsiyā̃nū̃, jō mai-thō̃ hik varihō̃ aggē hajjnū̃ āē-huē hāī̃, milyā, hāl ahwāl puchchhyā, ākhyā. Dil-vich maĩ jātā ki oh ādmī Hīr o Rā̃jhā dōhī̃ walī mard Khudādē han. Hōwē tā̃ unhā̃dē ḍhū̃ḍh kar-kē labbhō̃, ate bākī umar unhā̃dē khidmat-vich lagyāwā̃. Jehṛā āpṇā nishān unhā̃ chōī pahāṛīdā dassyā-hā, usnū̃ ḍhū̃ḍhā. Oh dōī̃ uthē baiṭhē ḍiṭṭhē. Maĩ khush hōyā ate shukrāna Khudā(jalla wa 'alā)-dā kītā. Unhā̃ mainū̃ sunjātā ate āpṇē kōl saḍyā, ākhyā ki, 'hun fārigh hō-rahā-haĩ?' Maĩ ākhyā, 'ḍhillā hō-rahā-hū̃.' Phir mērā hatth pakaṛ-kē, usī tarah ākhyā ki, 'akkhiā̃ būṭ.' Thōṛī dēr-tō̃ pichchhē, jadā̃ akkh khōlī, usī jāh utē pohunchā.

Isī tarah kitnī muddat panj chhīh mahīnē k̲h̲wāh vadh-gadh unhā̃dī k̲h̲idmat maĩ rahā. Khāwan wāstē kadĩ rōṭī kadĩ chāwal-duddh hōndī-hāī. Rahā hik dihāṛē k̲h̲iyāl bāl-bachcha-ghardā mērē dil-vich āiyā, na rahi-sakkā. Bē-ik̲h̲tiyār rōwan lagā. Unhā̃ mai-thō̃ puchchhyā ki, 'tū̃ kyū̃ rōndā-haĩ?' Maĩ pahlē tō sharmāyā, pher, jadā̃ unhā̃ wat wat puchchhyā, tadā̃ maĩ ākhyā ki, 'mainū̃ ghar-bār, bāl-bachcha, dōst, bēlī, yād āī-haĩ, rōndā-hū̃.' Unhā̃ hik-dūīnū̃ ākhyā ki, 'watandī muhabbat har hiknū̃ hōndī-hē, tō sachāhī̃ jē tū̃ ākhī̃, tainū̃ pohunchā-dēvē̃.' Us vēlē maĩ ākhyā, 'jē tusā̃ mainū̃ pohunchāiyō, tō mērī chāh hē.' Us vēlè Māī Hīr ākhyā ki, 'tainū̃ Jhang Syāl-vich pohunchā-dēwnī hāī̃. Ē-par tū̃ uthē asāḍī zabānī is jādē raīsnū̃ asāḍā sanēhā dēwnā ki, "Māī Hīr te Miā̃ Rā̃jhā jīndē-han, muē nahī̃, ate tusā̃ unhā̃dē hakk-vich bad-kammā̃ na hōū, ki oh burē nahī̃. Usī tarah majjhī̃ Miā̃ Rā̃jhā charāindā-hē, ate Māī Hīr usdē-pās rahndī-hē. Tusāḍē utē hāṛī, g̲h̲arībī, ate miskīnī dē-guzardē-han, tusā̃ mērē makān-iddatī ā-kē janāb K̲h̲udāwand-, Karīm Rahīm, -sē duā mangō. K̲h̲udā tusāḍē duā kabūl farmāēsī, tusānū̃ k̲h̲ushī, āsāis̲h̲, wa daulatmandī bak̲h̲shēsī."' Maĩ arz kītā ki, 'jēthā maĩ us shahr Jhang Syāl-vich jīndā-jīnd pohutthā-hā̃, 'in-shā 'llāh ta'ālā, zarūr zarūr unhā̃dē-kōl, ya'nē raīs Jhang Syāldē-kōl, sārā hāl ākh-dēsā̃.' Tadā̃ Māī Hīr Miā̃ Rā̃jhā mērā hatth pakaṛ-kē ākhyā ki, 'akkhiā̃ būṭ.' Maĩ akkh būṭī. Thōṛī char-tō̃ pichchhē unhā̃ ākhyā ki, 'akkh khōl.' Maĩ jadā̃ akkh khōlī, tadā̃ dinh-lāhan taraf rōza Māī Hīrdā, jō hik darak̲h̲t janḍdā vaḍḍā hē, āpnū̃ usdē talē ḍiṭṭhā.

Kujh char maĩ uthē baiṭhā-rahā, rōza Māī Hīr val ṭur-kar pohutthā, usdē mujāwirā̃-kolō̃ puchchhyā ki, 'eh rōza kisdā hē?' Unhā̃ ākhyā ki, 'eh rōza Māī Hīr Syāldā hē.' Trai chār dihāṛē hōē-han ki maĩ us makān utē masjiddē-vich ṭahrā-hū̃. Puchchhdē puchchhdē tusāḍā nā̃w ma'lūm hōyā, ki tusā̃ buzurg, vaḍḍī umrdē ālam-fāzil, hāfiz kurān-majīd o asnād-kadīmī, Syālā̃ raīs is jādē hōwē̃. Ākhī Māī Hīrdī zabānī rūbarū raīs Jhang Syāl sanēhā dēwanā̃-hē. Jēkar tusā̃ mainū̃ āpṇē-nāl lē-vanjō̃, tā̃ maĩ āpṇī zabānī unhā̃dā sanēhā, jēthā mainū̃ Māī Hīr āpṇī zabānī ākhyā, maĩ unhā̃nū̃ ākh-dēwā̃.

Us wakt Māī Sāhiba K̲h̲ān Sāhib Muhammad Ismaīl K̲h̲ān Raīs Bahādur Jhangdē jīndī-hāī. Oh ādmī Hājī hamrāh mērē dādā Sāhib Hāfiz Ahmad (g̲h̲afru 'llāhi 'alaihi) ate maĩ bhī (jō us wakt mērī umr chaudah pandrah varihyā̃dī hōsī̃) ghar K̲h̲ān Sāhibdē giyā, ate k̲h̲idmat Māī Sāhibadī bāhar pardadē oh Hājī shak̲h̲s baiṭhā, ate sab hakīkat jō bayān kītī-gaī-hē, zabānī āpṇē ākh-sunāī. Usnū̃ dō dihāṛē Māī Sāhiba ṭahrāyā, aur kujh k̲h̲arch rāh bhī dittā. Pher oh Hājī ṭur-giyā. Maĩ yād rakhtā-hā̃ ki Māī Sāhiba unhā̃ dihāṛiyā̃-vich makān, jis-utē Rōza nām-zad Māī Hīrdī hē, ki jumarāt hamēsha āwan vanjan kītā.

FREE TRANSLATION OF THE FOREGOING.

TRUE LOVERS DO NOT DIE.

I remember when I was fourteen or fifteen years old that a traveller of about forty or forty-five years, said to be a Hājī, came to my great-grandfather Ḥāfiẓ Aḥmad (God efface from him (his sins)) and told this tale—

I am a native of the country round Chachh Hazāra (evidently a mistake of the writer for Takht Hazāra) and left my home to make the pilgrimage to the house of the Ka‘aba: travelling and travelling I mounted on a ship. By God's decree this ship was knocked to pieces in a certain place, and as God willed I was left on a plank; I cannot say how many days after by chance I arrived at a place on shore. I was hungry, thirsty, and weary, and there was no strength in me for moving or wandering, bare life was left me. I ate the leaves and berries of trees, and when I had recovered some strength I climbed the highest hills and trees, and searched for signs of habitation and cultivation. After I had looked for some time I saw a place with tracks of buffaloes, and I perceived signs of cultivation. Then I said in my mind that in the jungle where female buffaloes are found there will be consideration in the heart. I examined the prints of their feet and arrived at a place where milk was set to curdle and all around were thick shady wild trees, of which I do not know the name, and which I have never seen, all collected there. There was one tall tamarisk tree, the middle wood of which, when it becomes old, is hollow like a drum. I got into this through fear, as I had heard from people that there were demons (*rāshak*) in that place who keep catching and eating men; and hiding myself sat there in terror.

Then when the time of sunset came, at that time I heard the sound of a pipe, and I saw a man wearing a black waistcloth and playing on the pipe coming from the direction of the jungle, and the buffaloes following behind him. When I saw this sight I said to myself: 'God knows who this is, and what appearance it is.' Coming to that place the man sat down, and the buffaloes all sat down round him. After a little while a woman, wearing light-coloured (*sāwā*, lit. green[1]) and neat clothes and a line drawn on her forehead came carrying on her head some food and bread newly-baked, and sat down by him. They both embraced each other and then she brought out the food and gave it to him.

As soon as he began to eat the woman said, 'Miā̃ Rā̃jhā, there is a traveller from your country come to stay with us, first give him to eat, and then eat yourself.' He said, 'where is he?' Hīr said, 'call, and he will come.' Miā̃ Rā̃jhā called, 'come, traveller, do not hide!' I then perceived, as in my country of Takht Hazāra Hīr and Rā̃jhā are spoken of and they sing songs of their love, that perhaps these persons were they, and being glad in my heart I came towards them. They asked my news and I told them. They were pleased and gave me bread and milk, and I ate and drank and they made me rest there.

Afterwards they said, 'will you stay here, or have you anywhere to go?' I replied, 'I came from my home with the intention of making the pilgrimage to the House of the Ka‘aba, but now, as I know nothing of the road and have no money left with me, where can I go?' They laughed and laughed and began to say, 'we too have to go on the Hajj to the House of the Ka'aba; if you wish we will take you with us and show you the way.' I was pleased and rejoiced and asked so much as 'how far is the House of the Ka'aba from here?' They said, 'you go about three hundred kōs.' I said, 'if it is so far, how shall I get there?' Again they said, 'don't be anxious, Sir.' By God's will I kept silent. When the moon of the Hajj arrived, that day I said: 'you say the House of the Ka'aba is about three hundred kōs from here. When shall we start?' They said: 'what anxiety have you? we have to go too.'

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[1] The garments of Paradise are said to be green.—G. A. G.

When the exact day of the Hajj came they asked me, 'will you come back here with us, or stay there?' I said, 'I will come with you.' They said, 'when the orders for the Hajj have been all fulfilled, then meet us on a certain hill, and we will take you back here with us,' and again they said, 'take hold of our hands and shut your eyes.' I seized their hands and closed my eyes. In a little while they said, 'open your eyes.' When I opened my eyes I saw thousands of men standing in that place, telling their beads and reciting God's names. I asked them (*i.e.* Hīr and Rã̄jhā), 'what is happening? and what place is this?' They replied, 'these are all Musalmāns, and this is the place of the Hajj. You have fulfilled your orders to perform the Hajj.' At that time by reason of the assembly and crowd of men they became hidden from me. I stayed there two days, and met men of my own country who had gone on the pilgrimage a year before me, and asked and gave the news. In my heart I knew that these two persons, Hīr and Rã̄jhā, were saints of God, and determined to search for them and find them, and spend my whole life in their service. I sought for the hill-defile that they had described to me, and saw them both sitting there. I rejoiced and thanked God (glorious and exalted). They recognized me and called me to them and said, 'are you now at liberty?' I replied, 'I am now idle.' Then seizing my hands they said in the same way, 'shut your eyes.' When after a little while I opened my eyes I was back in the same place as at first.

In this way I passed a space of five or six months pleasantly in their service, and had sometimes bread and sometimes rice and milk to eat. One day the thought of my children and home came into my mind. I could not bear it and involuntarily began to weep. They asked me why I wept. At first I was ashamed, but when they asked me again and again, I said, 'I have remembered my home, my children, my friends and familiars, so I weep.' They said one to the other, 'everyone loves his own country, so if you truly say so we will convey you there.' Then I said, 'if you will take me there, it is my desire.' Then Hīr said, 'it is necessary to take you to Jhang of the Syāls, and there you must give my affectionate message in my own words to the Chief of that place, as follows: "Māī Hīr and Mīã̄ Rã̄jhā are living, not dead, and do not you act evilly with regard to their rights, for they are not wicked. Mīã̄ Rã̄jhā grazes the buffaloes as of old, and Māī Hīr lives with him. Distress, poverty, and misery be upon you unless you go to my shrine and there pray to the Lord, the Merciful and Compassionate. God will accept your prayers and bestow on you joy, ease, and wealth."' I then said, 'should I arrive alive at that town of Jhang-Syāl, please God Almighty, I will most certainly tell them, the Chiefs of Jhang, all the circumstances. Then Hīr and Rã̄jhā took me by the hands saying, 'close your eyes.' I did so and in a little while they said, 'open your eyes.' I opened them and saw myself under a large *Jand* tree to the west of Māī Hīr's tomb.

A short time I sat there and then setting out I arrived at Māī Hīr's shrine and asked the custodians of the shrine, 'whose tomb is this?' They said, 'this is the tomb of Māī Hīr the Syāl.' I stayed three or four days in the mosque at that place, and then by asking I learnt your name, that you are a man of position, of great age, a scholar and protector of the Blessed Qur'ān and the old laws, and a Chief of the Syāls of this place. I must deliver the message delivered by Māī Hīr in her own words to the Chief of the Jhang Syāls, so if you will take me with you, then I will in my language repeat the message as Māī Hīr said it to me in her own words.

At that time the Mother of Khān Ṣāḥib Muḥammad Isma'īl Khān Bahādur, Chief of Jhang, was living, and my grandfather Ḥāfiẓ Aḥmad (God's pardon on him) and I (being at that time fourteen or fifteen years old) went to the Khān-Ṣāḥib's house with that Hājī, and he sat outside the lady's purdah and told all the facts which have been narrated in his own language. The Māī-Ṣāḥiba kept him there two days, and gave him money for his journey; and then the Hājī went away. I can remember that the Māī-Ṣāḥiba used always every Thursday to go to the building famed as Māī Hīr's Rōza.

NISWĀNĪ OF JHANG.

This so-called dialect is spoken in the north of Jhang District and is named after the Niswānās who inhabit that part. It scarcely differs from the ordinary 'Jaṭkī' of the district, as will be seen from the following short section of a version of the Parable of the Prodigal Son. The only real difference is the use of an oblique form in *ē* for words ending in consonants such as ***hikk***, oblique *hikkē*, one; *jaṇ*, oblique *jaṇē*, a man. This points to North-Eastern Lahndā and especially the Pōṭhwārī of Jhelum and Rawalpindī, where this oblique form is the rule. We may also note *unhū̃*, to him.

[No. 4.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

NISWĀNĪ DIALECT. (DISTRICT JHANG.)

Hikkē-jaṇēdē dōē̃ puttar hāin. Unhā̃ vichō̃ nikrē-puttar
Of-one-man two sons were. Them from-among by-the-younger-son
piōnū̃ ākhiā, 'mērē-bhā̃gēdā ḍhōr-ḍhappa anjh-kar-dē.'
to-the-father it-was-said, 'of-my-share cattle-property separating-give.'
Taddaṇ us unhū̃ ḍhōr-ḍhappa waṇḍ-ditt-us.
Then by-him to-him the-cattle-property dividing-was-given-by-him.
Kinhā̃-dihāṛiā̃-pichchhō̃ āpṇā ḍhōr-ḍhappa lē-kē kisī-ṭhā̃h
Some-days-after his-own cattle-property taken-having a-certain-place
vändā rēhā. Uthē jā-kē bhäriā̃-kammā̃-vich jān-kīt-us.
going he-remained. There gone-having evil-works-in it-was-wasted-by-him.
Jaddaṇ waṇjā-chukiā, taddaṇ us-mulakh-vich kāṛ pä-gēā.
When it-was-caused-to-go-completely, then that-country-in a-famine fell.
Uh garīb hō-gēā, atē hikk-raīsdē-kōṛ gēā. Us usnū̃
He poor became, and of-a-leading-man-near he-went. By-him as-to-him
āpṇī-niāiā̃-vich sūr charāwan ghalliā, atē usdē-dil ahā ke
his-own-fields-in swine to-feed it-was-sent, and (in-)his-heart it-was that
uh unhā̃-chhilṛā̃dē-nāl āpṇā ḍēḍh bharsī, kiū̃-jū̃ unhū̃ kōī
he those-husks-with his-own belly he-will-fill, why-that (i.e. *because*) *to-him anyone*
na dēndā-ahā.
not giving-was.

KĀCHHṚĪ OF JHANG.

Kāchhṛī is said to be the dialect of the Kāchhī or alluvial land on the west bank of the river Jhelum. In this district it is a very small tract, and has immediately to its west the *Thal* or desert of Shahpur and Mianwali. The dialect only differs from the ordinary language of Jhang in being, as might be expected, nearer to the standard of Shahpur. Thus while 'they were' is *hāin* in Jhang proper, in the Kāchhī it is *āhan*, and in Shahpur *āhin*.

A few lines of a version of the Parable of the Prodigal Son in Kāchhṛī will show this.

[No. 5.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

KĀCHHṚĪ DIALECT. (DISTRICT JHANG.)

Hikk-shakhsdē dōē̃ puttar āhan. Unhā̃-vichhō̃ naḍḍhē
Of-a-man two sons were. Them-from-among by-the-younger
piōnū̃ ākhiā, 'piō, jehṛā hissa māldā mānū̃ āndā-hē,
to-the-father it-was-said, 'father, what share of-property to-me coming-is,
uh mānū̃ waṇḍ-dē.' Taddaṇ us unhā̃nū̃ māl
that to-me dividing-give.' Then by-him to-them the-property
waṇḍ-dittā. Thōṛē (*sic*) dihāṛiā̃ pichchhō̃ naḍḍhē-puttar
dividing-was-given. A-few days from-after by-the-younger-son
māl akaṭṭhā kar-kē hikk-dūr-mulakhnū̃ ṭur-gēā, tē
the-property together made-having to-a-far-country it-was-gone-away, and
uthē māl āpṇā manḍē-kammā̃-vich wanjā-ditt-us. Jaddaṇ
there the-property his-own bad-acts-in was-caused to-go-by-him. When
sārā kharach-kar bäïṭhā us-mulakh-vich waḍḍā kāl pä-gēā, tē uh
all expended-having he-sat in-that-country a-great famine fell, and he
garīb hōaṇ lagā. Taddaṇ us-mulakhdē hikk-waḍḍē-ādmīdē-kōl jā
poor to-be began. Then of-that-country of-a-great-man-near going
rĕhā. Us usnū̃ āpṇī-wāhīā̃dē-vich mirhō̃ charāwaṇ ghalliā.
he-remained. By-him as-to-him of-his-own-fields-in swine to-feed it-was-sent.
Uthē uddā dil mangiā jō, 'sūrā̃dē khāwaṇdē chhillaṛ mā̃
There his heart asked that, 'of-the-swine of-eating husks I
khāwā̃, tē ḍiḍḍh bharā̃,' kiū̃-jū̃ usnū̃ kōī nāhī dēndā.
may-eat, and belly may-fill,' why-that to-him anyone not used-to-give.

JĀṄGLĪ OF LYALLPUR.

Another so-called Jhang-Lyallpur dialect is Jāṅglī, spoken by the nomads of the tracts known as the 'Jaṅgal Bār.' It differs little from the ordinary 'Jaṭkī' of the district as will be seen from the following short extract. Like Kāchhṛī, when it differs, it agrees with the standard of Shahpur.

[No. 6.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

JĀṄGLĪ DIALECT. (DISTRICT LYALLPUR.)

Hik-kas-ādmīdē dōẽ puttar āhan. Jāhrā lāhōrā puttur āhā,
Of-one-person-man two sons were. Who the-younger son was,

us piōnū̃ ākhiā jū̃, 'māl-rijak jāhrā hē, mānū̃
by-him to-the-father it-was-said that, 'goods-chattels what are, to-me

mērē-bhā̃gēdā wanḍh dē.' Lāhōṛē māl wanḍh-kē
of-my-share dividing give.' By-the-younger the-property divided-having

lē-liā. Uh pardēsnū̃ ṭur-geā, tē māl
was-taken. He to-a-foreign-land departed, and the-property

mandeā̃-kammā̃-vich gā̃wā-ditt-us. Jaddaṇ khā-pī-kē,
bad-deeds-in was-caused-to-go-by-him. When eaten-drunk-having,

tē wanjā-wunjū̃-kē nang-bhaṛang hō-geā, us-mulakh-vich
and caused-to-go-and-the-like-having naked-and-the-like he-became, that-country-in

waḍḍā kāl pā-geā. Taddaṇ uh hik-kas-waḍḍē-admīdē-kōl wanj
a-great famine fell. Then he of-one-person-great-man-near going

rĕhiā. Us usnū̃ āpṇeā̃-ayaṛā̃dē-vich mirhō̃ charāwaṇ-wāstē
remained. By-him as-for-him of-his-own-flocks-in swine feeding-for

ghalli-us. Usdā dil mangiā jō, 'maĩ ḍāhḍhā bhukkhā hā̃,
it-was-sent-by-him. His heart desired that, 'I very hungry am,

mirhō̃ā̃dē jūṭhē chhillaṛ khā̃wā̃, kiũ-jū̃ mērā
of-the-swine the-refuse husks I-may-eat, why-that (i.e. *in-order-that*) *my*

ḍhiḍḍh bharīwē.'
belly may-be-filled.'

LAHNDĀ OF MONTGOMERY.

The conventional line separating Pañjābī from Lahndā divides the district of Montgomery into two equal parts. In the eastern, *i.e.* roughly corresponding to the Taḥṣīls of Pakpattan and Dipalpur, the language has been classed as Pañjābī, while in the western, *i.e.* Taḥṣīls Montgomery and Gugera, it has been classed as Lahndā. The Lahndā of Montgomery is not very incorrect. Here and there we come across a Pañjābī idiom, but these are few in number. It is practically the same as the Lahndā of Lyallpur and Jhang, with similar irregularities, such as *puttar* for *puttur*, son; *āhē* for *āhin*, they were, and so forth. A few lines of the local version of the Parable of the Prodigal Son will suffice as a specimen. A glossary of many of the agricultural terms used forms an Appendix to Mr. Purser's Settlement Report of the District.

[No. 7.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

(DISTRICT MONTGOMERY.)

Hīkk-bandēdē dōē̃ puttar āhē. Ohnā̃-vichchō̃ nikṛē-puttar
Of-one-man two sons were. Them-from-among by-the-younger-son

ākhiā, 'pūā, merā bhā̃gā jhuggēdā mā̃nū̃ dūē-nāḷō̃
it-was-said, 'O-father, my share of-the-property to-me the-second-from

waṇḍ-dē.' Peō-nē dōā̃-puttrā̃nū̃ jhuggā
divide(-and)-give.' The-father-by to-the-two-sons the-property

waṇḍ-dittā. Thōṛē-dē̃h-pichchhō̃ nikṛā puttar usdā sārā
was-divided(-and)-given. A-few-days-after the-younger son his all

māl ikaṭṭhā kar-kē kisē-mulakhnū̃ wag-giā, tē ōthē
goods together made-having to-a-certain-country went-away, and there

jā-kē os āpṇā sārā māl bhāṛiā̃-kammā̃-vichch wanjā-dittā.
gone-having by-him his-own all property bad-deeds-in was-wasted.

LAHNDĀ OF GUJRANWALA.

The conventional line adopted in this Survey as the boundary between Pañjābī and Lahndā runs north and south through the heart of the District of Gujranwala. It commences in the north at Ramnagar on the Chinab and extends to the common junction of the Lahore, Gujranwala, Lyallpur, and Montgomery Districts in the south. The tract to the east of this line, in which Pañjābī is spoken, occupies about two-thirds of the area of the district. In the remaining third, to the west of the line, Lahndā is spoken. This western third part of the district is mostly uncultivated upland known (as elsewhere) as the *Bār*. The inhabitants who are for the most part descendants of the nomad tribes that have roamed at will over this tract with their cattle and families for centuries, have only settled down to agriculture within the last generation or two, and have not yet abandoned their predatory traditions. The language of this tract is locally known as Bārdī Bōlī, and it is estimated that it is spoken by 275,000 people, the total population of the district in 1891 being 690,169. Since then it has largely increased owing to the reclamation of waste land by the Chenab Canal, and in 1911 the total population was 923,419. The estimate of 275,000 speakers of Bārdī Bōlī was made in the year 1897.

Bārdī Bōlī is practically the same as that of Jhang-cum-Lyallpur, as the following short specimen will show. It is, perhaps, slightly more inclined to agree with the Pañjābī spoken to its east. Note that the nominative singular of the word for 'son' is *puttur*, not *puttar*.

[No. 8.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

BĀṚDĪ BŌLĪ. (DISTRICT GUJRANWALA.)

Hikkī-bandēdē dōẽ puttar āhē. Unhā̃-vichõ nikkē-puttar
Of-one-man two sons were. Them-from-among by-the-younger-son
āpṇē-piōnū̃ ākhiyā 'piō, mänū̃ jāẽdāt-vichõ jitnā
to-his-own-father it-was-said, 'father, to-me the-property-from-in what-much
mẽrā hissa āōndā-ē, utnā dē-chā.' Piō āpṇī
my share coming-is, so-much give-up(-to-me).' By-the-father his-own
jāẽdāt unānū̃ vaṇḍ-dittī. Ajē bāhlē dẽhi nahĩ hōē, jō
property to-them dividing-was-given. Still many days not became, that
nikkā puttur habbā jāẽdāt akaṭṭhī kar-kē pardēsnū̃
the-younger son all property together made-having to-a-far-country
ṭur-giyā, tē uthē luchpanē-vich habbō-kujh gawā-chhaḍḍhiyā.
departed, and there debauchery-in every-thing was-wasted-and-left.
Jehṛē-vēlē habbā gawā-bäṭhā, us-vēlē us-dēs-vich waḍḍō
At-what-time all having-wasted-he-sat, at-that-time that-country-in a-great
kāl pä-giyā. Eh ān-muthāj hōeā, tē us-dēsdē
famine fell-down. He poverty-stricken became, and of-that-country
hikkī-bandē-nāl jā-rihā. Us-bandē ūnū̃ āpṇiā̃-pāliā̃-vich
a-man-with going-he-remained. By-that-man as-for-him his-own-fields-in
hiyū charāwiṇ ghalliyā. Ehdā dil karēndā-āhā jō, 'ḍhiḍ
swine to-feed it-was-sent. Of-him the-heart doing-was that, 'the-belly
unā̃-chhillrā̃-nāl bhar-liyā̃, jehṛē sūr chagil-kē saṭ-ghaṭ-dē-han;'
those-husks-with I-may-fill, which the-swine food-defiled-having abandoning-are;'
par oh-bhī ūnū̃ kōī nāhō dēndā.
but that-even to-him anyone not used-to-give.

LAHNDĀ OF GUJRAT.

North of the District of Gujranwala lies the District of Gujrat. The conventional line between Lahndā and Pañjābī commences in the latter at the south end of the Pabbī range of hills, and crosses the district nearly due south to the town of Ramnagar on the Chinab. Everything spoken to the east of this line has been dealt with under the head of Pañjābī.

The Pabbī range runs obliquely across the north-west of the district, its northern end being near the town of Bhimber, and its southern end some thirty miles distant on the Jhelum. This range thus cuts off the north-western corner of the district which is mainly inhabited by Poṭhwāṛī speaking Chibhs. The language of the rest of the district to the west of the conventional line, *i.e.* of the *Bār* and of the South-Western *Hiṭhāṛ* or Lowlands of the Phaliā Taḥṣīl, is a form of Lahndā, locally known as '*Jaṭātardī Bōlī,*' or as '*Bārdī Bōlī.*'

This dialect is the same as that of West Gujranwala and of Jhang-cum-Lyallpur, as will be evident from the following short specimen. As elsewhere in the Lahndā tract the Future is formed with *s*, as in *uṭhsā̃*, I will arise; *jāsā̃*, I will go; *ākhsā̃*, I will say, in a part of the Parable not here printed.

As in the Niswānī of Jhang there are occasional instances of masculine nouns ending in a consonant making an oblique form in *ē*, as in *mālē-vichchō̃*, from in the property. This is due to the influence of the Pōṭhwārī of Jhelum immediately to the west.

[No. 9.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

JAṬĀTARDĪ BŌLĪ. (DISTRICT GUJRAT.)

Hikkē-jaṇēdē dō puttar hāē, tē unhā̃-vichchō̃ nikṛē
Of-one-man two sons were, and them-from-among by-the-younger

piūnū̃ ākhiyā, 'piū, jē-kujh mālē-vichchō̃ mērā hissā
to-the-father it-was-said, 'father, whatever the-property-from-in my share

āundā-hai, ō mānū̃ dē.' Tē os unhā̃-vichch māl-rijak
coming-is, that to-me give.' And by-him them-among property-provisions

waṇḍ-dittā. Tē thōṛiā̃-dihāṛiā̃ lag-giyā̃, nikṛē apṇā habbō-kujh
was-divided. And a-few-days passed, by-the-younger his-own everything

akaṭṭhā kar-liyā, tē durāḍḍēdē lōg-vichch ṭur-giyā, tē ōthai
together was-made, and of-distance a-country-in he-departed, and there

apṇā habbō-kujh bhāṛiā̃-kammā̃-vichch wanjā
his-own everything evil-deeds-in having-caused-to-go

chhaḍḍi-us. Jit-vēlē har shai wanjā-bāṭhā,
was-squandered-by-him. At-what-time every thing was-wasted,

us-lōg waḍḍā kāl pā-giyā, tē ō ājat (*for Arabic* ḥājat)
(in-)that-country a-great famine fell, and he poor

hō-giyā; tē ō us-mulkdē hikk-apṛā̃dē-kōl jā rihā, tē
became; and he of-that-country of-a-rich-man-near having-gone remained, and

os ohnū̃ apṇī-niāī̃-vichch ōhdē chagāwaṇ ghalliyā. Tē
by-him as-for-him his-own-home-fields-in swine to-feed it-was-sent. And

ohdā dil wag-piyā jē, 'mā̃ bhī eh chhillī̃ khā-lawā̃ jehṛiā̃
his heart flowed that, 'I also these husks may-eat-up which

ōhdē khāndē-āhē.' Tē ohnū̃ kōi kujh dēndā nāh.
the-swine eating-were.' And to-him anyone anything used-to-give not.

MŪLTĀNĪ OF MULTAN.

The language of the Multan District may be taken as the standard form of the Mūltānī dialect of Lahndā. For the purposes of this Survey, out of a population which in 1891 amounted to 632,930, there were 531,828 speakers of Mūltānī. In 1911 the figures were 814,871 and 763,388. The only other language spoken by a considerable number of people was Standard Pañjābī, which in 1891 was the vernacular of 87,102 Sikh settlers on the area irrigated by the Sidhmai Canal. In 1911, the number of speakers of Pañjābī recorded in Multan was 31,753. Mr. O'Brien's well-known *Glossary* (see list of authorities) is based on this form of Lahndā.

The following are the principal points in which the Mūltānī of the Multan District and of the neighbouring District of Muzaffargarh differs from the Lahndā of Shahpur. The remarks are nearly all based on Sir James Wilson's edition of Mr. O'Brien's Mūltānī Glossary :—

NOUNS.—Gender.—As in Shahpur, a few masculine adjectives are rendered emphatic by the addition of *ō*. In Mūltānī this *ō* becomes *ā* in the feminine. Thus :—

Masculine.		Feminine.
sabbhō,	all	*sabbhā*.
hikkō,	only one	*hikkā*.
īhō,	this very	*īhā*.
ūhō,	that very	*ūhā*.

Declension.—Towards the west, especially in Muzaffargarh, nouns of the second declension, which in Shahpur have nominatives ending in a consonant preceded by the vowel *u* (which becomes *a* in the oblique form), have *a*, not *u*, also in the nominative singular. This affects the epenthetic change in a preceding syllable, described on pp. 250ff. Thus, *kukkaṛ* (not *kukkuṛ*), a cock; *vāhaṛ* (not *vāhuṛ* or *vāhaṛ*), a young bull. It follows that in these cases the oblique singular and the nominative plural are the same as the nominative singular. Thus, *kukkaṛ-kū̃*, to a cock; *vāhaṛ*, young bulls.

In other respects the oblique singular and the nominative and oblique plural are formed as in Shahpur. Thus :—

Declension.	Nom. Sing.		Obl. Sing.	Nom. Plur.	Obl. Plur.
1. (masc.)	*ghōṛā*,	a horse	*ghōṛē*	*ghōṛē*	*ghōṛeā̃*.
2. (masc.)	*kukkuṛ* (*kukkaṛ*),	a cock	*kukkaṛ*	*kukkaṛ*	*kukkṛā̃*.
3. (masc.)	*ghar*,	a house	*ghar*	*ghar*	*gharā̃*.
4. (fem.)	*dhī*,	a daughter	*dhī*	*dhīā̃*	*dhīā̃*.
5. (fem.)	*akkh*,	an eye	*akkh*	*akkhī̃*	*akkhī̃*.
6. (fem.)	*hañh*,	a tear	*hañh*	*hañhū̃*	*hañhū̃*.

Some nouns, which in Shahpur Lahndā belong to the fourth declension, belong to the fifth in Mūltānī. Thus, in Shahpur, *bhāṇ*, a sister, plural *bhāṇā̃*; Mūltānī, *bhēṇ*, a sister, plural *bhēṇī̃*. In Mūltānī, *dhī*, a daughter, may optionally have *dhīrī̃* for its nominative plural. This latter agrees with the form used in the Dardic languages.

In Muzaffargarh, however, the oblique plural of the first four declensions ends in *ē̃*; thus, *ghōṛē̃*, *kukkṛē̃*, *gharē̃*, *dhīē̃*. In the fifth and sixth declensions, it is unchanged. Thus, *akkhī̃*, *hañhū̃*.

The other organic cases, as in Shahpur, are the Agent, the Locative, the Ablative, and the Vocative. The Agent is always the same as the Oblique form.

In the first declension the locative is formed, in the singular, by changing the final *ā* to *ē*, and is hence the same as the oblique form. Thus, *vēlā*, time, locative *vēlē*; *Tibbē*, at Tibbā; *Lōdhrē̃*, at Lōdhrā̃. There do not seem to be any examples of the locative plural in this declension. In the second declension, the locative singular is formed as in Shahpur. Thus, *ōṛukk*, end; *ōṛikk*, at last; *Bakkhir*, at Bakkhur; *sháhur*, a village, *shähir*, in the village. I have not come across any instance of the locative plural in this declension. In the third declension, the locative singular, like the oblique singular, is the same as the nominative. Thus, *ghar*, in the house; *hatth*, in the hand. It does not take *ē* as it does optionally in Shahpur. In the plural *ē̃* is added, as in *gharē̃*, in the houses; *undē hatthē̃*, in his hands; *ḍū pāhrē̃*, at two watches (*pāhar*), at noon. Nouns of the feminine declensions either remain unchanged or take *ī* or *ī̃* as the locative termination. Thus, *rāt* or *rātī̃*, at night; *zabānī*, by word of mouth; *haṭṭī*, in the shop.

The organic ablative ends in *ō̃* or *ū̃*. Thus, *tallō̃*, from below; *aggō̃*, from in front; *uttū̃*, from above.

The Vocative Singular in the case of masculine nouns, is formed by adding *ā* to the oblique form. E.g. *ē sachcheā Rabbā*, O true God; *pōtrā*, O son. Feminine nouns sometimes add *ē* to the nominative, as in *ghōṛīē*, O mare. In the plural, the Vocative always ends in *o* or *wō*, as in *pōtrō*, O sons; *ghōṛeō*, O horses; *ghōṛīō*, O mares; *bhirāwō*, O brothers.

The inorganic cases are formed as follows :—

The genitive termination is *dā*, etc., as in Shahpur.

So also, the inorganic Locative is formed by adding *vich* or *ich*, and the inorganic Ablative by adding *thū̃*.

The Dative postposition, however, is *kū* or *kū̃*, not the termination *nū̃*. Thus, *ghōṛē-kū̃*, to the horse.

Adjectives.—Adjectives (excluding numerals) are treated as in Shahpur, and call for no remarks.

Numerals.—As will be seen from the List of Words on pp. 412ff. the cardinals differ slightly, following Thaḷī in changing *d* to *ḍ*. Thus, Mūltānī and Thaḷī *ḍū*, Shahpur *dōē̃*, two; Mūltānī and Thaḷī *ḍāh*, Shahpur *dāh*, ten.

The Oblique and Intensive numerals also slightly differ as compared with Shahpur. They are as follows :—

MŪLTĀNĪ.				SHAHPUR.			
		Intensive.				Intensive.	
Nom.	Obl.	Nom.	Obl.	Nom.	Obl.	Nom.	Obl.
ḍū̃	*ḍōā̃*, two	*ḍōhē̃*	*ḍōhā̃*, both	*dōē̃*	*dōā̃*	*dōhē*	*dōhā̃*.
trāe	*trīā̃*, three	*trāē*	*trīā̃*, all three	*trä*	*trīā̃*	*träē*	*trähā̃*.
chār	*chā̃*, four	*chārē*	*chawā̃hā̃*, all four	*chār*	*chā̃*	*chārē*	*chawā̃hā̃*.
pañ	*pañē*, five	*pañē*	*pañā̃*, all five	*pañ*	*pañā̃*	*pañē*	*pañā̃*.
ḍāh	*ḍāhā̃*, ten	*ḍähē*	*ḍāhā̃*, all ten	*dāh*	*dāhā̃*	*dähē*	*dāhā̃*.

The Ordinals also differ slightly. Thus :—

Mūltānī.	Shahpur.
päĭhlā	*pĕhlā*, first.
ḍūjhā	*dūjā*, second.
trījā	*tījā*, third.
châthā	*châthā*, fourth.
pañwā̃	*pañwā̃*, fifth.
chhẽwā̃	*chhẽwā̃*, sixth.
sattwā̃	*sattwā̃*, seventh.

Pronouns.—The declension of the first two personal pronouns differs slightly. It is briefly as follows :—

maĩ, mã̈, I	*tū̃*, thou.
maĩ, mã̈, (Agent case)	*tä̃, tẫ*, (Agent case).
mēḍā, mädā, of me, my	*tēḍā, täḍā*, of thee, thy.
mē-kū̃, mä-kū̃, to me	*tē-kū̃, tä-kū̃*, to thee.
assā̃, we	*tussā̃*, you.
assā̃, (Agent case)	*tussā̃*, (Agent case).
assāḍā, sāḍā, of us, our	*tussāḍā, tuhāḍā*, of you, your.
assā-kū̃ sā-kū̃, to us	*tussā-kū̃, tuhā-kū̃*, to you.

Similarly, the Demonstrative pronouns, and pronouns of the Third Person are :—

ē, this, he, she, it	*ō*, that, he, she, that.
ī̃, (Agent case)	*ū̃*, (Agent case).
īndā, of this, his, etc.	*ūndā*, of that, his, etc.
ī̃-kū̃, to this, etc.	*ū̃-kū̃*, to that, etc.
ē, these, they	*ō*, those, they.
inhā̃, (Agent case)	*unhā̃*, (Agent case).
inhā̃dā, of these, their	*unhā̃dā*, of those, their.
inhā̃-kū̃, to these, to them	*unhā̃-kū̃*, to those, to them.

The pronominal suffixes agree, with one exception, with Shahpur Lahndā. In Shahpur, *nē* or *nihē* is employed for the 2nd and *nē* for the 3rd person plural. In Mūltānī, *nē* is confined to the 3rd person plural. Thus we have :—

Shahpur, *kisnū̃ mārеā-nē*, Mūltānī, *kä-kū̃ mārеā-hivvē*,	whom did you beat ?
Shahpur, *kē nā̃-nē*, Mūltānī, *keā nā̃-hivve*,	what is your name ?
Shahpur, *kehṛā shâhur-nihē*, Mūltānī, *kerhā shâhur-hivvē*,	which is your village ?
Shahpur, *kassi-nihē*, Mūltānī, *marōṛ-hivvē*,	have you fever ?

The relative pronoun is *jō*, or *jerhā*, who ; not *jehṛā*, as in Shahpur. Its oblique form is *jä̃* or *jerhē*.

The Interrogative Pronouns are :—

(*a*) ***Kaun***, who ? Obl. sing. *kē ;* Nom. plur. *kaun ;* Obl. plur. *kinhā̃* or *kinhẵ.*

(*b*) *Keā* or *chä*, what ? Obl. sing. *kitt ;* plural, as usual, wanting.

The animate Indefinite Pronoun is *kōī*, anyone, someone. In the nominative singular it has a feminine *kāī* or *kăĩ.* The oblique singular is *kăhē̃* or *kăĭhī̃.* The nom. plur. is *kēī* or *kăĭī*, some ; obl. *kinăhē̃.* 'Anything' is *kujjh*, which does not change in declension.

VERBS.—Auxiliary Verbs and Verbs Substantive.

The present tense of the verb substantive closely agrees with that of Shahpur, except that there does not appear to be any emphatic form (Shahpur *āhā̃*, etc.). The only other points of difference are that the first person plural is *haī̃* or *aī̃*, and that the third person plural may be *han* as well as *hin*. The third person plural, when combined with a preceding word ending in a vowel becomes *än*, not *ān*, *ēn*, or *īn*, as in Shahpur. Thus, *tēḍīā̃ kitlīā̃ ghōṛīän* (for *ghōṛīā̃-han*) ; how many mares have you ?

The past tense differs from that of Shahpur, *viz.* :—

	Singular.	Plural.
1.	*ham, hāum, hāim, hāus*	*hāsē.*
2.	*hā̃vē̃, hāē̃*	*hāvē.*
3.	*hā*, fem. *hāī*	*hāin, āhin.*

Except in the 3rd person singular, the feminine is the same as the masculine, In Bahawalpur and Muzaffargarh, *han* or *hin* means 'they were' as well as 'they are.'

The negative verb substantive also differs from that of Shahpur. It runs as follows :—

Present—'I am not,' etc.

	Singular.	Plural.
1.	*nīmhī*	*nīhsē, nissē.*
2.	*nīhvī, nēhī*	*nīhvē, nēhē.*
3.	*nīhsī, năĭh, nahī̃*	*ninnhē̃, nēhn.*

Past—'I was not,' etc.

1.	*nāhim, nāhis*	*nāhssē.*
2.	*nāhē̃*	*nāhvē.*
3.	*nāhā*	*nāhin.*

The person in the case of these verbs may refer to any case. Thus, *nīmhī* may mean 'I am not,' or 'is not by me,' or 'is not to me.' E.g.—

nīmhī gēā, I am not gone.

nīmhī ḍiṭṭhā, by me it was not seen—I have not seen it.

ajaṇ hukm nīmhī ḍhēā, no order has yet been given to me.

To signify 'become,' two roots, viz. *hō* and *thī*, are used. The following are examples of their forms :—

hō	*thī.*
hōṇā	*thīuṇā*, existence.
hōwaṇ	*thīwaṇ*, to be.
hōndā	*thīndā*, being, becoming.

hōeā	*thēā*, been, become.
hō	*thī*, be, become (imperative).
hōwē	*thīwē*, he may be, he may become.
hōsī	*thīsī*, he will be, he will become.

The Active Verb.—The conjugation of the active verb is almost the same as in Shahpur.

The Present Participle is formed as in Shahpur, except that in a few cases, owing to the root being different in form, the resultant participle is different too. Thus, Shahpur *sā̃*, sleep, makes *sā̃ndā*, but Mūltānī *samm*, sleep, makes *sammdā*. The irregular present participles are :—

Root.	Present Participle.
ḍēkh, see	*ḍēhdā*.
ākh, say	*āhda*.
vañ, go	*vändā*.
pä, lie	*pándā*.
pā, put	*pändā*.

Note that the root for 'see' is *ḍekh* (with a cerebral *ḍ*), as in the Shahpur Thaḷ, not *vēkh*, as in the Shahpur Doab.

The Past Participle also closely follows that of Shahpur. We may, however, note the following irregularities which depart more or less from that standard :—

Root.	Past Participle.
mar, die	*mōeā* or *mōā*.
thī, become	*thēā*.
ḍahī, be given	*ḍhēā*.
bāh, sit	*bàĭṭhā*, *bēṭhā*.
ḍēkh, see	*ḍiṭṭhā*.
vass, rain	*vuṭṭhā*.
vĕh, be ploughed	*vuṛhā*.
kar, do	*kītā*, *kittā*.
khaṛ, stand	*khaṛōtā*.
pânch, arrive	*pâhtā*.
pī, drink *pīch*, be watered	*pītā*.
suñāṇ, recognise	*suñātā*.
dhā, bathe	*dhāntā*.
ḍē, give	*ḍittā*.
jō, yoke	*juttā*.
limb, plaster	*littā*.
samm, sleep	*suttā*.
nikkal, come out	*nikatthā*.
rāh, sow	*rādhā*.
ghinn, take	*giddhā*.
gunnh, plait, knead	*guhdhā*.
kumā, wither	*kumāṇā*.

In the east of Multān the Infinitive is formed, as in Shahpur, by adding *uṇ* to the root, and is then declined as a noun of the second declension, with an oblique form singular in *aṇ*. In the west, however, especially in Muzaffargarh, the nominative (as in the case of the nouns of the second declension) ends in *aṇ*, not *uṇ*.

The Verbal Noun is formed exactly as in Shahpur by adding *ṇā*, *nā*, or *uṇā*, according to circumstances. It is declined like a noun of the first declension.

The Noun of Agency is formed by adding *wālā*, not *ālā*, to the oblique form of the infinitive or of the verbal noun. Thus, *māraṇwālā* or *mārnēwālā*, a striker. It is declined like a noun of the first declension.

Radical Tenses.

The **Old Present** differs slightly from that current in Shahpur. It is conjugated as follows:—

I strike, I may strike, etc.

	Singular.	Plural.
1.	*mārā̃*	*mārū̃.*
2.	*mārē̃*	*mārō.*
3.	*mārē*	*mārin.*

As in Shahpur, a *w* is inserted when the root ends in a vowel.

Irregular are:—

Root.	3rd person singular Old Present.
pä, lie	*pavvē.*
lä, take	*lavvē.*

The **Imperative** is formed as in Shahpur. Irregular are:—

	IMPERATIVE.	
Root.	2nd sing.	2nd plur.
lĕh, descend	*lĕh*	*lahō.*
pä, lie	*pā́*	*pā́wō.*

The **Respectful Imperative** is formed by adding *ī̃* for the singular (as in Shahpur). In the plural the termination is *āhē* or *eāhē*, with the root vowel shortened. If the root ends in a vowel, *w* is inserted, and the singular may take *ē̃* instead of *ī̃*. Thus:—

	RESPECTFUL IMPERATIVE.	
Root.	Singular.	Plural.
ḍēkh, see	*ḍēkhī̃*	*dekhāhē* or *dekheāhē.*
uṭṭh, rise	*uṭṭhī̃*	*uṭhāhē* or *uṭheāhē.*
ā, come	*āwī̃*, *āwē̃*	*awāhē* or *aweāhē.*

The **Impersonal Imperative** is the same as in Shahpur.

The **Future,** like the Old Present, differs slightly from the Shahpur forms. Thus:—

'I shall strike.'

	Singular.	Plural.
1.	*marēsā̃*	*marēsū̃.*
2.	*marēsē̃*	*marēsō.*
3.	*marēsī*	*marēsin.*

As in Shahpur, intransitive verbs have no medial *ē*. Thus, *marsā̃*, I shall die. Irregular are the following :—

Roct.	3rd Singular Future.
ā, come	*āsī* (not *āusī*, as in Shahpur).
vañ, go	*vēsī*.
pä, lie	*pásī*.
ḍhē, fall	*dhāsī*.
rĕh, stay	*rāhsī*.
ḍahī, be given	*ḍhăĭīsi*.
ḍēkh, see	*ḍēkhsī*.
khā, eat	*khāsī*.
ākh, say	*ākhsī* or *akhēsī*.
bōl, speak	*bulēsī*.
pā, put	*päsī*.

The **Past Conditional** is formed as in Shahpur, by adding *hā* to the Old Present, or by using the present participle.

The **Participial Tenses** are as follows :—

Past Conditional.	*marēndā*, (he) would have struck, (if) he had struck.
Present Definite.	*marēndā-hā̃* (or *-ā̃*), I am striking.
Imperfect.	*marēndā-hāim*, I was striking.
Past.	*ō gēā*, he went. *ū̃ māreā*, by him (he) was struck, he struck him.
Perfect.	*ō gēā-hē* (or *-ē*), he has gone. *ū̃ māreā-hē* (or *-ē*), by him (he) has been struck; he has struck him.
Pluperfect.	*ō gēā-hā*, he had gone. *ū̃ māreā-hā*, by him (he) had been struck, he had struck him.

In the Present Definite and Perfect, the auxiliary verb is often compounded into one word (with certain contractions) with the participle. Thus, the contracted (and more usual) forms of the present definite are :—

'I am striking.'

	Singular.	Plural.
1.	*marēnnāā̃* or *marēnnā̃*	*marēnneā̃*.
2.	*marēnnāē̃* or *marēnnē̃*	*marēnneō*.
3.	*marēnnāē* or *marēndē*	*marēnnen* or *marēndin*.

Examples of the contraction of the Perfect are :—

āeā̃ (for *āeā-hā̃*), I have come.
maĩ ū̃-kū̃ māreē (for *māreā-hē*), I have struck him.
malik-hōrī āin (for *āe-hin*), His Honour the Malik has come.

Passive Voice.—A verbal root is made passive, as in Shahpur, by adding *ī*, and shortening the root vowel. Thus, *mār*, strike; *marī*, be struck. So also if the root ends in *ā*, the *ā* is changed to *ī*, as in *parnā*, marry; *parnī*, be married. But in Mūltānī a *j* is often added after the *ī*.[1]

This occurs :—

(*a*) Before a vowel. Thus in the Old Present, *marīj-ā̃*, I may be beaten.

(*b*) In the Infinitive and in the verbal noun. Thus, *marījuṇ* or *marījaṇ* (oblique *marījaṇ*), to be struck; *marījṇā*, the being struck.

(*c*) In the Conjunctive Participle. Thus, *marīj*, having been struck.

The past participle of a Passive verb is formed by adding *gēā*, gone, or *pēā*, fallen, to the conjunctive participle. Thus, *marīj-gēā*, or *marīj-pēā*, been struck.

In other respects, the passive is conjugated regularly like an intransitive verb. Thus, *marīsā̃*, I shall be struck; *marījen* (for *marījē*+*hāin*), they have been struck.

A certain number of passive bases are formed irregularly. We may note the following :—

Active.	Passive.
khā, eat	*khāj*.
vāh, plough	*vĕh*.
ḍē, give	*ḍahī*.
ghinn, take	*ghinī*.
khōh, seize	*khuss*.
pīh, grind	*pīs*.
chhōṛ, leave	*chhuṭṭ*.
tā, heat	*tap*.
sī, sew	*sīp*.
jō, yoke	*jupp*.
jāṇ, know	*jāp*.
ḍōh, milk	*ḍubbh*.
sāṛ, burn	*saṛ*.
ugāṛ, collect (revenue)	*ugaṛ*.
usār, build	*ussar*.

Another form of the passive voice is obtained by adding the verbs *vañ*, go, or *pä*, lie, to the passive root as formed above. Thus, *marī väsā̃*, or *marī päsā̃*, I shall be beaten.

Causal Voice.—Regular causals are formed as in Shahpur. The list of irregular causals is not quite the same as in that district. It is as follows :—

(*a*) Radical vowel strengthened.

Root.	Causal.
gah, be threshed	*gāh*, thresh.
cha, rise	*chā*, raise.
chaṛh, go up	*chāṛh*, put up.
vaṛ, go into	*vāṛ*, put into.
saṛ, burn (neut.)	*sāṛ*, burn (active).
ḍhä, fall down	*ḍhā*, knock down.

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[1] Correctly speaking, the full termination is really *īj*, and the *j* is sometimes dropped. I, however, put the change as above, so as to accord with the Shahpur Grammar.

Root.	Causal.
pă, lie	*pā*, put.
lĕh, come down	*lāh*, take down.
vĕh, be ploughed	*vāh*, plough.
chhiṛ, go to pasture	*chhēṛ*, take to pasture.
riṛh, roll (neut.)	*rēṛh*, roll (active).
juṛ, be joined	*jōṛ*, join.
ṭur, move	*ṭōr*, make to move.
muṛ, go back	*mōṛ*, turn back.
luṛh, be swept away	*lōṛh*, sweep away.

Irregular, under this head, are :—

diss, be seen	*ḍēkh*, see ; *dass*, point out.
nikkhaṛ, separate (neut.)	*nakhēṛ*, separate (active).

(*b*) Final consonant changed.

bhajj, break (neut.)	*bhann*, break (active).
bajjh, be fastened	*baddh*, fasten.
pāṭ, be torn	*pāṛ*, tear.
jāp, be known	*jāṇ*, know.
jamm, be born	*jann*, bring forth young.
pīs, be ground	*pīh*, grind.

(*c*) Final consonant dropped. Radical vowel usually modified.

ḍhuk, arrive	*ḍhō*, carry, fetch.
lag, be applied	*lā*, apply.
khāj, be eaten	*khā*, eat.
tap, be hot	*tā*, heat.
sīp, be sewed	*sī*, sew.
jupp, be yoked	*jō*, yoke.
phiss, be crushed	*phē*, crush.

(*d*) Change of both final consonant, and final vowel.

vik, be sold	*vēch*, sell.
chuṭṭ, escape	*chhōṛ* or *chhaḍḍ*, set free.
truṭṭ, break (neut.)	*trōṛ*, break (active).
buḍḍ, be drowned	*bōṛ*, drown.
ḍubbh, be milked	*ḍōh*, milk.
khuss, be seized	*khōh*, seize.
muss, be cheated	*mōh*, cheat.
phass, be snared	*phahā* or *phassā*, snare.
rĕh, stay	*rakkh*, place.

(*e*) The following are altogether irregular :—

ā, come	*āṇ*, bring.
ḍahī, be given	*ḍē*, give.
nikkal, go out	*kaḍḍh*, put out.
pī, drink	*pilā*, cause to drink.

PRONOMINAL SUFFIXES.—These are used with verbs as in Shahpur, except in regard to the 2nd person plural, for which see p. 303.

The specimen of Mūltānī is a version of the Parable of the Prodigal Son. It is written in the Persian character, and also in the Laṇḍā character as used in Multan. Both are facsimiles of the documents received from the District Officer. The Laṇḍā character differs from district to district, and I accordingly in the following table repeat the Laṇḍā alphabet given on p. 248 *ante*, and along with it the alphabet as used in the Laṇḍā specimen received from Multan. This specimen will show the imperfect nature of the Laṇḍā alphabet. There are no characters for non-initial vowels, short medial vowels being omitted, while long medial vowels are represented when signs are available, by the initial forms. There are only three signs available even for the initial vowels. Moreover, the supply of signs for aspirated consonants is quite inadequate, many being represented by their unaspirated forms, as in the cases of *chha*, *jha*, *ṭha*, and *dha*. On the other hand, as it stands this copy follows the transliterated version much more closely than does that in the Persian character. The latter presents numerous divergencies in spelling, due in some cases to a desire to follow the forms of literary Pañjābī, and in other cases to simple carelessness. Most of the divergencies in the Laṇḍā copy are due simply to the deficiencies of the alphabet. Occasionally, also, there are variations of spelling, which do indicate variations of sound.

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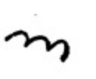
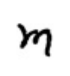
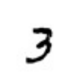
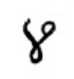
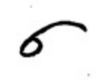
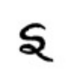
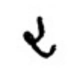
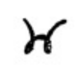
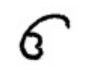
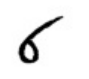
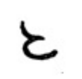
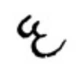
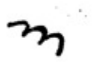
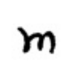
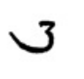
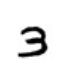
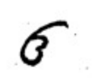
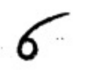
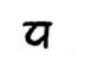
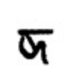
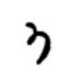
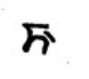
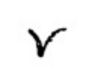
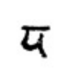
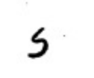
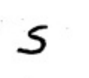
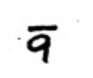
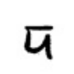
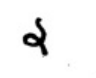
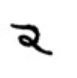
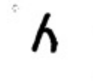
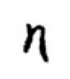
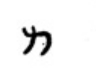
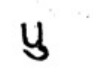
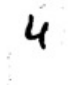
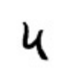
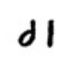
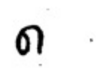
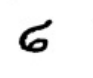
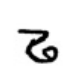
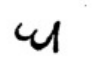
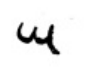
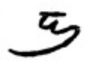
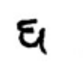
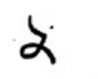
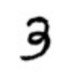
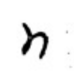
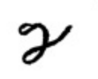
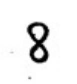
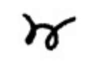
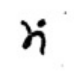
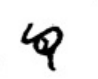
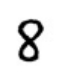
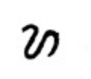
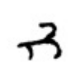
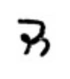
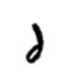
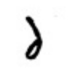
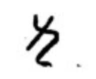
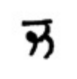
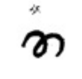
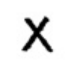
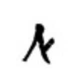
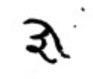
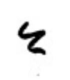
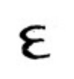
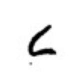
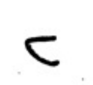
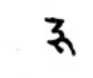
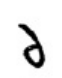
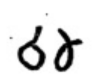
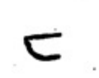
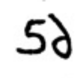
a (*'āṛā'*)			*ḍa*		
i (*'īṛī'*)			*ḍha*		
u (*'ūṛā'*)			*ṇa*		
ē			*ta*		
ō			*tha*		
sa			*da*		
ha			*dha*		
ka			*na*		
kha			*pa*		
ga			*pha*		
gha			*ba*		
ṅa		...	*bha*		
cha			*ma*		
chha			*ya*		...
ja			*ra*		
jha			*la*		
ña			*va*		
ṭa			*ṛa*		
ṭha			*ṛha*	...	

[No. 10.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

MŪLTĀNĪ DIALECT. DISTRICT MULTAN.

ہک شخص دے ڈو پتر ہن اونہاں وچوں ننڈھے آپنے پیو کوں آکھیا جو اے

پیو میکوں دے جتنی حصہ مال دا میکوں آندا ہے ۔ اتے اوس اپنی جائداد اونہاں

کوں ونڈ ڈتی — اتے تھوڑے ڈیہاڑے کنوں پچھے ننڈھا پتر سب کجھ کٹھا کرکے

ہک پرائے دے ملک وچ ونج رہیا ۔ جتھاں اپنا مال بدچلنی وچ اڈائیس —

اتے اوتھاں جڈاں سب کجھ خرچ کر چکیس تاں اوں ملک وچ وڈا کال پیا ۔

اتے ہن او محتاج تھیون لگا — تڈاں او اوں ملک دے ہک رئیس دے کول ونج

ٹکیا ۔ جیں اینکوں اپنی زمین وچ سوراں چراون بھیجیا — اتے اوس دی مرضی ہائی

جو اونہاں چھلڑاں نال جو سور کھاندے ہن اپنا ڈھڈ بھرے ۔ پر کہیں اوکوں ناں

ڈِتی — تڈاں ہوش وِچ آ کے آکھیُس میڈے پیو دے کتنیاں کمیاں کوں رَج روٹی
پئی مِلدی ہے میں بُکھا پیا مردا ہاں — میں اُٹھ کے آپنے پیو کول ویساں
اتے اُوکوں آکھساں جو ہے بابو خدا دا اِتے تیڈے سامنے گناہ کیتم اتے ہن اِیں
لَیک نہیں جو ول تیڈا پُتر آکھواواں۔ میکوں ہک اپنیاں کمیاں وچوں بنا —
تڈاں اُو اُٹھ کے آپنے پیو ڈوہوں ٹُریا جڈاں اُو اجن پرے ہا اُوندے پیو اُوکوں
ڈِٹھا تے ترس آیُس اتے دوڑ کے اُوکوں گل لایُس اتے چُمیُس — پُتر اُوکوں
آکھیا جو ہے بابو خدا دا اتے تیڈے سامنے گناہ کیتم اتے ہن اِیں لَیک نہیں جو ول
تیڈا پُتر آکھواواں — پیو اپنیاں نوکراں کوں آکھیا جو چنگی کنوں چنگی پُشاک کڈھ
گھن آؤ اتے اُوکوں پواؤ اتے اوندے ہتھ وچ مُندری تے پیراں دے واسطے اُوکوں
جُتی ڈیو — اتے کھاؤ تے خوشی مناؤ کیوں جو میڈا ایہ پُتر مویا ہا ول جیندا تھیا۔
ونج پیا ہا لدھا ہے — تڈاں اُو خوشی کرن لگے ——

ہُنڑ ایں ویلے اوندا وڈا پُتر رُڑھ وچ ہا۔ جیہڑے ویلے آیا تے ماڑی دے نیڑے پہوتا

گاونڑ تے نچنڑ دی آواز سنڑیوس — اُوں ویلے ہک بیلی کوں سڈ کے پُچھیوس جو اے

کیا ہے — اُوں آکھیوس جو تیڈا بھرا آ پہنتا ہے تے تیڈے پیو وڈی ضیافت کیتی

ہے کیوں جو اوں کوں چنگا بھلا لدھا ہس — اُوں خفا تھی کے اندر ونجنڑ ناں چاہیا۔

ایں واسطے اوندے پیو باہر آ کے اوں کوں منایا — اُوں پیو کوں جواب وچ آکھیا ڈیکھ

اِتّی وریں توں تیڈی خدمت کریندا رہیم تے کڈاہیں تیڈے حکم کنوں باہر ناں تھیم

پر توں کڈاہیں ہک بکری دا بچہ میکوں نہیں ڈتا تاں جو میں اپنڑیاں دوستاں نال خوشی کراں۔

ہتھوں جڈاں تیڈا ایہو پتر آیا ہے جیں تیڈا مال کنجریاں وچ رُڑھایا تائیں اوندے کیتے

وڈی ضیافت کیتی — تے اُوں اوں کوں آکھیا ہے پُتر توں سدا میڈے کول ہیں تے

جو کجھ میڈا ہے تیڈا ہے — پر خوشی کرنڑ تے خوش تھیونڑ لازم ہا کیوں جو تیڈا ایہو

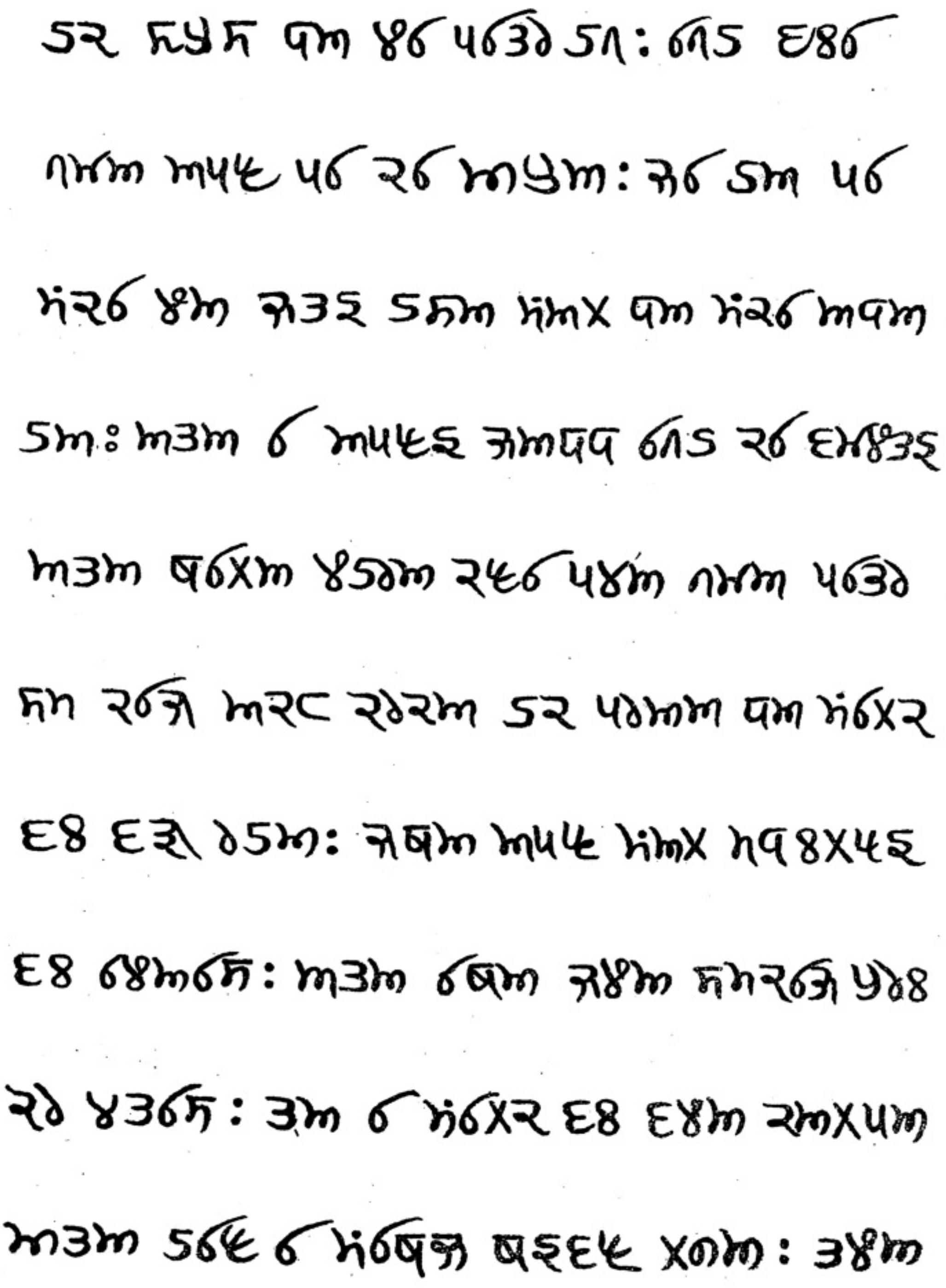
بھرا مُویا ہا سو جیندا تھیا — تے ونج گیا ہا سو لدھا ہے۔

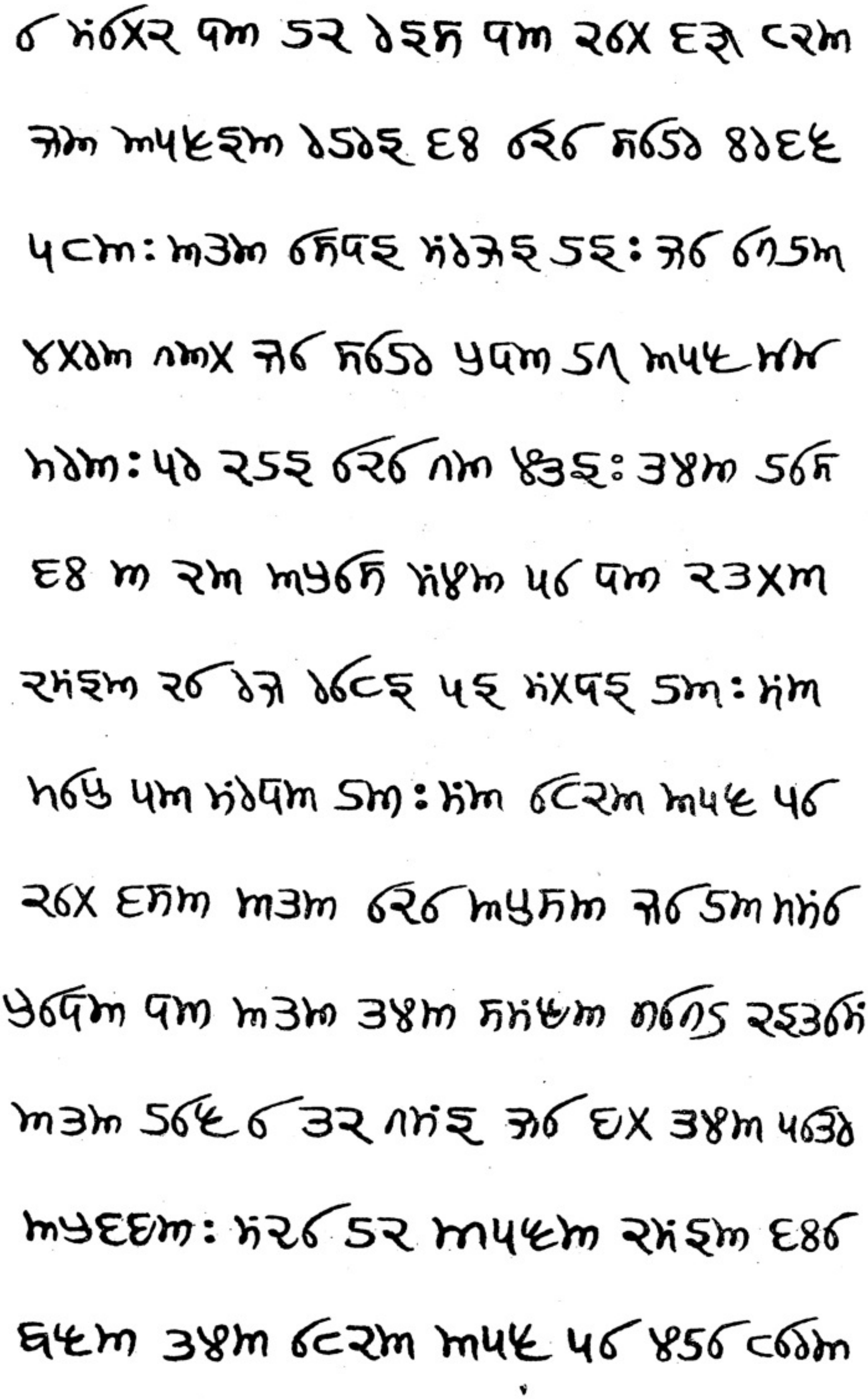
[No. 10.]

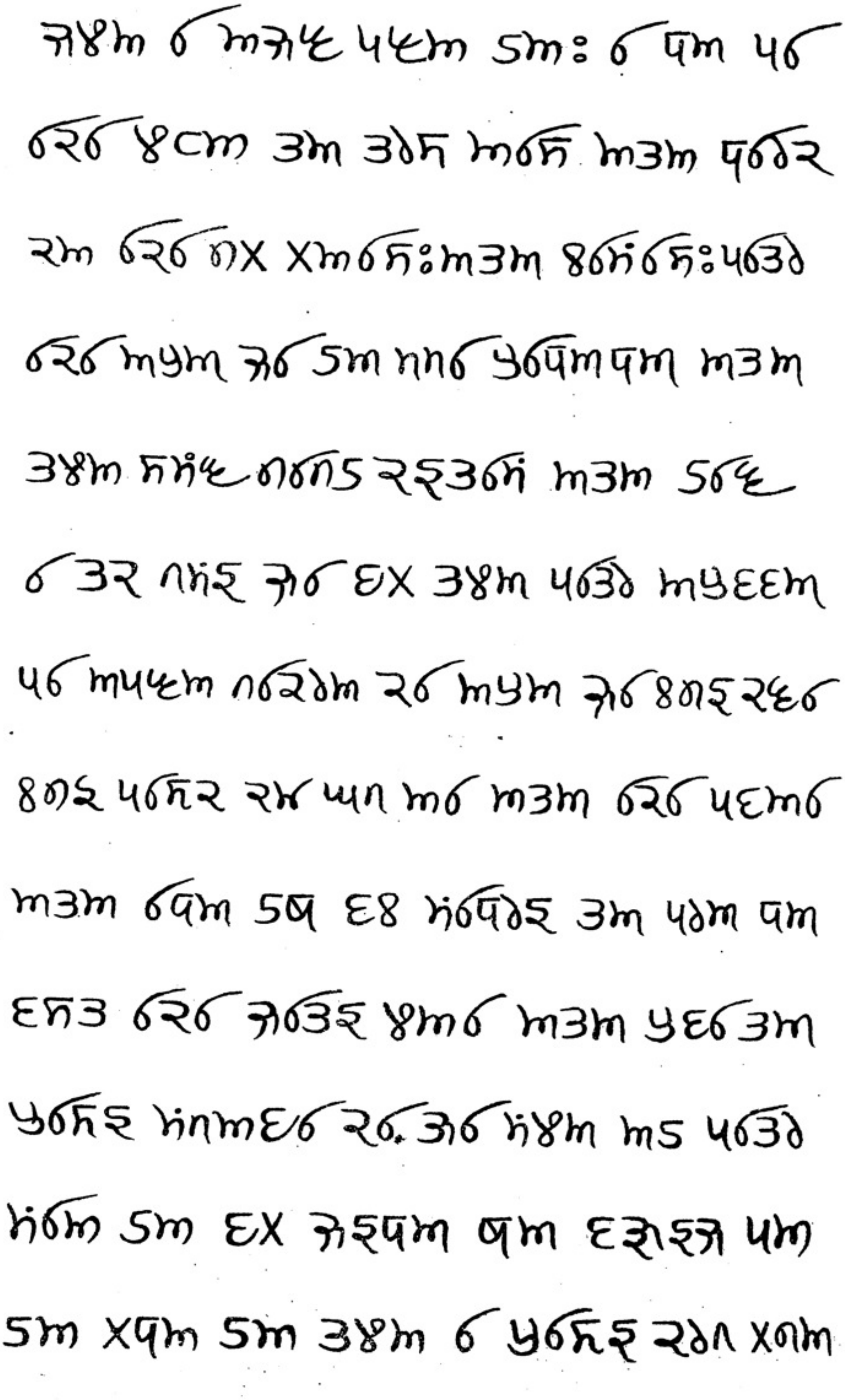
INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

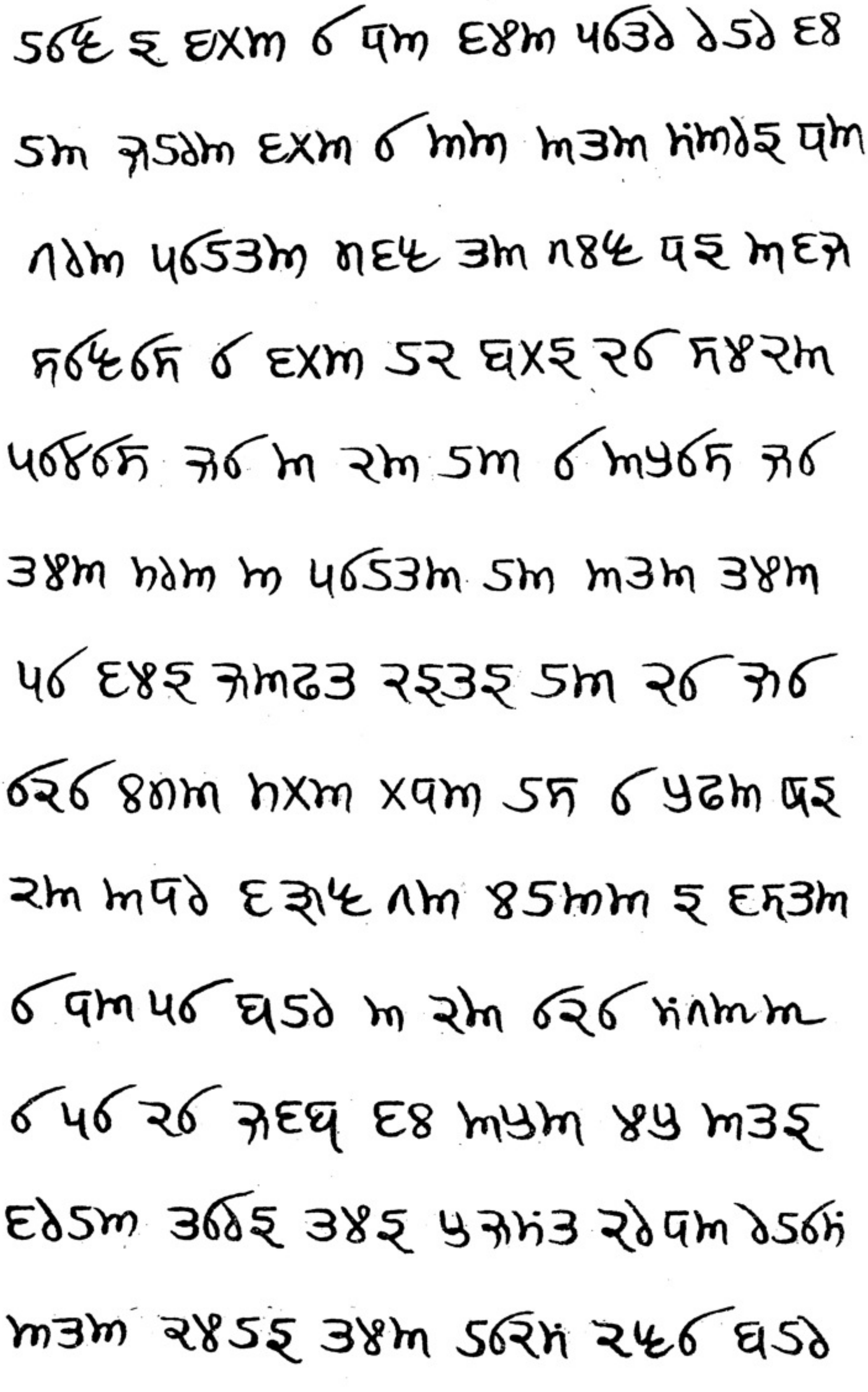
LAHNDĀ OR WESTERN PAÑJĀBĪ.

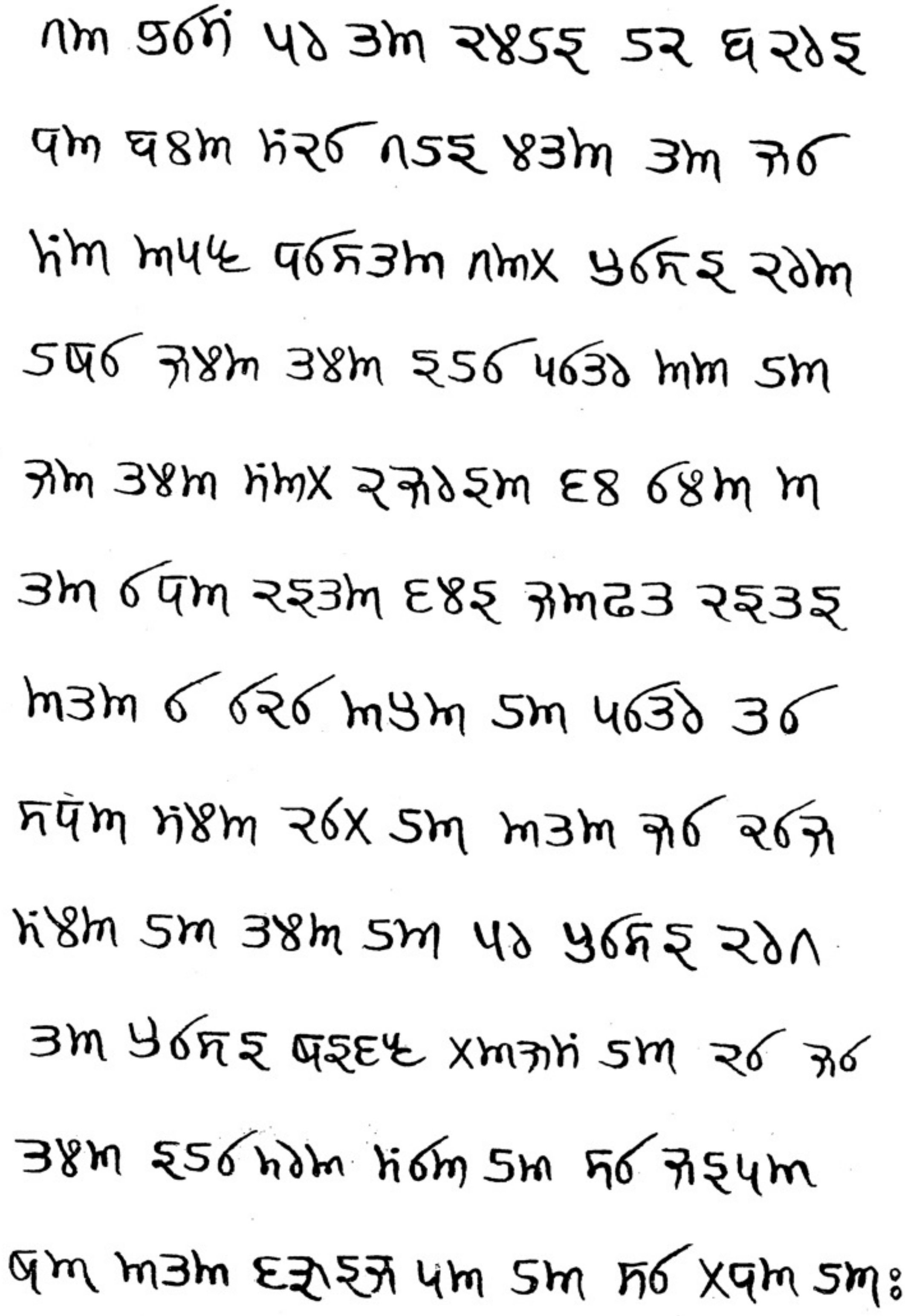
MŪLTĀNĪ DIALECT. DISTRICT MULTAN.











[No. 10.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

MŪLTĀNĪ DIALECT. (DISTRICT MULTAN.)

Hikk-shakhsdē ḍū̃ puttar hāin. Unhā̃-vichchū̃ nanḍhē
Of-one-man two sons were. Them-from-among by-the-younger

āpṇē-piū-kū̃ ākheā jō, 'hä peō, mä-kū̃ ḍē jittī hissā
his-own-father-to it-was-said that, 'O father, me-to give as-much share

māldā mä-kū̃ āndā-hē.' Attē ū̃ āpṇī jāedād unhā̃-kū̃
of-the-property me-to coming-is.' And by-him his-own goods them-to

wanḍḍ ḍittī. Attē thōlē-ḍihāṛē-kanū̃-pichchhē nanḍhā puttur
having-divided was-given. And a-few-day-from-after the-younger son

sabbh-kujjh kaṭṭhā kar-kē hikk-parāēdē-mulk-vichch vañ
everything together made-having of-a-distance-country-in having-gone

rēhā, jitthā̃ āpṇā māl bad-chalṇī-vichch uḍāe-us. Attē
remained, where his-own wealth evil-conduct-in was-wasted-by-him. And

utthā̃ jaḍḍā̃ sabbh-kujjh kharch kar-ḍitt-us, tā̃ ū̃-mulk-vichch
there when everything expenditure was-made-by-him, then that-country-in

waḍḍā kāḷ pēā, attē huṇ ō muthāj (*for* muḥtāj) thīwaṇ laggeā. Taḍḍā̃
a-great famine fell, and now he destitute to-become began. Then

ū̃-mulkdē hikk-raīsdē-kōl wañ ṭikkeā, jā̃
of-that-country of-a-leading-man-near having-gone he-stayed, by-whom

āpṇiā̃-raṛhī̃-vichch ū̃-kū̃ sūhar charāwaṇ paṭṭheā. Attē ūndī
his-own-cultivations-in him-as-for swine to-feed it-was-sent. And of-him

marzī hāī jō unhā̃-chhilṛā̃-nāl, jō sūhar khāndē-hāin, āpṇā
the-wish was that those-husks-with, which the-swine eating-were, his-own

ḍhiḍḍh bharē, par kähē̃ ū̃-kū̃ nā ḍittē. Taḍḍā̃
belly he-may-fill, but by-anyone him-to not were-they-given. Then

hōsh-vichch ā-kē ākhe-us, 'mäḍē-piūdē kitleā̃-kammiā̃-kū̃
senses-in come-having it-was-said-by-him, 'of-my-father how-many-servants-to

rajj rōṭī păĭī mildī-hē, mā̃ bhukkhā pēā mardā-hā̃.
sufficient bread fallen being-obtained-is, I hungry fallen dying-am.

Mā̃ uṭṭh-kē āpṇē-piū-kōl vēsā̃, attē ū̃-kū̃ ākhsā jō,
I arisen-having my-own-father-near will-go, and him-to I-will-say that,

"hä bābū, Khudādā attē täḍē-sāmṇē gunāh kitt-um, attē huṇ
" O father, of-God and of-thee-before sin was-done-by-me, and now

ū̃-tak nīmhī, jō wall tāḍā puttur ākhwāwā̃; mä-kū̃
that-up-to I-am-not, that again thy son I-may-be-called; me

hikk āpṇeā̃-kammiā̃-vichchū̃ baṇṇā."' Taḍḍā̃ uṭṭh-kē
one your-own-servants-from-among make."' Then arisen-having

āpṇē-piū-ḍḍhū̃ ṭureā. Jaḍḍā̃ ō ajjaṇ parē hā,
his-own-father-towards he-started. When he as-yet at-a-distance was,

ūndē-piū ū̃-kū̃ ḍiṭṭhā, tē taras āe-us, attē
by-his-father him-as-for it-was-seen, and compassion came-to-him, and

drukk-kē ū̃-kū̃ gaḷ lāe-us, attē chumme-us.
run-having him-to neck was-joined-by-him, and he-was-kissed-by-him.

Puttar ū̃-kū̃ ākheā jō, 'hä bābū, Khudādā attē tāḍē-sāmṇē
By-the-son him-to it-was-said that, 'O father, of-God and of-thee-before

gunāh kitt-um, attē huṇ ū̃-tak nīmhī, jō wall tāḍā
sin was-done-by-me, and now that-up-to I-am-not, that again thy

puttur ākhwāwā̃.' Piū āpṇeā̃-naukrā̃-kū̃ ākheā jō,
son I-may-be-called.' By-the-father his-own-servants-to it-was-said that,

'changī-kanū̃ changī pōshāk kaḍḍh-ghinn āō, attē ū̃-kū̃ pawāō,
'good-than good raiment having-taken-out come, and him-to cause-to-put-on,

attē ūndē-hatth-vichch mundrī, tē pärā̃dē-wāstē ū̃-kū̃ juttī ḍēō; attē
and his-hand-in a-ring, and of-feet-for him-to shoe give; and

khāwū̃ tē khushī manāwū̃, kiū̃-jō māḍā ē puttur mōā
let-us-eat and rejoicing let-us-celebrate, why-that my this son dead

hā, wall jīndā thēā; vañīj-pēā hā, laddhā hē.' Taḍḍā̃ ō
was, again living became; lost-fallen was, got is.' Then they

khushī karaṇ laggē.
rejoicing to-do began.

Huṇ ī̃-vēlē ūndā waḍḍā puttur raṛh-vichch hā. Jerhē-vēlē
Now at-this-time his great son the-crop-in was. At-what-time

ō āeā, attē māṛīdē-nēṛē pâhtā, gāwan-tē-nachchaṇdī awāz
he came, and of-the-mansion-near arrived, of-singing-and-dancing the-sound

suṇi-us. Ū̃-vēlē hikk-bēlī-kū̃ saḍḍ-kē puchchhe-us
was-heard-by-him. At-that-time a-servant-to called-having it-was-asked-by-him

jō, 'ē keā hē?' Ū̃ ākhe-us jō, 'tāḍā bhirā
that, 'this what is?' By-him it-was-said-to-him that, 'thy brother

ā pâhtā-hē, attē tāḍē-piū waḍḍī ziyāfat kītī-hē, kiū̃-jō
having-come arrived-is, and by-thy-father a-great feast made-is, why-that

ū̃-kū̃ changā-bhalā laddhā-h-is.' Ū̃ khafā thī-kē
him-as-for well-sound it-obtained-is-by-him.' By-him angry become-having

andar vañaṇ nā chāheā. Ī̃-wāstē ūnde-piū bāhir ā-kē
within to-go not it-was-wished. This-for by-his-father outside come-having

ū̃-kū̃ manāeā. Ū̃ piū-kū̃ jawāb-vichch ākheā,
him-to it-was-remonstrated. By-him the-father-to answer-in it-was-said,

'ḍēkh, itlē-varhē̃-tōṛī täḍī khidmat karēndā rēh-um, attē kaḍḍāhī̃
'see, so-many-years-during thy service doing remained-I, and ever

täḍē-hukm-kanū̃ bāhir nā thē-um, par tä̃ kaḍḍāhī̃ hikk bakkrīdā
thy-order-from outside not became-I, but by-thee ever one goat's

bachchā mä-kū̃ nahī̃ ḍittā, tā̃-jō mä̃ āpṇeā̃-dōstā̃-nāl
young-one me-to not was-given, in-order-that I my-own-friends-with

khushī karā̃. Hatthō̃, jaḍḍā̃ täḍā ī-hō puttur āeā
rejoicing may-make. On-the-other-hand, when thy this-very son come

hē, jä̃ täḍā māl kanjrīā̃-vichch uḍāeā, tä̃ ūndē-kītē
is, by-whom thy property harlots-among was-squandered, by-thee of-him-for

waḍḍī ziyāfat kītī.' Attē ū̃ ū̃-kū̃ ākheā, 'hä pōtrā,
a-great feast was-made.' And by-him him-to it-was-said, 'O son,

tū̃ sadā mäḍē-kōl hē̃, attē jō-kujjh mäḍā hē, täḍā hē. Par
thou always of-me-near art, and whatever mine is, thine is. But

khushī karaṇ tē khushī thīwaṇ lāzim hā, kiū̃-jō täḍā
rejoicing to-make and rejoicing to-become necessary was, why-that thy

ī-hō bhirā mōā hā, sō jīndā thēā; attē vañīj-pēā hā, sō
this-very brother dead was, he living became; and lost-fallen was, he

laddhā hē.'
got is.'

MŪLTĀNĪ OF MUZAFFARGARH.

Mūltānī is also spoken in the District of Muzaffargarh immediately to the west of that of Multan. It is locally known as Hindī, Hindkī, or Jaṭkī. The revised estimates made for this Survey give about 372,000 as the number of speakers. The Census of 1911 gives the total number of speakers of Lahndā in the district as 563,217; but, in the interval, the population of the district has increased from 379,599 to 569,461. It is said that in the north-east of the district in the Rangpur Taḥṣīl on the bank of the river Chinab, the dialect varies slightly and is locally known as Chinhāwaṛī. Here it is said to approach the form of dialect spoken in the neighbouring District of Jhang. It will be remembered that the main dialect of Jhang is itself known as Jaṭkī or Chināwaṛī (p. 280). No estimate of the number of speakers of this Chinhāwaṛī has been forwarded, nor are specimens of it required. Regarding the pronunciation of the name, see p. 251.

The Mūltānī of Muzaffargarh closely resembles that of Multan. Sir James Wilson, in his grammar, has noted the following points of difference :—

DECLENSION.—Nouns of the second declension, which in Multan have nominatives ending in a consonant preceded by the vowel *u* (which becomes *a* in the oblique form), have *a*, not *u*, in the nominative singular also. This affects the epenthetic change in a preceding syllable described on pp. 250ff. Thus, *kukkaṛ* (not *kukkuṛ*), a cock; *vāhar* (not *vâhur*), a young bull. It follows that in these cases, the oblique singular and the nominative plural are the same as the nominative singular, and that the second declension has ceased to exist, all nouns which in Multan belong to that declension now becoming members of the third, and being declined like *ghar*, a house. Thus, *kukkaṛ-kū̃*, to a cock ; *vāhaṛ*, young bulls.

In the first, third (including the second), and fourth declensions, the oblique plural ends in *ē̃*, not *ā̃*. Thus, *ghōṛē̃*, *kukkṛē̃*, *gharē̃*, *dhīē̃*. The following is, therefore, the method of declining nouns in Muzaffargarh :—

Declension.	Nom. sing.	Obl. sing.	Nom. plur.	Obl. plur.
1. (masc.)	*ghōṛā*, horse	*ghōṛē*	*ghōṛē*	*ghōṛē̃*.
3. (masc.)	*kukkaṛ*, cock	*kukkaṛ*	*kukaṛ*	*kukkṛē̃*.
	ghar, house	*ghar*	*ghar*	*gharē̃*.
4. (fem.)	*dhī*, daughter	*dhī*	*dhīā̃*	*dhīē̃*.
5. (fem.)	*akkh*, eye	*akkh*	*akkhī̃*	*akkhī̃*.
6. (fem.)	*hañh*, tear	*hañh*	*hañhū̃*	*hañhū̃*.

The various cases are formed as in Multan.

Adjectives follow the same rule in the formation of the oblique plural. Thus, *changē̃ ghōṛē̃dā*, of good horses; *changīē̃ ghōṛīē̃dā*, of good mares.

Pronouns are as in Mūltānī of Multan.

In **Verbs** the oblique infinitive ends in *aṇ* as in Multan, but its nominative also ends in *aṇ*, not in *uṇ*, as in that district. In other respects, the conjugation of the verb does not differ.

As specimens of the dialect of Muzaffargarh, I give a short extract from a version of the Parable of the Prodigal Son, and a popular folk-tale. The language of these specimens is, in its grammar, much nearer Standard Mūltānī than the form of dialect described by Sir James Wilson. This is specially the case in regard to the oblique plural forms of nouns of the first three declensions, which do not end in *ẽ̄*, as they should according to Sir James Wilson, but in *eā̃* or *ā̃*, as they do in Mūltānī proper. Thus in the Parable we have *bureā̃-kammā̃-vichch*, not *burẽ̄-kammẽ̄-vichch*, in bad actions.

Among the local peculiarities, we may note the use of *shak͟ht*, instead of *shak͟hs*, a man. There is a great tendency to cerebralise an *r*. Thus, we find *bāhiṛ*, oat; *bajāṛ*, the market; *saudāgaṛī*, trade; *ḍihāṛā*, a day; *paṛbhāt*, morning; *mohaṛ*, a mohar; *chōṛ*, a thief; *k͟habaṛ*, news.

In the verb substantive, besides the Mūltānī forms, we have *nahī̃*, I am not; *hāī*, he was; *hāē* and *han*, they were; (*han* also occurs in the Bahawalpur specimen, on p. 329). In other verbs we may note *ghiddā*, not *ghiddhā*, taken; and *ān* (also in Bahawalpur), having come.

In *ḍikhāe-ōn-as*, they were shown by him, we have double pronominal suffixes, the form agreeing with *ḍitt-ōn-as*, they were given by him, in the Bahawalpur specimen. It is reasonable to assume that forms which occur both in Muzaffargarh and in Bahawalpur, are also employed in Multan, which lies between these two tracts.

The word *lāthā*, put, is a past participle of a verb of which the other parts are wanting. It seems to be a causal form of *latthā*, the past participle of the root *lĕh*, descend.

[No. II.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

MŪLTĀNĪ DIALECT. (DISTRICT MUZAFFARGARH.)

SPECIMEN I.

Hikk-shak͟htdē ḍū̃ puttar han. Unhā̃-vichchū̃ chhōṭē
Of-one-person two sons were. Them-from-among by-the-younger

piū-kū̃ ākheā jō, ‘ä piū, māldā hissā jeṛhā
the-father-to it-was-said that, ‘O father, of-the-property the-share which

mäḍā thīndā-hē mä-kū̃ ḍē.’ Taḍḍā̃ ū̃ māl unhū̃-kū̃
mine becoming-is me-to give.’ Then by-him the-property them-to

wanḍ ḍittā. Ō thōleā̃-ḍīhā̃-pichchhū̃ chhōṭē-puttar
having-divided was-given. And a-few-days-after by-the-younger-son

sabbh-kujjh kaṭṭhā kar-kē hikk-lambē-mulkdā safar kītā,
everything together made-having of-a-far-country journey was-made,

attē ū̃-jā āpṇā māl bureā̃-kammā̃-vichch vañāeā.
and in-that-place his-own property bad-deeds-in was-squandered.

Attē jeṛhē-vēlē sabbh-kujjh kharch kar-chukeā, ū̃-mulk-vichch
And at-what-time everything expended was-completely-made, that-country-in

vaḍḍā kāl pä-gēā, attē ō muthāj thīwaṇ laggā.
a-great famine fell, and he poverty-stricken to-become began.

[No. 12.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

MŪLTĀNĪ DIALECT. (DISTRICT MUZAFFARGARH.)

SPECIMEN II.

KISSA CHHAJJŪ-BHAGIT.
STORY(-OF) CHHAJJŪ-THE-SAINTLY.

Hikk shak͟ht hāī. Ō bāhiṛ vāndā-rehndā-hāī. Saudāgaṛīdē uttē
A man was. He out used-to-go. Of-trade upon
hikk-daffa ō bāhiṛ gēā. Ūndī trīmit-kū̃ pēṭ hāī. Jeṛhē-vēlē
one-time he out went. His wife-to belly was. At-what-hour
samā̃ najīk āeā, ūndē-kōlhū̃ k͟harch kōī na hā.
(her-)time near came, of-her-near (for-)expenditure anything not was.
Ū̃ sōchā, 'keā karā̃?' Chhēkaṛ bajāṛ gaī,
By-her it-was-thought, 'what may-I-do?' At-last (to-)the-market she-went,
hikk-Chhajjū-Bhagit-sarāf-kanū̃ ḍū̃ mohṛā̃ udhārīā̃ ghidd-us.
a-certain-Chhajjū-the-Saint-banker-from-near two mohars on-loan were-taken-by-her.
Ū̃-kū̃ ākhe-us, 'jeṛhē-vēlē māḍā k͟hasam āsī, mā̃
Him-to it-was-said-by-her, 'at-what-time my husband will-come, I
vihāj-nāl tā-kū̃ ḍē-vēsā̃.'
interest-with thee-to will-go-and-give.'

Kāī-ḍihāṛeā̃-pichchhū̃ ūndā k͟hasam āeā. Rāt-kū̃ ān-kar asbāb
Some-days-afterwards her husband came. Night-at come-having goods
baddhā-badhāeā rakkh-ḍitt-us. Paṛbhāt-kū̃ uṭṭhī-kē bāhiṛ ishnān
bound-tied-up were-put-down-by-him. Morning-at arisen-having out bathing
karaṇ laggā-gēā. Pichchū̃ ūndī-trīmit asbāb khōl-kē ḍū̃ mohṛā̃
to-do he-went-off. Afterwards by-his-wife goods opened-having two mohars
vichchū̃ kaḍḍh-ghiddīā̃. Dil-vichch ākhe-us, 'mohṛā̃ ḍū̃
from-within were-taken-out. Heart-in it-was-said-by-her, 'the-mohars two
Chhajjū-Bhagit-kū̃ ḍē-āwā̃. Māḍā ūndē-nāl vādā
Chhajjū-the-Saintly-to I-will-give(-and)-come(-home). My of-him-with promise
hāī, "jeṛhē-vēlē māḍā k͟hasam āsī, ū̃-vēlē mā̃ mohṛā̃
was, "at-what-time my husband will-come, at-that-time I the-mohars
ḍēsā̃." Mohṛā̃ ḍē-āwā̃, vihāj pichchhē
will-give." The-mohars let-me-give(-and)-come(-home), the-interest afterwards

vañ-ḍēsā̃.' Chhajjū-Bhagitdī haṭṭīdē-uttē chalī-gaī. Chhajjū
going-I-will-give.' Of-Chhajjū-the-Saintly of-the-shop-upon she-went-off. Chhajjū
kōī na bāṭhā-hāī. Trappaṛ vichhē-pāē-hāin. Trappaṛdē-taḷē
anyone not seated-was. Goat-hair-mats spread-laid-were. Of-a-mat-under
mohṛā̃ ḍū̃ rakkhī āī.
the-mohars two having-placed she-came(-home).

Jeṛhē-vēlē ūndā khasam āeā, ū̃-kū̃ ākhuṇ bhull-gēā.
At-what-time her husband came, him-to the-saying was-forgotten.
Khasam ūndā mohṛā̃ chā-kar vēchaṇ chaleā-gēā. Ō
The-husband of-her mohars taken-up-having to-sell went-off. He
păĭhlū̃ Chhajjū-Bhagitdī haṭṭī-uttē wañ bāṭhā. Mohṛā̃
at-first of-Chhajjū-the-Saintly the-shop-on having-gone sat-down. The-mohars
ḍikhāe-ōn-as. Saudā na baṇeā. Mohṛā̃ giṇ-kar
were-shown-they-by-him. Bargain not was-made. The-mohars counted-having
āpṇī guthlī-vichch pāwaṇ laggā. Mohṛā̃ ḍū̃ khuṭṭ-paīā̃. Chhajjū-kū̃
his-own bag-in to-put he-began. Mohars two short-fell. Chhajjū-to
ākhaṇ laggā, 'tū̃ mohṛā̃ ḍū̃ chhapāīā̃-hin.' Chhajjū ākheā,
to-say he-began, 'by-thee mohars two concealed-are.' By-Chhajjū it-was-said,
'mā̃ nahī̃ chhapāīā̃.' Āpat-ich laraṇ laggē.
'by-me not were-they-concealed.' Themselves-among to-fight they-began.
Laṛdē-laṛdē trappaṛdā lar chawīj-pēā. Taḷē
In-fighting-in-fighting of-the-mat the-corner lifted-up-became. Underneath
mohṛā ḍū̃ lāthīā̃-hāin. Saudāgar ḍiṭṭhīā̃. Ākhaṇ laggā,
mohars two put-were. By-the-merchant they-were-seen. To-say he-began,
'bāhrū̃ vaḍḍē Bhagit najir-āndē-hō. Lachchhaṇ tussāḍē chōṛā̃-wālē
'outwardly very Saintly appearing-you-are. Deeds your thieves-of
hin?' Bāē lōg bahū̃ bajāṛ-vichch kharē hāē. Sārīā̃
are?' Other people many the-market-in standing were. The-scoldings
suṇ-kar Chhajjū-Bhagitdā gillā karaṇ laggē. Khabaṛ
heard-having of-Chhajjū-the-Saintly reproach to-make they-began. News
uḍḍī-uḍḍī sārē-shāhar-vichch hawāī-pāī-gāī.
flying-flying the-whole-town-in was-spread.

Saudāgardī trīmit suṇeā. Ū̃-hī̃-vēlē dhrukkī.
Of-the-merchant by-the-wife it-was-heard. At-that-very-time she-ran.
Gallīdē mohṛē-tē ān kharī. Kāhī̃-chhōkṛē-kū̃
Of-the-street the-head-on having-come she-stood. Some-boy-as-for
paṭhe-us, āpṇē-khasam-kū̃ sadwā-kar-kē ākhe-us,
it-was-sent-by-her, her-own-husband-to got-called-having it-was-said-by-her,
'mohṛā̃ ḍū̃ mā̃ kaḍḍh-kar Chhajjū-Bhagitdē trappaṛ-taḷē
'the-mohars two I taken-out-having of-Chhajjū-the-Saintly the-mat-under

rakkh-gāī-ha-m.' Pichhlā hāl ũ-kũ kar-suṇāe-us.
placed-I.' The-subsequent story him-to was-caused-to-be-heard-by-her.
Ō suṇ-kē Chhajjū-Bhagitdē pärē vañ pēā, ākhaṇ
He heard-having of-Chhajjū-the-Saintly at-the-feet having-gone fell, to-say
laggā, 'mä-kũ bakhshō.' Lōkī suṇeā. Păĭhlē
he-began, 'me-to forgive.' By-people it-was-heard. Formerly
Chhajjū-Bhagitdā gillā karēndē-päē-hāē. Huṇ saudāgardā
of-Chhajjū-the-Saintly reproach making-they-were. Now of-the-merchant
gillā karaṇ lagg-päē.
reproach to-make they-began.

Saudāgar jeṛhē-vēlē ghar-dũ ṭuraṇ laggā, Chhajjū-Bhagat
The-merchant at-what-time home-towards to-go began, by-Chhajjū-the-Saintly
hikk bukk sūhādā bhar-kar sajjũ, tē hikk
one double-handful of-ashes filled-having to-the-right, and one
khabbiyũ, chā-saṭṭe-us. Saudāgardī trīmit ũ-kũ
to-the-left, was-taken-up-(and-)thrown-by-him. Of-the-merchant by-the-wife him-to
ākheā, 'Chhajjū ajjaṇ-tõṛī gussā bēṭhā-hē. Tũ waṭṭ māfī
it-was-said, 'Chhajjū still-up-to angry seated-is. Thou again forgiveness
mang.' Ũ watt māfī mangī. Chhajjū ākheā,
ask' By-him again forgiveness was-asked. By-Chhajjū it-was-said,
'mã tāḍē uttē narāj nahẽ. Ē sūhā mã gillā tē ustat
'I of-thee upon offended am-not. These ashes by-me reproach and praise
karaṇ-wāleãdē mũh-vichch ghattī-hē.'
of-the-makers the-face-in thrown-are.'

Kissa gēa pār,
The-story went across,
Tē assã rehyō-sē uṛwār.
And we remained-we on-this-side.

FREE TRANSLATION OF THE FOREGOING.

THE STORY OF CHHAJJŪ THE SAINTLY.[1]

There was a man who used to go out for trade. Once he went out leaving his wife at home in the family way. When her time approached she found herself short of money. She thought to herself, 'what am I to do?' She finally made up her mind and went to the market where she borrowed two *mohars* from a banker known as Chhajjū the Saintly, and told him that she would repay them with interest when her husband returned.

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[1] The word *Bhagit* or *Bhagat*, or saintly, is a title indicating that a person belongs to a particular sect of Hindūs, or is generally a pious man. It is frequently used as a title, and ordinarily speaking the hero's name would be represented by 'Chhajjū Bhagit.' As, however, a part of the story depends on the literal meaning of 'Bhagit,' it is better, in the present case, to translate it.

One night her good man came back and put down his baggage just as it was, all fastened up. When he got up in the morning he went out for a bath. While he was away his wife unpacked his baggage for him and took out two *mohars*. 'I must go,' she said to herself, 'and give these two *mohars* to Chhajjū the Saintly, for I promised to pay him back when my husband returned. I can pay him the *mohars* now, and the interest can wait till afterwards.' So she went off to Chhajjū the Saintly's shop, but neither he nor anyone else was there. There were a number of goat-hair mats spread about, and she slipped the *mohars* under one of them and returned home.

When her husband came back from his bath, she forgot to tell him what she had done. Shortly afterwards her husband took the rest of his *mohars* out of his baggage, and went to the market to sell them. He first went to the shop of Chhajjū the Saintly and showed them to him, but they could not come to terms. So he picked them up and counted them as he put them back into his bag. They fell short by two, and he accused Chhajjū of concealing them. This Chhajjū denied and they began to wrangle. As they quarrelled the corner of a mat got turned up, and there they saw the two *mohars* which had been lying under it. The merchant cried out: 'Outwardly you look as if you were Saintly, but your actions are those of thieves.' There were a number of people standing about in the market who heard this, and they all began to reproach Chhajjū the Saintly. The news took wings and spread over the whole town.

The merchant's wife heard what was happening and at once ran off to the head of the street whence she sent a boy to call her husband. When he came she told him that it was she that had taken the two *mohars* and had put them under Chhajjū the Saintly's mat. In fact, she repeated the whole story to him. He returned and fell at Chhajjū the Saintly's feet and asked his forgiveness. The people heard this, and just as they had at first been reproaching Chhajjū the Saintly, now they began to reproach the merchant.

When the merchant turned to go home Chhajjū the Saintly picked up a double handful of ashes and threw it to his right. Then he threw another to his left. The merchant's wife said to her husband, 'Chhajjū is still sitting there angry. You had better ask his pardon again.' He did so, and Chhajjū replied, 'it is not against you that I bear any grudge. I have thrown this dust in the faces of those who have been finding fault and giving praise.'

The story went across
And we remained at this side.[1]

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[1] This is a kind of tag put at the end of folk-tales, like the present, to show that the story is ended.

BAHĀWALPURĪ.

The language of the greater part of the Bahawalpur State is known as Bahāwalpurī. This is identical with the Mūltānī of Multan. Towards the north-east of the State about 150,000 people speak Pañjābī of the mixed character found in the east of Montgomery District. Bīkānērī is spoken along the eastern frontier of the State bordering on Bikaner and Jaisalmer, while Sindhī is spoken in the south, on the Sindh frontier.

The estimated numbers of speakers of these various languages, as reported for the Survey, are as follows :—

Bahāwalpurī	458,000
Pañjābī (mixed)	150,000
Mārwāṛī	10,770
Sindhī	21,416
(Other languages	9,856)
TOTAL POPULATION OF THE STATE (1891)	650,042

At the Census of 1911 the corresponding figures were as follows :—

Bahāwalpurī	565,502
Pañjābī	162,278
Mārwāṛī	21,184
Sindhī	22,138
(Other languages	9,539)
TOTAL (1911)	780,641

After allowing for the growth of population in the interval the figures show either that the estimate for Mārwāṛī was too low, or else that there has of late years been a heavy influx of speakers of that language.

As a specimen of Bahāwalpurī I give a copy of a statement made by a person accused in a criminal court. It will be seen that the language is the same as the Mūltānī of Multan. The only points of difference are the use of *tuāḍā,* instead of *tuhāḍā,* to mean 'your,' of the word *karāhī̃* to form conjunctive participles, as in *chaṛh-karāhī̃*, having mounted (which also occurs in Dera Ghazi Khan), and of the Pañjābī *āṇ,* having come (which is also used in Muzaffargarh). We may also notice the use of *han* or *hin* to mean 'they were' as well as 'they are.'

We may note the occurrence of a double pronominal suffix in *ḍitt-ōn-as,* given-they-by-him, *i.e.* they were given by him.

[No. 13.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

MŪLTĀNĪ DIALECT. (STATE BAHAWALPUR.)

Hikk mahīnā theā-hōsī Bulāqī Kirāṛ tē Rakhyā tē Nabbū tē
One month been-it-will-be Bulāqī Kīrāṛ and Rakhyā and Nabbū and
mā̃ rēl-tē chaṛh-karāhī̃ Bō̃gē vañ latth-ōsē.
I rail-on mounted-having at-Bō̃gā going descended-we.
Mēlē-Gharīb-Shāh-vichch gā-ōsē. Rakhyā tē Nabbū utthā̃-hī̃
The-fair-(of-)Gharīb-Shāh-in went-we. Rakhyā and Nabbū there-indeed
ṭikk-pāē. Mā̃ uṭṭh-raleā-hōeā chhōṛ gēā-ham.
stayed. I camel-exhausted-being-become having-left gone-was.
Ū̃-hī-kītē mēlē-uttū̃ wall pē-um. Dīgir-kū̃
That-indeed-for the-fair-from-on back I-became. Time-of-evening-prayer-at
rēl-uttē chaṛh-karāhī̃ ‘ishā-vēlē Himātiā̃ āṇ
rail-upon mounted-having at-sunset-prayer-time to-Himātī having-come
latth-um. Rēl-tē chaṛheā Bhānē attē Gōpālē ḍiṭṭhā-hā.
descended-I. The-rail-on mounted by-Bhānā and by-Gōpālā (I-)seen-was.
Rāt-kū̃ Gāmaṇ Dāya attē Ghulāmū̃ ḍiṭṭhā-hā. Khamīsē-Kanjardē
Night-at (by-)Gāmaṇ Dāya and by-Ghulāmū̃ (I-)seen-was. Of-Khamīsā-Kanjar
ghar rōṭī khā-karāhī̃ Jindē-Balōchdē-kōl ān sutt-um.
in-the-house bread eaten-having of-Jindā-Balōch-near having-come slept-I.

Ḍū̃-ḍihāreā̃-kanū̃-bād Muhammad-muddaīdē puttar ākheā
Two-days-from-after of-Muhammad-the-complainant by-the-son it-was-said
jō, ‘mäḍē-sârhē ākheā jō, “uṭṭh Khärā mēlē-uttē
that, ‘by-my-father-in-law it-was-said that, “a-camel Khairā fair-on
vañā-āeā-hē, mä-kū̃ uṭṭh gulāwaṇ juḷ.”’ Vändē-hī̃
lost-come-is, me-for camel to-seek go.”’ On-going-immediately
Kachōliā̃ Muhabbat kharā hā. Ō āpṇī-bhāṇḍā shubhō̃
at-Kachōliā̃ Muhabbat standing was. He of-his-own-sister suspicion
rakkhdā-hā. Mä-kū̃ gālhī̃ ḍitt-ōn-as.
keeping-was. Me-to words were-given-they-by-him.

Attē Muhabbat bin rauneō̃ sâ kaṛī mārī-hē.
And by-Muhabbat without from-permission a-hundred rafters struck-is.
Nabla ū̃-kū̃ ākheā, ‘ḍāh rupäē bī tä-kū̃
By-Nabla (diminutive of *Nabbū*) *him-to it-was-said, ‘ten rupees also thee-to*

ḍēsũ, sâ kaṛī bī tä-kũ bak͟hshī, tũ
we-will-give, a-hundred rafters also thee-to (is-)granted, thou
K͟hudā-Bak͟hsh-tē bak, attē ũ-kũ chaṭṭā
K͟hudā-Bak͟hsh-on speak, and him-to armful
mār.'
strike (i.e. *get-him-into-your-clutches*).'

Aṭṭhwẽ-ḍihāṛē Muhabbat-kũ ghinn āē.
On-the-eighth-day Muhabbat (acc.) *having-taken they-came.*
'Ishā-vēlē mä-kũ saḍḍi-ōnē. Nambardār
At-sunset-prayer-time me-to it-was-called-by-them. The-Lambardār
chaukīdār bī sārē Shādūdē ghar kaṭṭhē-thäē bēṭhē han.
the-watchman also all of-Shādū in-the-house together-become seated were.
Unhā̃ ākheā, 'täḍē pär Nūr-Muhammaddī gōṭh-kōl
By-them it-was-said, 'thy footprints of-Nūr-Muhammad the-village-near
kajjē hin.' Nambardār ākheā, 'tũ āpṇī safāī
hidden are.' By-the-Lambardār it-was-said, 'thou thine-own clearance
wañ kar.' Muddaī attē Muhabbat mä-kũ ghinn
having-gone make.' The-complainant and Muhabbat me having-taken
ṭurē. Rāh-vichch bannh-karāhī̃ kuṭṭe-ōnē. Ḍitta-attē-Suhrāb
started. The-way-in bound-having (I-)was-beaten-by-them. By-Ḍitta-and-Suhrāb
ḍhār-ḍhār suṇī. Kachōliā-vichch bī kuṭṭe-ōnē.
the-commotion was-heard. Kachōliā-in also (I-)was-beaten-by-them.
Pār ghinn gäē. Utthā̃ dhakkādē ḍar-kanū̃
Across having-taken(-me) they-went. There of-the-thrusting fear-from
chhōṛ-ḍitt-ōnē.
(I-)was-left-by-them.

Dānõ mäḍī mā̃mī jaḍḍā̃ arzī mār-kuṭṭāīdī
By-Dānõ my mother's-brother's-wife when petition of-striking-beating
itthā̃ ḍittī päĭhlū̃ ũ-hī̃-kũ jhalwā-ōnē. Pichchhē
here was-given at-first her-indeed-as-to arrest-was-caused-by-them. Afterwards
kūṛē ugāh sōtr attē jãwāī baṇā-karāhī̃ mä-kũ
false witnesses the-father's-brother's-son and son-in-law made-having me-to
hatth-kaṛī marwā-ḍittē hin-nē.
handcuffs caused-to-be-put were-by-them.

Na kōī sarāg͟hī jaṇdā-hē na sarkārī hē. Mäḍē-nāḷ
Not any tracker knowing-is not Government-official is. Of-me-with
nāhaqq thēā-hē, mäḍī adālat thīwē.
injustice become-is, my justice may-be.

FREE TRANSLATION OF THE FOREGOING.

(*The statement of K͟hudā Bak͟hsh, a camelman, charged with theft by Muḥammad, the Complainant.*)

Perhaps about a month ago, Bulāqī Kīrāṛ, Rakhyā, Nabbū, and I got into the train and travelled to Bō̃gā where we alighted. We went to the fair in honour of G͟harīb Shāh. Rakhyā and Nabbū stayed there, but I, being tired out by camel-riding, returned. I got into the train at the hour of evening prayer, and at the time of sunset prayer got out at Himātī. Bhanā and Gōpālā saw me in the train, and the same night I was seen by Gāmaṇ Dāyā and G͟hulāmū. I ate my dinner in the house of K͟hamīsā Kanjar and slept in that of Jindā Balōch.

Two days afterwards the son of Muḥammad, the complainant, brought me word from his father-in-law that K͟hairā had returned from the fair after losing a camel, and asking me to go and search for it. As soon as I arrived at Kacholiā̃, I met Muḥabbat standing there. He had a suspicion (that I was intriguing with) his sister, and he abused me.

Now Muḥabbat had cut down a hundred rafters without getting (Nabbū's) permission, and Nabbū promised to let him off any claim for them, and also to give him ten rupees if he could get me into trouble.

Eight days afterwards they came with Muḥabbat at the hour of sunset prayer, and called me. I found the Lambardār and the village watchman seated with them all in the house of Shādū. They told me that footprints showed that I had been paying secret visits (to Muḥabbat's sister) in Nūr Muḥammad's village.

The Lambardār told me I must clear myself, and the complainant and Muḥabbat took me off with them (to the place where the footprints were). On the way they tied me up and beat me. Ḍitta and Suhrāb heard the noise created by this. In Kachōliā I was again beaten by them. They took me across (the river) (or beyond the village) and, as they were afraid of the consequences of beating me, left me there.

When my Aunt Dānō̃ made a complaint of assault about this, they first had her arrested, but afterwards they made my cousin and my son-in-law false witnesses and got me handcuffed.

No professional tracker knows anything (about these footprints) nor does any government official. I have been wrongfully entreated, and ask that justice may be done.

HINDKĪ OF DERA GHAZI KHAN.

Immediately to the west of Muzaffargarh and Bahawalpur across the Indus, lies the District of Dera Ghazi Khan. To its west, again, lies Baluchistan, of which the main language is Balōchī, while to its south lies Sind, of which the main language is Sindhī.

The main language of Dera Ghazi Khan is, as in Muzaffargarh, Lahndā, but most of the Baloches speak Balōchī. Many of the Baloches of the plains, however, speak Lahndā. The Lahndā of Dera Ghazi Khan goes by several names, such as Hindī, Hindkī, Jaṭkī, and Ḍērāwāl. The Baloches call the Jaṭṭs *Jag͟hdals*, and Lahndā *Jag͟hdalī*. I call it Hindkī in these pages.

Roughly speaking, the west and the south of the district are occupied by speakers of Balōchī, and the rest is occupied by speakers of Hindkī. The dividing line, as shown in the map, has been very kindly marked by Mr. M. L. Dames, late of the Indian Civil Service, the well-known authority on Balōchī. He makes the following remarks (he is speaking from the point of view of Balōchī, and by 'outside' he means 'on the east, or Lahndā side'): 'Of course there are many persons outside the line who speak Balōchī, and many inside it who speak Western Pañjābī, especially in the towns. I have left Choti outside, as Balōchī is certainly not habitually used by the mass of the inhabitants there, while in Rojhan, on the contrary, even the Hindū traders understand it and can speak it perfectly well, though they do not employ it among themselves. At Asni, the head-quarters of the Drishak tribe, it is very little used, and this tribe, being very much mixed with Jaṭṭs, has nearly lost the use of Balōchī. The same applies to all the sections of tribes living far from the hills, although Balōchī generally extends some miles into the plains. The Mazārīs keep the use of it very thoroughly, even on the left bank of the Indus.'

In 1891 the following were the numbers of speakers of these two languages in Dera Ghazi Khan:—

Hindkī	362,270
Balōchī	27,728
Other languages	14,033
TOTAL	404,031

Since 1891 the population of the District has materially increased, and the figures of the Census of 1911 are:—

Hindkī	449,611
Balōchī	68,921
Other languages	9,915
TOTAL	528,447

I am indebted to Dr. Jukes, the author of the *Western Pañjābī and English Dictionary*, for an excellent list of words in the Hindkī of Dera Ghazi Khan, which is reproduced below on pp. 412ff. The following remarks on the dialect are mainly based on this list, and on his dictionary. Two specimens have been forwarded by the district authorities, one a version of the Parable of the Prodigal Son, and the other the statement of an accused person in a court of justice. They are reproduced below.

As the Hindkī of Dera Ghazi Khan has been endowed by Dr. Jukes with an alphabet, based on the Persian character, I print the specimens in that alphabet, and also in the Roman character.

The Hindkī of Dera Ghazi Khan, on the whole, belongs to the same group of dialects as Muzaffargarh Mūltānī, but it shows much greater affinities with Sindhī.

ALPHABET.—Mr. Jukes has supplied Hindkī with a set of written characters based on the Persian alphabet. The consonants are as follows:—

ا	*alif*
ب	*b*
ٻ	*bb*
پ	*p*
ت	*t*
ٹ	*ṭ*
ث	*s̤*
ج	*j*
ڄ	*jj*
چ	*ch*
ح	*ḥ*
خ	*k͟h*
د	*d*
ڈ	*ḍ*
ڋ	*ḍḍ*
ذ	*ẕ*
ر	*r*
ڑ	*ṛ*
ز	*z*
س	*s*
ش	*sh*
ص	*ṣ*
ض	*ẓ*
ط	*t̤*
ظ	*z̤*
ع	ʻ
غ	*g͟h*
ف	*f*
ق	*q*
ک	*k*
گ	*g*
ڳ	*gg*
ل	*l*
م	*m*
ن	*n*
ں	~
نج	*ñ*
نڑ	*n*
و	*w, v*
ه	*h*
ي	*y*

The vowels are *a, ā, i, ī, u, ū, ē, ai, ō, au,* which are represented as in Hindōstānī. No provision is made for the representation of the short vowels *e* and *o*, but they probably occur and appear as *i* and *u*, respectively. As for *ä, â,* and *äï*, which we have seen in Mūltānī, they do not seem to occur. Where Mūltānī has *ä*, Hindkī generally has *a;* where Mūltānī has *â*, Hindkī has *ā* or *a;* and where it has *äï*, Hindkī has *ē*. Thus—

Mūltānī.	Hindkī.
vähir, a heifer	*vahiṛ.*
vâhur, a young bull	*vahaṛ.*
pâhur, a watch	*pāhar.*
bäïṭhā, seated	*bēṭhā.*

Most of the consonants are pronounced as in Hindōstānī. Only the following require notice:—

ٻ *bb*, ڄ *jj*, ڈ *ḍḍ*, گ *gg*, نْج *ñ*, and نْڑ *ṇ*.

Dr. Jukes' system of transliteration of these sounds is not the same as that adopted for this Survey, and his system is given in the following table for ready reference. All the sounds represented by these letters also occur in Sindhī, and, in another column of the same table, I give the corresponding letters of the Government Sindhī alphabet.

Hindkī letters.	Corresponding Sindhī letters.	Dr. Jukes' System of Transliteration.	System adopted for this Survey.
ٻ	ٻ	*ḅ*	*bb*
ڄ	ڄ	*j̄*	*jj*
ڈ	ڏ	*ḍ̤*	*ḍḍ*
گ	ڳ	*ḡ*	*gg*
نْج	ڃ	*ṇj*	*ñ*
نْڑ	ڻ	*ṇṛ*	*ṇ*

The first four letters, which I represent in transliteration by a double consonant, are all pronounced with a certain stress in prolonging and somewhat lengthening the contact of the respective closed organs, as if one tried to double (but not to repeat) the sound. These letters are very common at the beginning of a word. Thus, ٻيا *bbēā*, other; ڄٹ *jjaṭ*, a Jaṭṭ; ڈوں *ḍḍū̃*, two; گيا *ggiā*, gone. In many cases these are by origin double letters, but, as in Sindhī, there is a strong tendency to substitute at the beginning of a word these stress-consonants for the corresponding simple ones, even when there is no etymological reason for doing so.

The letter نْج *ñ* is common all over the Lahndā area. Dr. Jukes says that its sound is 'something between *ṇj* and *ny*, sometimes leaning more to one side, sometimes to the other.' It rarely occurs except in the word ونْجنْڑ, *wañaṇ*, to go, and never as an initial letter. In the Imperative ونْج *wañ*, the *j*-sound is distinctly pronounced, while in ونْجيندا, *wañẽdā*, he goes, the pronunciation is more like *wanyẽdā*. This letter usually corresponds to the Dēvā-nāgarī ञ *ña*, and I therefore transliterate it by *ñ*.

نْڑ *ṇ* is pronounced as in Paṣhtō, *i.e.* almost like a nasalized *ṛ*. Thus, ونْجنْڑ *wañaṇ* is pronounced almost as if it were *wanyā̃ṛ*.

It will be observed that the cerebral *ḷ*, which is common in other Lahndā dialects, does not occur. It is also wanting in Sindhī.

The nasalization of vowels is very common in this form of Lahndā. When the vowel is final, the nasalization is represented by a *nūn* without the dot. Thus, ڳاں *ggāõ*, a cow. When the nasalized vowel is in the middle of a word it is represented by an ordinary *nūn*, over which the sign ˘ is placed. Thus, ڳنْویں *ggã·wẽ*, cows.

This form of Lahndā, like Sindhī, is not fond of doubled letters (except the four specially doubled letters mentioned above). Where other dialects have doubled letters it usually has the single one, and this, be it observed, without lengthening the preceding vowel in compensation. Thus, while Mūltānī has *laddhā*, obtained, Hindkī has *ladhā* (not *lādhā*); Mūltānī has *ḍiṭṭhā*, seen, but Hindkī *ḍḍiṭhā;* Mūltānī *suttā*, slept, Hindkī *sutā;* Mūltānī *latthā*, descended, Hindkī *lathā*, and so on.

Hindkī, moreover, is very fond of changing an *n* to a simple nasalization of the preceding vowel. Thus present participles which in Mūltānī end in *ēndā*, in Hindkī end in *ẽ̄dā*. Thus Mūltānī has *marēndā*, beating, but Hindkī *marẽ̄dā*. So also in many other cases, even with a preceding short vowel. Thus, *kā̃ḍ* (not *kanḍ*), the back; *chā̃gā̃* (not *changā̃*), good; *pā̃dh* (not *pandh*), distance.

NOUNS.—Gender.—Gender is formed much as in Mūltānī. Thus the feminine of *ghōṛā*, a horse, is *ghōṛī*.

Examples of the feminines of nouns ending in a consonant are:—

Masc.	Fem.
lōhār, a blacksmith	*lōhārī*.
bbāl, a boy	*bbālṛī*.
ḍḍōm, a musician	*ḍḍōmṛī* (Mūltānī *dūmṇī*).

In Shahpur and Multan there are several masculine nouns of more than one syllable, forming the second declension, which end in *u* followed by a consonant (thus, Mūltānī *chhōhur*, a boy). In Muzaffargarh we have seen that in all these words the *u* is changed to *a* (thus, *chhōhar*, a boy). The same is the case in the Hindkī of Dera Ghazi Khan. I have met only one word in which the *u* appears, and that is *kukkuṛ*, a cock. In all others the *u* has become *a*. In all cases, the feminine is formed by changing this *a* to *i*. Thus:—

Mūltānī.		Hindkī.	
Masc.	Fem.	Masc.	Fem.
vāhaṛ or *vâhuṛ*, a young bull	*vähiṛ*	*vahaṛ*	*vahiṛ*
chhōhar or *chhōhur*, a boy	*chhōhir*	*chhōhar*	*chhōhir* or *chhūhir*
ranḍaṛ or *ranḍuṛ*, a widower	*ranḍiṛ*	*ranḍaṛ*	*ranḍiṛ*
kukkaṛ or *kukkuṛ*, a cock	*kukkiṛ*	*kukkuṛ*	*kukkiṛ*

The following are examples of the formation of the feminine of masculine nouns in *ī*:—

tēlī, an oilman	*tēliṇ*.
mushkī, black	*mushkiṇ*.
arāī̃, a gardener	*arāiṇ*.
rāmalī, an astrologer	*rāmaliṇ*.
chākī, an oil-presser	*chakāṇī*.
hāthī, an elephant	*hathāṇī*.
nāī, a barber	*naiānī* or *nawāṇī̃*.

It will be observed that the termination *āṇī* corresponds to the Mūltānī *eāṇī*. *Gūr*, a spiritual preceptor, makes its feminine *gūrāiṇ*, and *sāī̃*, a master, has *sāiṇ* or *sain*, a mistress. So, *ṭaṭṭū̃*, a pony, fem. *ṭaṭwāṇī̃*.

DECLENSION.—This is nearly the same as in Mūltānī. Nearly all nouns which in Mūltānī end in *u* followed by a consonant, and which belong to the second declension, in Hindkī change the *u* to *a*, as in Muzaffargarh, and belong to the third declension. The only exception which I have noted is ***kukkuṛ***, a cock,—not ***kukkaṛ***. Thus:—

Mūltānī.	Hindkī.
chhōhur, a boy	*chhōhar*.
vā́huṛ, a young bull	*vahaṛ*.
pā́hur, a watch	*pāhar*.
rā́huk, a farm-servant	*rāhak*.

NUMBER.—1st Declension.—This, *mutatis mutandis*, is the same as in Mūltānī. Thus:—

Sing.	Plur.
ghōṛā, a horse	*ghōṛē*.
māriā, struck	*mārē*.
ggiā, gone	*ggaē*.

Note that the plural of past participles is not quite the same as in Mūltānī. Irregular is *jjaṇā̃*, a person, nom. pl. *jjaṇē̃* or *jjaṇiā̃*.

2nd Declension.—The only noun of this declension across which I have come is ***kukkuṛ***, a cock. It is declined as in Mūltānī. Other nouns which belong to this declension in that dialect, belong to the 3rd in Hindkī.

3rd Declension.—As in Mūltānī.—

Sing.	Plur.
ghar, a house	*ghar*.
kā̃g, a crow	*kā̃g*.
nāī, a barber	*nāī*.
piū, a father	*piū*.
ṭaṭṭū̃, a pony	*ṭaṭṭū̃*.
But *ādmī*, a man	*ādmī̃*.

4th Declension (fem.).—This forms its plural as in Mūltānī. Thus:—

Sing.	Plur.
bhēṇ, a sister	*bhēṇā̃*
ghōṛī, a mare	*ghōṛīā̃*.
gaī, gone (fem.)	*gaīā̃*.
mā, mother	*māwā̃*.

Irregular are:—

lā̃h, a rope	*lāhā̃*.
varhī̃, a year	*varhī̃* or *varhīā̃*.
nū̃h, a daughter-in-law	*nū̃hā̃*, *nōhrī̃*, or *nōrhī̃*.

5th Declension (fem.).—This forms the plural by adding *ī̃* as in Mūltānī. Thus:—

Sing.	Plur.
akh, an eye	*akhī̃*.
ggālh, a word	*ggālhī̃*.
ggāū̃, a cow	*ggā̃wī̃*.
chhōhir, a girl	*chhōhrī̃*.
dhī, a daughter	*dhīrī̃* or *dhīā̃*.
trēmit, a woman	*trēmitī̃*.

6th Declension (fem.).—This, as in Mūltānī, forms the plural by adding *ū̃*. Thus:—

Sing.	Plur.
hañh, a tear	*hañhū̃*.
tā̃d, yarn	*tā̃dū̃*.
pīlh, a certain fruit	*pīlhū̃*.
pī̃ḍ, a ripe date	*pī̃ḍū̃*.

Case.—The oblique form of the singular of the 1st declension ends in *ē* and of the plural in *ē̃*. Thus, *ghōṛēdā*, of a horse; *ghōṛē̃dā*, of horses.

In the 2nd declension we have *kukkaṛdā*, of a cock; *kukkṛē̃dā*, of cocks.

In the 3rd declension, the oblique singular, like the nominative plural, is the same as the nominative singular. In the oblique plural *ē̃* is added. Thus, *ghar*, a house; *ghardā*, of a house; *ghar*, houses; *gharē̃dā*, of houses.

Exception—*ādmī*, a man; *ādmīdā*, of a man; *ādmī̃*, men; *ādmē̃dā*, of men.

In the 4th declension (feminine) the oblique singular is the same as the nominative. The oblique plural changes the final *ā̃* of the nominative plural to *ē̃*. Thus, *ghōṛī*, a mare; *ghōṛīdā*, of a mare; *ghōṛīā̃*, mares; *ghōṛīē̃dā*, of mares.

In the 5th and 6th declensions (feminine), the oblique singular is the same as the nominative singular, and the oblique plural is the same as the nominative plural. Thus:—

akh, an eye;	*akhdā*, of an eye.
akhī̃, eyes;	*akhī̃dā*, of eyes.
hañh, a tear;	*hañhdā*, of a tear.
hañhū̃, tears;	*hañhū̃dā*, of tears.

Exception—*dhī*, a daughter; *dhīdā*, of a daughter; *dhīrī̃* or *dhīā̃*, daughters; *dhīrī̃dā* or *dhīē̃dā*, of daughters.

The following table shows the regular formation of the oblique forms of each declension at one view:—

Declension.	SINGULAR.		PLURAL.	
	Nominative.	Oblique.	Nominative.	Oblique.
1	*ghōṛā*, a horse	*ghōṛē*	*ghōṛē*	*ghōṛē̃*
2	*kukkuṛ*, a cock	*kkukaṛ*	*kukkaṛ*	*kukkṛē̃*
3	*ghar*, a house	*ghar*	*ghar*	*gharē̃*
	ādmī, a man	*ādmī*	*ādmī̃*	*ādmē̃*
4	*ghōṛī*, a mare	*ghōṛī*	*ghōṛīā̃*	*ghōṛīē̃*
5	*akh*, an eye	*akh*	*akhī̃*	*akhī̃*
6	*hañh*, a tear	*hañh*	*hañhū̃*	*hañhū̃*

It will be observed that the oblique forms are the same as those in use in Muzaffargarh.

The Agent case is always the same as the oblique form.

The Locative case is formed for a few nouns as in Mūltānī. Thus, *vēlā*, time; *vēlē*, at (a certain) time. In nouns of the 3rd declension, the locative singular is the same as the nominative and the oblique form. Thus, *ghar*, at home.

As specimens of the organic locative plural, we have, in the first specimen, *hathē̃*, on the hands; and *pairē̃*, on the feet.

The following are the usual case suffixes:—

Genitive	*dā*, etc.
Dative	*kū̃*, to.
Ablative	*kannū̃*, from.
Locative	*vich*, in.

Adjectives follow the usual rules. Thus:—

mãdā ghōṛā	a bad horse.
mãdē ghōṛēdā	of a bad horse.
mãdē ghōṛē	bad horses.
mãdē̃ ghōṛē̃dā	of bad horses.
mãdī ghōṛī	a bad mare.
mãdī ghōṛīdā	of a bad mare.
mãdīā̃ ghōṛīā̃	bad mares.
mãdīē̃ ghōṛīē̃dā	of bad mares.

Many adjectives in *ā* nasalize their final syllables. This nasalization is carried out through all forms. Thus, *chãgā̃*, good; masc. obl. sing. *chãgē̃*; nom. and obl. plur. *chãgē̃*; fem. *chãgī̃*; obl. sing. *chãgī̃*; nom. plur. *chãgīā̃*; obl. plur. *chãgīē̃*.

Comparison is effected as usual. Thus:—

bhēṇ-kannū̃ lambā, taller than the sister; *sabhrāē̃-kannū̃ chãgā̃*, better than all, best.

Hikkō, one, only one; *sabhō*, all, the whole; and *bbēā*, another, are thus declined:—

	SINGULAR.		PLURAL (COM. GEN.).
	Masculine.	Feminine.	
Nominative	*hikkō*	*hikkī*	*hikkē*
Oblique	*hikkē*	*hikkī*	*hikknē̃* or *hikkṛē̃*
Nominative	*sabhō*	*sabhī*	*sabhnā̃*
Oblique	*sabhē*	*sabhī*	*sabhnē̃*, *sabhṛē̃*, *sabhṛāē̃*
Nominative	*bbēā*	*bbaī*	*bbihā̃*
Oblique	*bbēē*	*bbaī*	*bbihē̃*

The first ten numerals are given in the List of Words. A fuller list is given below:—

1. *hik, hikāṛā, hikṛā.*
2. *ḍḍū̃.*
3. *trāē.*
4. *chār.*
5. *pañ.*
6. *chhī.*
7. *sat.*
8. *aṭh.*

9. *nō̃.*
10. *ḍḍāh.*
11. *yārhā̃.*
12. *bbārhā̃.*
13. *tērhā̃.*
14. *chauḍḍhā̃.*
15. *pā̃drahā̃.*
16. *sōlhā̃.*
17. *satārhā̃.*
18. *aṭhārā̃.*
19. *unwī.*
20. *wīh.*
21. *ikwī.*
22. *bbāwī.*
23. *trēwī.*
24. *chawwī.*
25. *pañwī.*
26. *chhawwī.*
27. *satāwī.*
28. *aṭhāwī.*
29. *unatrī.*
30. *trīh.*
31. *ikattrī.*
32. *bbatrī.*
33. *tētrī.*
34. *chautrī.*
35. *paȋtrī.*
36. *chhatrī.*
37. *satatrī.*
38. *aṭhattrī.*
39. *untālī.*
40. *chālhī.*
41. *iktālī.*
42. *bbētālī.*
43. *tirtālī.*
44. *chaȗtālī*
45. *paĩtālī* or *piñtālī.*
46. *chhitālī.*
47. *sattālī.*
48. *aṭhtālī.*
49. *unwañhā* or *unañhā.*
50. *pañhā.*
51. *ikwañhā.*
52. *bbawañhā.*
53. *tirwañhā.*
54. *chawwañhā.*
55. *pañwañhā.*
56. *chhiwañhā.*
57. *satwañhā.*
58. *aṭhwañhā.*
59. *unāiṭh.*
60. *saṭh.*
61. *ikāiṭh.*
62. *bbāiṭh.*
63. *trīāiṭh.*
64. *chōaṭh, chōwiṭh* or *chawā̃ṭh.*
65. *pañāiṭh.*
66. *chhēāiṭh.*
67. *satāiṭh.*
68. *aṭhāiṭh.*
69. *unhattar.*
70. *sattar.*
71. *ikattar.*
72. *bbahattar.*
73. *tirhattar.*
74. *chaurattar.*
75. *pañhattar.*
76. *chhēhattar.*
77. *satattar.*
78. *aṭhattar.*
79. *uṇāsī.*
80. *assī.*
81. *ikāsī.*
82. *bbēāsī.*
83. *trīāsī.*
84. *chaurāsī.*
85. *pañāsī.*
86. *chhiāsī.*
87. *satāsī.*
88. *aṭhāsī.*
89. *unānmē.*
90. *niwwē.*
91. *ikānmē.*
92. *bbēānmē.*
93. *trīānmē.*
94. *chaurānmē.*
95. *pañānmē.*
96. *chhiānmē.*
97. *satānmē.*
98. *aṭhānmē.*
99. *wadhānmē.*
100. *sau.*

I have no information as to whether the first ten numerals have oblique forms as they have in Mūltānī, but we may assume that such is the case from phrases such as *ḍḍōē wārī*, twice. There are the usual intensive forms such as :—

ḍḍū̃hē̃	both.
trīhē	all three.
chārhē	all four (oblique *chawāhā̃*).
ḍḍēhē	all ten.

The ordinals are *pahlṛā*, first; *ḍḍūjhā*, second; *tarījā*, third; *chōthō*, fourth; *pañwā̃*, fifth; *chhēwā̃*, sixth; *satwā̃*, seventh, and so on as usual.

PRONOUNS.—The first two personal pronouns are declined as follows :—

maĩ, I.	*tū̃*, thou.
maĩ (agent case sing.).	*taũ* or *taĩ* (agent case sing.).
maĩ or *mai* (obl. form sing.).	*taĩ* or *tai* (obl. form sing.).
maiḍḍā, my.	*taiḍḍā*, thy.
assā̃, we.	*tussā̃*, you.
assā̃ (agent case plur.).	*tussā̃* (agent case plur.).
assā (obl. form plur.).	*tussā* (obl. form plur.).
asāḍḍā, our.	*tusāḍḍā* or *tuhāḍḍā*, your.

The following are the forms of the pronoun of the third person, and also of the demonstrative pronouns, proximate and remote :—

Sing.		
Nominative	*ē* or *īh*, this	*ō* or *ūh*, that.
Agent	*ī̃*	*ū̃*.
Obl. form	*ī̃*	*ū̃*.
Genitive	*ī̃dā*	*ū̃dā*.
Plur.		
Nominative	*ē*, *īh*	*ō*, *ūh*.
Agent	*inhē̃*	*unhē̃*.
Obl. form	*inhē̃*	*unhē̃*.
Genitive	*inhē̃dā*	*unhē̃dā*.

The Pronominal suffixes are much as they are in Mūltānī. The following examples are partly based on those given by Dr. Jukes in his dictionary :—

1st person singular.	*Chā̃gā laggd-im*, is it good for me, does it become me?
1st person plural.	*Ē ggālh suṇdē hā-sē*, we were hearing these words.
2nd person singular.	*Jēṛhā huṇ ḍahī̃dā-ē*, as now it is being given to you.
2nd person plural.	*Maĩ-kū̃ alāwaṇ na ḍḍittō-vē*, you (*vē*) did not allow me to speak.
3rd person singular.	*B̲ēā ākhdā h-is*, another is saying to him. *Ū̃-kū̃ minnat kīt-us*, he made remonstrance to him.
3rd person plural.	*Raṛh karāhī̃ ākhi-ōnē*, crying out they said.

The Relative Pronoun is *jō* or *jērhā*; obl. sing. *jaĩ*; nom. plur. *jinhā̃*; obl. *jinhē̃*. Its Correlative is *taĩ*; obl. sing. *taĩ*; nom. plur. *tinhā̃*; obl. *tinhē̃*.

The **Interrogative Pronouns** are :—

1. *kaũ, kō̃* or *kērhā*, who? Obl. sing. *kaĩ*; nom. plur. *kinhā̃*; obl. plur. *kinhē̃*.
2. *kiā, kē* or *cha*, what? Obl. sing. *kit* or *kaĩ*.

The **Indefinite Pronouns** are: *kāī, kaī* or *kahī̃*, some, any; *kujh*, anything. The oblique sing. of *kāī* is *kēhē̃*, and the plural is *kināhē̃* or *kinhē̃*.

The **Reflexive Pronoun** is *āp*, genitive *āpṛā̃*: *āpat-vich* is 'amongst themselves,' equivalent to the Hindōstānī *āpas-mē̃*: *āp-hōrī̃* is 'Your Honour.'

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The present tense has two forms, a full and a contracted. They are as follows, and closely follow Mūltānī :—

Present.—'I am,' etc.

	SINGULAR.		PLURAL.	
	Full Form.	Contracted Form.	Full Form.	Contracted Form.
1	*hā̃*	*ā̃*	*haĩ*	*aĩ*
2	*hī̃*	*ī̃*	*hō*	*ō*
3	*hē*	*ē*	*hin*	*in*

The present tense is liable to be compounded with a present participle as in Mūltānī. It is also frequently compounded with past participles, and even with nouns. Thus, we have in the specimen, *kīt-ē*, it is done; *kītī-ē*, (fem.) she is done; *ḍḍit-ē*, it is given; *ā-ē*, he is come; *ḍḍiṭh-ē*, it is seen; *maiḍḍ-ē*, it is mine; *taiḍḍ-ē*, it is thine; *ẓarūr-ē*, it is necessary; *darakht-ē*, there is a tree.

The Past Tense is conjugated as follows :—

Past Tense—'I was,' etc.

	Singular.	Plural.
1	*hāim, ham, hāus, hāsū*	*hāsē, hāsē̃*
2	*hāwē̃*	*hāwē*
3	*hā* (fem. *haī*)	*hāī̃, han*

hāus besides meaning 'I was,' also means 'there was (*hā*) to him (*us*).'

From the root *hō*, to become, we have infinitive, *hōwaṇ*; present participle, *hō̃dā*; past participle, *hōiā*; *hōwē*, he may be; *hōsī*, he will be.

Similarly from the root *thī*, become, we have *thīwaṇ, thī̃dā, thiā, thīwē,* and *thīsī*. It should be distinguished from the root *ṭha, ṭhaṇ, ṭhā̃dā, ṭhiā, ṭhawē, ṭhasī*, which means 'become' in the sense of beseeming, being suitable, being befitting.

The Negative Verb Substantive is thus declined :—

	Singular.	Plural.
1.	*nimhī̃*	*nisē.*
2.	...	*nivhē.*
3.	*nihā*	...

Dr. Jukes gives no forms for the 2nd person singular or for the 3rd person plural. It is used with past participles in phrases like *nimhī̃ rah ggiā,* I was not.

ACTIVE VERB.—The conjugation of the regular verb is almost the same as in Mūltānī. We may note the following points :—

Present Participle.—In Mūltānī many verbs form the present participle by adding *ndā* or *ēndā*. In Hindkī, in such cases, the *n* is weakened to a mere nasalization of the preceding vowel, so that we have *˜dā* and *ē̃dā*. Thus:—

Mūltānī.	Hindkī.
āndā, coming	*ā̃dā.*
marēndā, striking	*marē̃dā.*

Dissyllabic roots of which the vowel of the second syllable is *ē*, drop the *ē*, when the participle ends in *ē̃dā*. Thus :—

aṭēr, wind thread.	Present participle	*aṭrē̃dā.*
ubhēk, vomit.	,, ,,	*ubhkē̃dā* or *ubhēkdā.*

Dissyllabic roots of which the vowel of the second syllable is *ō*, drop the *ō* in the same form of the present participle and insert a *u* in the preceding syllable. Thus :—

adhrōṛ, unravel.	Present participle	*udhṛē̃dā* (here the 1st *r* is also dropped).
akhōṛ, take to pieces.	,, ,,	*ukhṛē̃dā.*
ghasōṛ, press in (trans.).	,, ,,	*ghusṛē̃dā.*
lapōr, cut the ears of tall crops.	,, ,,	*luprē̃dā.*
nachōṛ, wring out.	,, ,,	*nuchṛē̃dā.*
phalōr, search.	,, ,,	*phulrē̃dā.*
tahōr, circumcise.	,, ,,	*tuhrē̃dā.*
ṭaṭōl, feel.	,, ,,	*ṭuṭlē̃dā.*
trōp, sew.	,, ,,	*turpē̃dā.*

The following present participles are more or less irregular :—

ākh, say.	Present participle	*ākhdā* or *āhdā.*
bah or *bbah*, sit.	,, ,,	*bãhdā, bbā̃dhā* or *bbādā.*
pakṛ, seize.	,, ,,	*pakaṛdā* or *pakṛē̃dā.*
jjā or *jjā̃*, be born.	,, ,,	*jjãwdā* or *jjā̃dā.*
chā, lift.	,, ,,	*chaĩdā.*
sũjāṇ, understand.	,, ,,	*sũjāṇdā* or *sũjaṛē̃da.*
khaṭ, dig.	,, ,,	*khaṭdā* (not *khaṭē̃dā*).
lā, apply.	,, ,,	*lē̃dā.*
mā, be contained in.	,, ,,	*mãwdā* or *mā̃dā.*
wañ, go.	,, ,,	*wē̃dā.*
nakkēṛ, put apart.	,, ,,	*nikhṛē̃dā.*

Past Participle.—This ends in *iā*, not *eā*; thus, *māriā*, not *māreā*, struck. The following is a list of irregular past participles. It will be seen that many of them are also regular :—

Root.	Past Participle.
chuk, be finished	*chukā* or *chukiā*.
ḍahī, be given, be obtained	*ḍihā* or *ḍihiā*.
jjam, be born	*jjāyā* or *jjamiā*.
khaṛ, stand	*khaṛā*.
lagg, be applied, begin	*laggā*.
mar, die	*mōā*.
mēl, unite	*mēlā* or *mēliā*.
pō, fall	*piā*.
rah, remain	*rihā*.
wañ, go	*ggiā*.
bah or *bbah*, sit	*bēṭhā* or *bbēṭhā*.
drūh, drag along the ground	*drūṭhā* or *drūhiā*.
ḍḍēkh, see	*ḍḍiṭhā*.
ḍḍiss, be seen	*ḍḍiṭhā* or *ḍḍissiā*.
ḍhā, fall	*ḍhaṭhā*.
khuṭ, be exhausted	*khuṭhā* or *khuṭiā*.
kōh, slaughter	*kuṭhā*.
mōh, allure	*muṭhā*.
muss, be unlucky	*muṭhā* or *mussiā*.
nas, flee	*naṭhā*.
phēh or *phī̃h*, pulverise	*phēṭhā*.
pīh or *pī̃h*, pulverise	*pīṭhā*.
russ, be angry	*ruṭhā* or *russiā*.
trah or *tarah*, fear	*traṭhā*.
vas, rain *vas*, dwell	*wuṭhā* or *vasiā*.
vah, flow	*wuṛhā*.
chā, lift	*chātā* or *chāiā*.
ḍḍē, give	*ḍḍitā*.
dhā̃, bathe	*dhā̃tā*.
dhō, wash	*dhōtā*.
jhō, yoke	*jhōtā*.
jō, yoke	*jōtā*.
jjā or *jjā̃*, be born	*jjāyā*.
jjāṇ, know	*jjāṇiā* or *jjātā*.
jjap, become known	*jjātā*.
kar, do	*kītā*.
limb, plaster	*litā* or *limbiā*.
nahā, bathe	*nahātā*.
nē, take away	*nītā*.
nikl, come out	*nikhtā* (not *nik͟htā* as in Mūltānī) or *nikliā*.

Root.	Past Participle.
pī, drink	*pītā*.
pō, thread, string	*pōtā*.
samh or *sumh*, sleep	*sutā* or *samhiā*.
sī, sew	*sītā*.
sũjāṇ, know	*sũjātā* or *sũjāṇiā*.
tap, be heated	*tatā* or *tapiā*.
vaṭh, seize	*vaṭhūtā* or *vaṭhiā*.
vilhapp, be divided	*vilhatā* or *vilhappiā*.
jhuṇ, win	*jhuttā* or *jhuṇiā*.
kamā, work	*kamattā*.
mach, be noised abroad	*mattā* or *machiā*.
muñh, send	*muttā* or *muñhiā*.
rãg, dye	*rattā* or *rãgiā*.
ḍhō or *ḍhōh*, carry	*ḍhōthā* or *ḍhōiā*.
ghuss, err	*ghuthā* or *ghussiā*.
khōh, pluck, snatch	*khōthā*.
lah, descend	*lathā*.
phās, *phas*, or *phah*, be entangled	*phāthā*.
vahā, cause to flow	*vāthā* or *vahāiā*.
phis, be pulverised	*phithā*.
vatt, wander	*vadā*.
ḍḍōh, milk	*ḍḍudhā*.
ḍḍubh, be milked	
ghinn, take	*ghidā* or *ghidhā*.
gunnh, plait	*gudhā*.
khā or *khā̃*, eat	*khādhā*.
labh, be obtained	*ladhā* or *labhiā*.
rāh or *rahā*, sow	*rādhā* or *rahāiā*.
rujh, be engaged, occupied	*rudhā*, *rujhā*, or *rujhiā*.
yah, lie with (a woman)	*yadhī* (fem.).
bhajj, run	*bhanā* or *bhajjiā*.
bhujj, be roasted	*bhunā*, *bhujjiā*, or *bhujj-ggiā*.
mā, be contained in	*mānā* or *māṇā*.
pujj or *pahȭch*, arrive	*punā*, *punā̃*, *pujjiā*, *pō̃htā* or *pahōtā*.
kumā, wither	*kumāṇā̃* or *kumāiā*.
ān, bring	*ā̃dā* or *āniā*.
humm, be brought into use	*humṛiā* or *hummiā*.
trōp, sew	*turōpiā*.

The following past participles which are irregular in Mūltānī are regular in Hindkī :—

Root.	Past Participle.	
	Mūltānī.	Hindkī.
bbadh (Mūltānī *bannh*), bind	*baddhā*	*bbadhiā*.
bbuḍḍ (Mūltānī *buḍḍ*), sink	*buḍḍā*	*bbuḍḍiā*.
jjaṇ (Mūltānī *jann*), bring forth young	*jāeā*	*jjaṇiā*.

Root.	Past Participle.	
	Mūltānī.	Hindkī.
***sukk*,** become dry	***sukkā***	***sukkiā*.**
vik (Mūltānī ***vikk***), be sold	***vikāṇā***	***vikiā*.**

The **Conjunctive participle** is formed by suffixing *kar*, *kē*, or *karāhī̃* to the root. The last also occurs in Bahawalpur, but none of them are mentioned by Sir James Wilson.

Infinitive.—The infinitive ends in *aṇ*, as in Muzaffargarh, not in *uṇ*, as in Multan. Thus, *māraṇ*, to strike.

The **Old Present or Present Subjunctive** follows Mūltānī. Thus :—

'I may strike,' etc.

	Singular.	Plural.
1.	*mārā̃*	*mārū̃.*
2.	*mārē̃*	*mārō.*
3.	*mārē*	*mārin.*

The Imperative is also the same as in Mūltānī. Thus, *mār*, strike thou ; *mārō*, strike ye. Irregular are :—

Root.	Imperat. 2nd Sing.
apṛ, seize	*appiṛ.*
vajh, seize	*vajhī* (not *vajh*).

In the Parable, we have a polite imperative *ḍḍēkhā̃*, be good enough to see.

The regular Future is formed and conjugated exactly as in Mūltānī. Thus, *marēsā̃*, I shall strike ; *marsā̃*, I shall die.

As in the present participle, a dissyllabic root, with *ō* in the second syllable, rejects the *ō* in the future, inserting, at the same time, an *u* in the preceding syllable. Thus :—

Root.	Future 3rd Sing.
adhrōṛ, unravel	*udhṛēsī* (the first *r* is also dropped).
ghasōṛ, press in (trans.)	*ghusṛēsī.*
lapōr, cut the ears of tall crops	*luprēsī.*
nachōṛ, wring out	*nuchṛēsī.*
tahōr, circumcise	*tuhrēsī.*
ṭaṭōl, feel	*ṭuṭlēsī.*
trōp, sew	*turpēsī.*

The following futures are irregular :—

Root.	Future 3rd Sing.
ākh, say	*ākhsī.*
chā, lift	*chaisī.*
jjā or *jjā̃*, be born	*jjāsī* or *jjawsī.*
lā, apply	*lēsī.*
mā, be contained in	*māsī* or *mawsī.*
sũjāṇ, know	*sũjāṇsī* or *sũjṛēsī.*
vik or *vikā*, be sold	*vikāsī*, *vikōsī*, *vikāwasī* or *viksī.*
wañ, go	*vēsī.*

The **Past Conditional** is formed as in Mūltānī by adding *hā* to the old present, as in *maĩ karā̃-hā*, I might have made.

The **Participial Tenses** are also formed as in Mūltānī. The following is the conjugation of the contracted form of the—

Present Definite—'I am striking,' etc.

	Singular.	Plural.
1.	*marē̃dā̃*	*marē̃dū̃.*
2.	*marē̃dī̃*	*marē̃dē-hō.*
3.	*marē̃dē*	*marē̃din.*

The second person plural does not appear to be contracted.

The List of Words gives, quite regularly, *māriā*, for 'he struck,' but for 'thou strikest' it gives *mārē*. The final *ē* is evidently the pronominal suffix of the 2nd person singular.

The **Passive Voice**.—The regular passive is formed exactly as in Mūltānī. Thus, *marījaṇ*, to be struck.

The compound passive is formed nearly as in Mūltānī, the root of the active verb (not of the passive verb as in Mūltānī) being conjugated with the verb *vañaṇ*, to go. Thus, *mār vēsī*, he will be struck, corresponding to the Mūltānī *mārī vāsī*.

The irregular passives will be found under the head of causal verbs. Here we may note the unexplained form *vajhū ggiā*, (my hair) was caught hold of, in the second specimen.

The **Causal Voice.**—The Regular Causal verbs are formed as in Mūltānī.

Thus, *māraṇ*, to strike; *marāwaṇ*, to cause to strike.

The following is a list of the principal irregular causal or transitive verbs. From another point of view, the roots in the first column may be considered as passives of those in the second:—

(*a*) Verbs in which the vowel is strengthened—

Root.	Transitive or Causal.
chaṛh, ascend	***chāṛh***, put up.
ggah, be threshed	***ggāh***, thresh.
vaṛ, enter	***vāṛ***, put into.
saṛ, burn	***sāṛ***, burn (transitive).
ḍha, fall down	***ḍhā***, throw down.
pō, lie down	***pā***, put.
lah, come down	***lāh*** or ***lahā***, take down.
chhiṛ, be taken to pasture	***chhēṛ***, drive to pasture.
riṛh, roll	***rēṛh***, roll (transitive).
miṭ, be effaced	***mēṭ*** or ***miṭa***, efface.
juṛ, be joined	***jōṛ***, join.
ṭur, go	***ṭōr***, make to go.
muṛ, be twisted	***mōṛ***, twist.
ḍḍiss, be seen	***ḍḍass***, point out, but ***ḍḍēkh***, see.
nikhaṛ, be separate	***nikhēṛ***, put apart.

(*b*) **Verbs which change the final consonant—**

Root.	Transitive or Causal.
bbajh, be fastened	***bbadh***, tie.
yabh, copulate (neut.)	***yah***, lie with.
pāṭ, be torn	***pāṛ***, tear.

(*c*) Verbs which drop the final consonant. Usually with a change of the radical vowel—

chāp, rise	*chā*, raise.
ḍhuk, arrive	*ḍhō* or *ḍhō*, carry.
lagg, be applied	*lā*, apply.
phās, *phas* or *phah*, be snared	*phā*, *phasā* or *phahā*, snare.
tap, be hot	*tā*, heat.
sīp, be sewed	*sī*, sew.

(*d*) Verbs which change both the radical vowel and the final consonant—

bbah, sit	*bbilhā* or *bbilhiwā*, cause to sit.
bbuḍḍ, sink	*bbōṛ*, immerse.
chhuṭṭ, escape	*chhōṛ*, set free.
ḍḍiss, be seen	*ḍḍēkh*, see ; but *ḍḍass*, show.
ḍḍubh, be milked	*ḍḍōh*, milk.
kuss, be slaughtered	*kōh*, slaughter.
muss, be undone	*mōh*, cheat.
phis, be pulverised	*phī̃h* or *phēh*, pulverise.
truṭ, be broken	*trōṛ*, break.
vik, be sold	*vēch*, sell.
rah, stay	*rakh*, place.

(*e*) Other verbs—

ā, come	*ān*, bring.
ḍahī, *ḍḍich*, or *ḍḍiwī*, be given	*ḍḍē*, give.
dhā̃, bathe oneself ; *dhōp*, be washed	*dhō*, wash.
jjamm, *jjā̃* or *jjā*, be born	*jjaṇ*, bring forth young.
nikal, go out	*kaḍh*, put out.

[No. 14.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKĪ DIALECT. (DISTRICT DEṚA GHAZI KHAN.)

SPECIMEN I.

هِک شخص دے ڈُوں پُتر هَن ۔ اُنهیں وِچوں نِکّے اپڑیں
پِیُو کُوں آکھیا بابو سَیں جیرھا کُجھ مَیڈے حصّے وِچ آوے مَیکوں
ڈیبڑے ۔ اُوں شخص اپڑاں ترکا اونکوں ونڈا ڈِتا ۔
اتّیں تهولیں ڈِهاڑیں کنّوں پِچھیں چھوٹے پُتر سبھو کُجھ
کٹّھا کیتا ۔ اتّیں پردیسے هِک مُلک وِچ چلیا گیا اتّیں اُتّھیں
اپڑاں سارا ترکا اَوباشی وچ ونجا ڈِتا ۔ اتّیں جیرھے ویلھے او سبھو
کُجھ ونجا چُکا اوں ملک وِچ ڈاڈھا کال پے گیا اتیں او محتاج
تهیونڑ لگا ۔ اتیں اُونهیں ملک دے هک رئیس کنّیں ونج پونهتا ۔
اتیں اوں اونکوں رڑہ وِچ سُؤرینڈے چرانونڑ واسطے پٹھہ ڈِتا ۔ اتیں
او خوشی نال اپڑاں پیٹ اُنهیں چھلڑیں نال بھر گِھندا ها
جِنهیں کُوں سُؤر کهاندے هَن کیوں جو کوئی شخص اونکوں کئی شی
نه ڈیندا ها ۔ اتیں جیرھے ویلھے او سمجھوالا آ تهیا اوں
آکھیا میڈے پیو کنّیں کے جتی بیلی روٹیاں پئے کهاندے هَن
اتیں بچا سٹیندے هَن اتیں مَیں بُکه پیا مرداں ۔ مَیں اُٹھساں
اتیں اپڑیں پیئو دو ویساں اتیں اونکوں آکھساں ابّا میں الله دا اتیں
تَیڈا گناه کیتے اتیں هُنڑ تیڈا پُتر سڈّ واونڑ دے لائق نهیں
ره گیا ۔ مَینکوں اپڑیں هِک بیلی وانگیں چا سمجھ ۔ اتیں او
اُٹھیا اتیں اپڑیں پیئو دو ٹُر چُلیا ۔ اَجاں او بهُوں پریں ها اوندے
پیئو اُونکوں ڈیکھ گِھدا اتیں اونکوں جهبا آ گیا اتیں دُرک کرا هیں
اونکوں گل چا لایا اتیں چُمیا ۔ اتیں پُتر اونکوں آکھیا ابّا مَیں الله
وا اتیں تیڈا گناه کیتے اتیں هُنڑ میں تیڈا پُتر سڈّ واونڑ جوگا

نِمھیں رہ گیا + بھل اُوندے پیئو اپڑیں نوکریں کوں آکھیا ڈاڈھی چنگیں پوشاک گِھن آؤ اتیں اونکوں پواعو ۔ اتیں اوندے ھتھیں ھِک مُنّدری اتیں پیریں ھِک جُتّی پواعو ۔ اتیں اسّا کوں کھوالو اتیں خوش تِھیونڑ ڈیو ۔ کیوں جو اِیھو پُتر مَیڈا مر گیا ھا اتیں ھُنڑ جیندا تِھی آئے ۔ اتیں او رُل گیا ھا اتیں ھُنڑ ول آئے + اتیں او خوش تِھیونڑ لگے +

اُوں ویلھے اُوندا وڈا پُتر رڑہ دو گیا ھویا ھا ۔ اتیں جیڑھے ویلھے او ول آیا اتیں اپڑیں گھر دے کولھو آ پونہتا تہ اُوں گانونڑ اتیں نچنڑ دی آواز سنڑی + اتیں اُوں آپڑیں ھِک بیلی کوں سڈ کراھیں اوں کنوں پُچھیا جو اے کیا ھے + اتیں اُوں اُونکوں آکھیا تَیڈا بھِرا ول آئے اتیں تَیڈے پیئو اُوندی مِھمانیں کیتی ئے کیوں جو او چنگاں بھلا ول آئے + اتیں او کَوڑیج گیا اتیں اندر نہ گیا + اُوندا پیئو باھِر آیا اتیں آن کراھیں اُونکوں مِنّت کیتُس + اتیں اُوں اپڑیں پیو کوں جواب ڈِتا ۔ ڈیکھاں مَیں اِتّی وَرھیں تَیڈی خدمت کیتی ئے اتیں کڈِیں تیڈی عدُول حُکمیں نھیں کیتی ۔ تَیں کڈیں مَیکوں ھِک لیلا وی نھیں ڈِتا جو مَیں اپڑیں یاریں نال خوشیاں کراں ھا + بھل جیڑھے ویلھے دا جو اِیھو پُتر تَیڈا آئے جَیں جو سبھو ترکا تَیڈا کنجریندے پِچھوں اُڈا ڈِتے تَیں اُوندے واسطے ھِک وڈی مِھمانیں کیتی ئے + اتیں اُوں اُونکوں آکھیا پُتر توں تہ میڈے نال رھندیں ۔ اتیں جیڑھا کجُھ جو مَیڈے او سبھو کجُھ تَیڈے + خوش تھیونڑ ضرورے کیوں جو اِیھو بھرا تَیڈا مر گیا ھا ھُنڑ جَیندا تھی آئے ۔ رُل گیا ھا ۔ اتیں ھُنڑ ول آئے +

[No. 14.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKĪ. (DERA GHAZI KHAN.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Hik-shakhṣdē ḍḍū̃ putr han. Unhẽ-vichõ nikkē
Of-one-person two sons were. Them-from-among by-the-younger

aprẽ-piū-kū̃ ākhiā, 'bābū-saĩ, jērhā-kujh maiḍḍē-hiṣṣē-vich āwē
his-own-father-to it-was-said, 'father-sir, whatever my-share-in may-come

mai-kū̃ ḍḍē-ḍḍē.' Ū̃-shakhṣ aprā̃ tarkā ū̃-kū̃ wāḍā
me-to give-away.' By-that-person his-own property him-to dividing

ḍḍitā. Attẽ thōlẽ-ḍḍihāṛẽ-kannū̃ pichhẽ chhōṭē-putr sabhō-kujh
was-given. And A-few-days-from after by-the-younger-son everything

kaṭhā kītā attẽ parēdē-hik-mulk-vich chaliā-ggiā, attẽ utthaĩ
together was-made and of-distance-a-country-in he-went-away, and there

aprā̃ sārā tarkā aubāshī-vich wañā-ḍḍitā. Attẽ jērhē-vēlhē
his-own all property debauchery-in was-squandered. And at-what-time

ō sabhō-kujh wañā-chukā, ū̃-mulk-vich ḍḍāḍhā kāl
he everything had-squandered-completely, that-country-in a-severe famine

pai-ggiā, attẽ ō muḥtāj thīwaṇ laggā. Attẽ ū̃-hī̃-mulkdē
fell, and he poverty-stricken to-become began. And of-that-very-country

hik-raīs-kannẽ wañ-põhtā. Attẽ ū̃ ū̃-kū̃ raṛh-vich
a-great-man-near going-he-arrived. And by-him him-as-regards field-in

sūarẽdē-charā̃waṇ-wāsṭē paṭh-ḍḍitā. Attẽ ō khūshī-nāl aprā̃ pēṭ
of-swine-feeding-for it-was-sent. And he happiness-with his-own belly

unhẽ-chhilṛẽ-nāl bhar-ghindā-hā, jinhẽ-kū̃ sūar khā̃dē-han; kiū̃-jō
those-husks-with filling-taking-was, which the-swine eating-were; why-that

kōī shakhṣ ū̃-kū̃ kaī shai na ḍḍẽdā-hā. Attẽ jērhē-vēlhē ō
any person him-to any thing not giving-was. And at-what-time he

samajh-wālā ā-thiā, ū̃ ākhiā, 'maiḍḍē-piū-kannẽ kē-jittī
an-understander became, by-him it-was-said, 'my-father-near how-many

bbēlī rōṭīā̃ paē-khā̃dē-han, attẽ bachā
servants loaves having-got-eating-were, and what-remained-over

saṭẽdē-han, attẽ maĩ bukh piā mardā̃. Maĩ uṭhsā̃,
throwing-away-were, and I in-hunger fallen am-dying. I will-arise,

attē̃ apṛē̃-piū-dō vēsā̃, attē̃ ū̃-kū̃ ākhsā̃, "abbā, maĩ
and my-own-father-towards I-will-go, and him-to I-will-say, "father, by-me
Allāhdā attē̃ taiḍḍā gunāh kīt-ē, attē̃ huṇ taiḍḍā putr saḍḍwāwaṇdē
of-God and of-thee sin done-is, and now thy son of-being-called
lāiq nimhī̃ rah-ggiā; mai-kū̃ apṛē̃-hik-bbēlī-wā̃gē̃ chā-samajh."'
worthy not-I remained; me thine-own-one-servant-like up-and-understand."'
Attē̃ ō uṭhiā, attē̃ apṛē̃-piū-dō ṭur-jjuliā. Ajjā̃ ō
And he arose, and his-own-father-towards set-out. Still he
bbahū̃-parē̃ hā, ū̃dē-piū ū̃-kū̃ ḍḍēkh-ghidhā, attē̃ ū̃-kū̃
at-great-distance was, by-his-father him-as-regards he-was-seen, and him-to
jhubbā ā-ggiā, attē̃ durk-karāhī̃ ū̃-kū̃ ggal chā-lāyā, attē̃
compassion came, and run-having him-to the-neck was-up-and-applied, and
chumiā. Attē̃ putr ū̃-kū̃ ākhiā, 'abbā, maĩ Allāhdā
it-was-kissed. And by-the-son him-to it-was-said, 'father, by-me of-God
attē̃ taiḍḍā gunāh kīt-ē, attē̃ huṇ maĩ taiḍḍā putr saḍḍwāwaṇ jōgā
and of-thee sin done-is, and now I thy son to-be-called fit
nimhī̃ rah-ggiā.' Bhal ū̃dē-piū apṛē̃-naukrē̃-kū̃ ākhiā, 'ḍḍāḍhī
not-I remained.' But by-his-father his-own-servants-to it-was-said, 'extremely
chā̃gī̃ pūshāk ghinn-āō, attē̃ ū̃-kū̃ pawāō; attē̃ ū̃dē-hathē̃ hik mū̃drī,
good garment bring, and him-to put-on; and his-on-hands a ring,
attē̃ pairē̃ hik juttī pawāō; attē̃ assā-kū̃ khawālō, attē̃
and on-feet a pair-of-shoes put-on; and us-to give-to-eat, and
k͟hush thīwaṇ ḍḍēō; kiū̃-jō īhō putr maiḍḍā mar-ggiā-hā, attē̃
rejoicing to-become allow; why-that this son my dead-gone-was, and
huṇ jī̃dā thī ā-ē; attē̃ ō rul-ggiā-hā, attē̃ huṇ wal
now living become come-is; and he lost-gone-was, and now back-again
ā-ē.' Attē̃ ō k͟hush thīwaṇ laggē.
come-is.' And they rejoicing to-become began.

Ū̃-vēlhē ū̃dā waḍḍā putr raṛh-dō ggiā-hōiā-hā. Attē̃
At-that-time his great son the-field-towards gone-become-was. And
jērhē-vēlhē ō wal āiā, attē̃ apṛē̃-ghardē-kōlhū ā pō̃htā,
at-what-time he back-again came, and of-his-own-house-near coming arrived,
ta ū̃ ggā̃waṇ-attē̃-nachaṇḍī āwāz suṇī. Attē̃ ū̃
then by-him of-singing-and-dancing the-sound was-heard. And by-him
apṛē̃-hik-bbēlī-kū̃ saḍḍ-karāhī̃ ū̃-kannū̃ puchhiā jō, 'ē kiā
his-own-one-servant-to called-having him-from it-was-asked that, 'this what
hē?' Attē̃ ū̃ ū̃-kū̃ ākhiā, 'taiḍḍā bhirā wal ā-ē,
is?' And by-him him-to it-was-said, 'thy brother back-again come-is,
attē̃ taiḍḍē-piū ū̃dī mihmānī̃ kītī-ē, kiū̃-jō ō chā̃gā̃-bhalā
and by-thy-father of-him a-feast made-is, why-that he good-well

wal ā-ē.' Attẽ ō kauṛīj-ggiā, attẽ andar na ggiā. Ũdā
back-again come-is.' And he was-enraged, and within not went. His

piū bbāhir āiā attẽ ā̃-karāhī̃ ũ-kũ minnat
father outside , came and come-having him-to remonstrance

kīt-us. Attẽ ũ apṛẽ-piū-kũ jawāb ḍḍitā,
was-made-by-(or *to-*)*him. And by-him his-own-father-to answer was-given,*

'ḍḍēkhā̃, maĩ ittī-warhiẽ taiḍḍī khidmat kītī-ē, attẽ kaḍḍī̃ taiḍḍī
'see, by-me for-so-many-years thy service done-is, and ever thy

'adūl-ḥukmī̃ nahī̃ kītī. Taĩ kaḍḍī̃ mai-kũ hik lelā vī
disobedience-of-orders not was-done. By-thee ever me-to one kid even

nahī̃ ḍḍitā, jō maĩ apṛẽ yārẽ-nāl khushīā̃ karā̃-hā.
not was-given, that I my-own friends-with rejoicings might-have-made.

Bhal jērhē-vēlhēdā jō īhō putr taiḍḍā ā-ē, jaĩ-jō sabhō
But of-what-time that this son thy come-is, by-whom-that all

tarkā taiḍḍā kãjrīẽdē pichhũ uḍḍā-ḍḍit-ē, taĩ ũdē-wāsṭē
property thy of-harlots after caused-to-fly-away-is, by-thee of-him-for

hik waḍḍī mihmānī̃ kītī-ē.' Attẽ ũ ũ-kũ ākhiā, 'putr, tũ
a great feast made-is.' And by-him him-to it-was-said, 'son, thou

ta maiḍḍē-nāl rãhd-ẽ, attẽ jērhā-kujh jō maiḍḍ-ē, ō
indeed of-me-with dwelling-art, and whatever that mine-is, that

sabhō-kujh taiḍḍ-ē. Khush thīwaṇ ẓarūr-ē, kiũ-jō īhū bhirā
everything thine-is. Rejoicing to-become necessary-is, why-that this brother

taiḍḍā mar-ggiā-hā, huṇ jīdā thī ā-ē; rul-ggiā-hā, attẽ huṇ
thy dead-gone-was, now living become come-is; lost-gone-was, and now

wal ā-ē.'
back-again come-is.'

[No. 15.]

INDO-ARYAN FAMILY. **NORTH-WESTERN GROUP.**

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKĪ DIALECT. (DISTRICT DERA GHAZI KHAN.)

SPECIMEN II.

مَیبڈا ناں مِیرُو ۔ پیؤُ دا ناں جمالنڑ ۔ ذات عُمرانی ۔
بھنّڑ والا موضع عُمرانی دا حد یَارُو دی ۔ کم رڑہ رھاونّڑ دا ۔
عمرہ پنّج وی ورھیں +

حال اے ھے + مَیں اپڑے مال نال ھم + موضع چھاپری اُتلی
دے پچادُھوں مال میبڈا بکریں دا ھا + مَیں مال وَدا چریندا ھم +
پانّڑیں دی ھِک کُونّدھی میبڈے نال ھئی + اُتّھَیں جنّگل دے میدان
وِچ مَیکوں بِحر آں مِلیا آتّیں مَیں کُنُوں پانّڑیں مَنّگِیُس + مَیں اُونّکُوں
کھَلّی ڈیبڈتی + اوں کھلّی سٹ گھتّی اتیں مَیبڈے چُونّنڑیں کنّوں
وجُھو گیا + پِچھیں کِھیا اتیں سوبھا دُرکدے آئے اتیں ڈونہیں میکوں
سِر وِچ اتیں مُونّدھے تیں چُھرِیاں مَارِیاں + پِچھیں جیرھے ویلھے
میں مار اتیں رَت وَھنّڑ کنُوں بے ھوش تِھیونّڑ لگُم او مَیکوں
چھوڑ کے چُلے گئے + حاجی عمرانی اتیں گنّھوَر عمرانی میبڈے گواہ ھِن +
ڈُونھیں اُنھیں کون مریندے ڈِٹھے + حاجی تہ پہلی مار دے وقت
ڈِٹھے ۔ اتیں گنّھوَر اوں ویلھے جیرھے ویلھے جو او میکوں ماری ھوی
ولے ویندے ھَن + اتیں مَیں موقعہ کنّوں اُٹھیا ھویا پچادہ دُوں اپڑیں
جُھگے دُوں ویندا پِیا ھَم ۔ جو اُتّھیں کولھُوں موقعہ دے گنّھوَر
مِل پیا ۔ اتیں اوں میکوں اُنھینّکنّوں مرِیندا اتیں اُنھیں کوں
ویندے ڈِٹھا + جیرھی جاہ دا بِحر اتیں سوبھا اتیں کھیا آھدِن جو
جال دا ھِک درختے ۔ اتیں اُوندے اُتّے زال چڑھی کھڑِی ھَئی ۔ اتیں
میں تلّے کھڑا ھَم ۔ او جاہ بِھڑاند دے موقعہ کنّوں بَھوں پَریں ھَئی ۔

اتیں جال والی جاہ تیں کھس زال دَا پَیرا وی نہیں + او میڈّے اُتّیں کوُڈ لینّدِن + بھِڑُانّد دے موقعہ تیں بے ہوش اتیں جِھنّد دے خَوف کَنّوُں ھِک پِزار جُتّی دا میں کَنّوُں رہ گیا۔ پِچھیں اُو نّھیں ڈِینّہ تیں میں گنھوَر اتیں کَرَم اتیں مِیدن نال وَنّج کے تھانہ یارو وچ رَپَٹ لِکھوئی +

[No. 15.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKĪ. (DISTRICT DERA GHAZI KHAN.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Maiḍḍā nā̃ Mīrū. Piūdā nā̃ Jamālaṇ. Ẕāt 'Umrānī.
My name Mīrū. Of-father name Jamālaṇ. Caste 'Umrānī.
Bbahaṇ-wālā Mauẕa'-'Umrānīdā. Ḥadd Yārūdī. Kam raṛh-
Resider of-village-'Umrānī. Boundary of-Yārū. Work of-field-
rāhāwaṇdā. 'Umra pañvī warhē̃.
cultivation. Age twenty-five years.

Ḥāl ē hē. Maĩ apṛē̃-māl-nāl ham. Mauẕa'-
Circumstance this is. I my-own-cattle-with was. Of-village-
Chhābbrī-Utlīdē-pachādhū̃ māl maiḍḍā bbakrē̃dā hā. Maĩ māl
Chhābbrī-Uttlī-on-the-west cattle my of-goats was. I the-cattle
wadā charē̃dā-ham. Pāṇīdī hik kū̃dhī maiḍḍē-nāl haī. Utthaĩ
wandering grazing-was. Of-water a skin of-me-with was. There
jãgaldē-maidān-vich mai-kū̃ Bijjar ā̃ miliā, attē̃ maĩ-kannū̃ pāṇī
of-the-jungle-plain-in me-to Bijjar coming was-met, and me-from water
mãgi-us. Maĩ ū̃-kū̃ khallī ḍḍē-ḍḍitī. Ū̃ khallī
was-asked-by-him. By-me him-to skin was-given. By-him skin
saṭṭ-ghattī, attē̃ maiḍḍē-chū̃ṇē̃-kannū̃ vajhū-ggiā. Pichhē̃
was-thrown-away, and my-hair-from it-was-caught-hold. Afterwards
Khiā attē̃ Sōbhā durkdē āē, attē̃ ḍḍū̃hē̃ mai-kū̃ sir-vich attē̃
Khiā and Sōbhā running came, and by-both me-to head-on and
mū̃dhē-tē̃ chhuriā̃ māriā̃. Pichhē̃ jērhē-velhē maĩ mār-attē̃-
shoulder-on knives were-struck. Afterwards at-what-time I beating-and-
rat-vahaṇ-kannū̃ bē-hōsh thīwaṇ laggu-m, ō mai-kū̃ chhōṛ-kē
blood-flowing-from without-sense to-become began-I, they me-to left-having
jjulē-ggaē. Ḥājō 'Umrānī attē̃ Ggāhwar 'Umrānī maiḍḍē gawāh
went-away. Ḥājō 'Umrānī and Ggāhwar 'Umrānī my witnesses
hin. Ḍḍū̃hē̃ unhē̃-kū̃ marē̃dē ḍḍiṭh-ē. Ḥājō ta pahlī-mārdē
are. By-both them-to beating seen-it-is. By-Ḥājō in-fact of-the-first-beating
waqt ḍḍiṭh-ē, attē̃ Ggāhwar ū̃-vēlhē, jērhē-vēlhē jō ō
at-the-time seen-it-is, and Ggāhwar at-that-time, at-what-time that they

mai-kū̃ mārī-hōī walē vẽdē-han ; attẽ maĩ mauqaʻ-kannū̃
me-to beaten-having back-again going-were; and I place-of-occurrence-from

uṭhiā-hōiā pachādh-dū̃ apṛẽ-jhuggē-dū̃ vẽdā-piā-ham, jō utthaĩ
arisen-being west-towards my-own-house-towards going-fallen-was, that there

kōlhū̃-mauqaʻdē Ggā̃hwar mil-piā, attẽ ū̃ mai-kū̃ unhẽ-kannū̃
near-of-the-spot Ggā̃hwar being-met-fell, and by-him me-to them-from

marĩdā attẽ unhẽ-kū̃ vẽdē ḍḍiṭhā. Jērhī-jāhdā Bijjar attẽ
being-beaten and them-to going it-was-seen. Of-what-place Bijjar and

Sōbhā attẽ Khiā āhd-in jō jjāldā hik darak͟ht-ē, attẽ ū̃dē-uttē
Sōbhā and Khiā saying-are that of-Salvadora a tree-is, and of-it-on

zāl chaṛhī khaṛī-haī, attẽ maĩ tallē khaṛā-ham, ō jāh
a-woman mounted standing-was, and I beneath standing-was, that place

bhiṛā̃ddē-mauqaʻ-kannū̃ bbahū̃ parẽ haī. Attẽ jjāl-wālī-
of-the-fight-the-place-from very far was. And the-Salvadora-appertaining-

jāh-tẽ kahĩ-zāldā pairā vī nahĩ. Ō maiḍḍē uttẽ kūṛ
place-on of-any-woman footmark even is-not. They of-me on lies

lẽd-in. Bhiṛā̃ddē-mauqaʻ-tẽ bē-hōsh-attẽ-jĩddē-k͟hauf-kannū̃
applying-are. Of-the-fight-the-place-on without-sense-and-of-life-the-fear-from

hik pizār juttīdā maĩ-kannū̃ rah-ggiā. Pichhẽ ū̃-hĩ-
a shoe of-a-pair-of-shoes me-from remained-behind. Afterwards that-very-

ḍḍĩh-tẽ maĩ Ggā̃hwar-attẽ-Karam-attẽ-Mīran-nāl waṅ-kē thāna-
day-on by-me Ggā̃hwar-and-Karam-and-Mīran-with gone-having police-station-

Yārū-vich rapaṭ likhwaī.
Yārū-in report was-caused-to-be-written.

FREE TRANSLATION OF THE FOREGOING.

(STATEMENT OF THE ACCUSED.)

Mīrū, son of Jamālaṇ, by caste ʻUmrānī. A resident in ʻUmrānī within the jurisdiction of Yārū (Police-station). By profession a cultivator. Aged twenty-five years.

The facts are as follows: I was with my herd of goats to the west of village Chhābbrī-Utlī. I was following the animals as they wandered about, and tending them. I had a skin of water with me. As I was there in the desert plain Bijjar came up to me and asked me for a drink. I gave him my water-skin, and he threw it down on the ground and caught me by my hair. Then Khiā and Sōbhā ran up and both of them struck me on the head and shoulder with their knives. Then, as I began to faint from the effects of the beating and of the loss of blood, they left me and went away. Ḥājō ʻUmrānī and Ggā̃hwar ʻUmrānī are my witnesses. Both of them saw them beating me. Indeed, Ḥājō was there at the very beginning of the beating, while Ggā̃hwar met me as they were going away from me and when I had got up from the place of occurrence and happened to be going towards my house. It was there, quite close to the spot that he met me, and he had seen me being beaten by them, and their departure. As to the place which Bijjar, Sōbhā, and Khiā mention, saying that there is a Salvadora tree there, and that a woman was up in its branches while I was standing at its foot, it was very far from the place of the assault. There is not even the footmark of a woman at the place where the Salvadora tree is. They are simply concocting lies about me. Moreover, owing to my fainting and to the fear of my life in which I was, I dropped one of my shoes at the place of occurrence. On the very same day I went with Ggãhwar, Karam, and Mīran to Yārū Police-station and made there a report of what had occurred.

SIRĀIKĪ HINDKĪ.

In Sindhī the word *Sirō* signifies 'the upper country,' *i.e.* the up-river country, and is specially applied to Upper Sind, or that part of the province which lies north of Sehwan on the Indus. From this is derived the word *Sirāi*, an inhabitant of the Sirō, and *Sirāikī*, the language spoken in the Sirō.

Dr. Trumpp, on page II of his Sindhī grammar, states that the northern dialect of Sindhī is called Sirāikī, and adds that this is the purest form of the language. This is also the opinion of the inhabitants of the country, who have a proverb that the learned man of the Lāṛ (or Lower Sind) is but an ox in the Sirō. From every district of Sind, except Thar and Pārkar, specimens have been received of a language locally known as Sirāikī. On examination it turns out that in every case this language is not Sindhī at all but is a form of Lahndā closely allied to the Hindkī of Dera Ghazi Khan. The discrepancy is accounted for by the fact that Dr. Trumpp and the local officials have used the word 'Sirāikī' each in a different sense. All over the Sirō the main language is undoubtedly Sindhī, and, as it was spoken in the Sirō, Dr. Trumpp very properly called the Sindhī of the Sirō 'Sirāikī.' It is described on pp. 9 and 140ff. The Sirāikī form of Lahndā is nowhere the language of any locality. It is the language of various tribes, the members of which are scattered over the Sirō. The local officials called the main language of their district 'Sindhī' without any qualifying epithet, and the other language, spoken sporadically over the country, they called Sirāikī. As Sirāikī simply means 'of or belonging to the Sirō,' I shall in future call the Sindhī spoken in the Sirō (or Dr. Trumpp's Sirāikī) 'Sirāikī Sindhī,' and the Hindkī Lahndā spoken in the same tract (the Sirāikī of the local officials) 'Sirāikī Hindkī,' or 'Sirāikī Lahndā.'

The following figures showing the estimated numbers, based on the Census of 1891, of Sirāikī Sindhī and of Sirāikī Hindkī, district by district in Sind, will show the relative importance of the two forms of speech. It should be remembered that the two may be spoken side by side in the same village, a man of one tribe using one, and of another, the other. Many persons, indeed, especially in the Upper Sind Frontier District, are quite bilingual and use both languages indifferently :—

District.	Estimated number of speakers of	
	Sirāikī Sindhī.	Sirāikī Hindkī.
Karachi	Not separately reported.	5,000
Hyderabad	Ditto.	30,000
Shikārpur[1]	824,000	20,000
Khairpur	119,000	3,600
Thar and Parkar	……	34,275
Upper Sind Frontier	100,000	12,000
Total		104,875

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[1] Since these statistics were collected, the District of Shikarpur has been divided into the two Districts of Larkana and Sukkur. It is now impossible to divide the figures so as to correspond with the new state of affairs, and hence the old District-name has been retained.

In Karachi and Hyderabad the figures for Sindhī of all kinds in 1891 were 460,980 and 791,000, respectively.

The word *ubbhā* means 'up the river,' and is used to indicate direction. Thus, if the local river of any place in Multan runs from north to south, *ubbhā* is used to mean 'north.' On the other hand, if the local river runs from east to west, *ubbhā* means 'east.' The same word, therefore, may, and does, mean two different points of the compass according to the place where it is used. Sir James Wilson, in his edition of O'Brien's Mūltānī *Glossary*, states that at the village of Sinā̃wā̃ it means 'north' while at Mailsī it means 'east.'[1] In Sind the main river is the Indus, and another name for Sirāikī Hindkī is *Ubhēchī* or *Ubhējī*, i.e. the language of the north. It is the name especially used for the language of about 10,000 immigrants to Shikarpur from Bahawalpur who have settled about Ubauro and Ghotki. Here the Indus enters Sind from the north-east. Ubhēchī is evidently the same as Sirāikī Hindkī, and I shall not refer to it again.

The existence of Sirāikī Hindkī in Sind is easily explained. In the first place there is coming and going between Bahawalpur and the Sirō. In the second place there is a close historical connexion between the Sirō and the Punjab District of Dera Ghazi Khan, where the most notable family is that of the Miā̃ Sāhib Sarāī (*i.e.* of the Sirō), a descendant of the Kalhora Kings of Sind. These were once the *de facto* rulers of nearly the whole of Sind, as well as of the District of Dera Ghazi Khan. At the present time, the head-quarters of the family in that district are at Hajipur in the Jampur Taḥṣīl. In Dera Ghazi Khan the word 'Sirāī' has come to be a common appellation for natives of Sind.

As Sirāikī Hindkī is really the language of immigrants into Sind and cannot be called the language of the Sirō, it will not be necessary to give full specimens of it. I shall content myself with giving in each case a short example, sufficient to show that the language is really Hindkī more or less mixed with Sindhī; I shall commence with the Upper Sind Frontier District.

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[1] Similarly for *lammā*, literally 'down-stream.'

SIRĀIKĪ HINDKĪ OF THE UPPER SIND FRONTIER.

Immediately to the north of the Upper Sind Frontier District lie the territories of the Khan of Kalat and the British District of Dera Ghazi Khan. In the latter the principal language is Hindkī Lahndā. The population of the Upper Sind Frontier is mixed, containing (in 1891) 100,000 speakers of Sindhī, 38,000 of Balōchī, 6,000 of Brāhūī, and 12,000 of Sirāikī Hindkī. The speakers of Sirāikī Hindkī are mostly found in the Jacobabad and Shahdadpur Talukas, although it is not the main language of these tracts. Its speakers are said to be mainly of Punjab origin, though their number also includes a good many Balōches. Most Musalmāns are bilingual, speaking Sirāikī as well as some one of the other current languages. Sirāikī is locally known by various names, such as Jaṭkī, Mūltānī, Pañjābkī, Pañjābī, Jag͟hdalī (the Balōchī name), Ubhēkī (*i.e.* the language of up the river), as well as Sirāikī. Under whatever name it is known it is simply Hindkī with a few local variations, as will be evident from the short specimen which follows: it is a portion of an excellent version of the Parable of the Prodigal Son, which has been kindly prepared for me by Mr. C. M. Baker, I.C.S., the Deputy Commissioner of the District.

We may note that the ablative postposition is ***kanū̃*** (compare Sindhī *kanā̃*) instead of *kannū̃*, and 'my' is *mēḍḍā*, not *maiḍḍā*. *Jē-kō* or *jō-kō*, whatever, is Sindhī, and *uhū*, he, that (obl. sing. *uhū̃*), may also be compared with the Sindhī *uhō*. The word for 'own' is *apṇā̃*, not *apṛā̃*, which is little more than a variation of spelling. The suffix of the conjunctive participle is ***karahū̃***, instead of *karāhī̃*. In other respects, the extract quite follows the Hindkī of Dera Ghazi Khan.

[No. 16.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

SIRĀIKĪ HINDKĪ. (DISTRICT UPPER SIND FRONTIER.)

Hik-ādmī-kū̃ ḍḍū̃ putar han. Unhē̃-kanū̃ nanḍhē piū-kū̃,
One-man-to two sons were. Them-from by-the-younger the-father-to,

ākhiā, 'ai abā, māl-kanū̃ jē-kō bhāngā mēḍḍā thīwē,
it-was-said, 'O father, property-from whatever share mine may-become,

uhū maĩ-kū̃ ḍḍē.' Uhū̃ uhū māl unhē-kū̃ vilā-ḍḍitā.
that me-to give.' By-him that property them-to having-divided-was-given.

Thōlē-ḍḍihāṛē-kanū̃ pichhē uhū̃ nanḍhā putar sabhō gaḍḍ kar-karahū̃
A-few-days-from after that younger son all collected made-having

hik-parē-mulk-ḍḍihē̃ jjuliā-ggiā. Utāhĩ apṇā sārā māl
a-far-country-towards went-away. There his-own all property

kañarī-bāzī-attē-sharābkhōrī-vich gum kīt-us. Jaḍḍā̃ sabhō
harlotry-and-wine-drinking-in lost was-made-by-him. When all

khapā-rahiā, taḍḍā̃ uhū̃-mulk-vich ḍḍāḍhā kāl ā-piā. Uhū muhtāj
spent-was, then that-country-in severe famine came-fell. He impoverished

thīwaṇ laggā. Uhū̃-mulkdē hik-ādmī-kū̃ wañ chambbariā. Uhū̃
to-become began. Of-that-country a-man-to having-gone he-clung. By-him

apṇī-bbanī-vich sūrē̃dē-charāwaṇ-wāsṭē uhū̃-kū̃ munj (*not* muñ)-ḍḍitā. Īwē̃
his-own-field-in of-swine-feeding-for him-as-for it-was-sent. Thus

samjh-us, 'jō-kō khalū̃ sūr piē-khāwandē-hin, unhē̃-kanū̃
it-was-thought-by-him, 'whatever husks swine fallen-eating-are, those-from

pēṭh bharēsā̃.' Uhū̃-kū̃ kaĩ-bī nahĩ ḍḍitā.
belly I-will-fill.' Him-to by-any-one-even not was-given.

SIRĀIKĪ HINDKĪ OF SHIKARPUR.

South of the Upper Sind Frontier District, on both sides of the Indus, lies the District of Shikarpur.[1] In 1891 there were returned 20,000 speakers of Sirāikī Hindkī. On the east of the Indus, in the north of the Rohri Deputy Collectorate, and especially round Ubhauro and Ghotki on the Bahawalpur border, it is locally known as Ubhēchī or Ubhējī, or the language of Up-the-River. This, as might be expected, more nearly approaches the Mūltānī spoken in Bahawalpur. In this tract it is mainly spoken by Hindūs from that State, the main language, of course, being Sindhī. The Sirāikī Hindkī of Shikarpur, west of the Indus, is locally known as Sirāikī or Pañjābī. It is principally spoken by people whose home was originally the Panjab, *i.e.* by much the same classes as those which speak it on the Upper Sind Frontier, the main language of the tract being, as before, Sindhī.

No specimens of Shikarpur Sirāikī Hindkī are necessary. It is a mixed dialect exactly like that spoken on the Upper Sind Frontier. The only point of difference is that in the so-called Ubhēchī the Lahndā element is rather Mūltānī than Hindkī. We shall see that this is also the case in the other districts east of the Indus, and it is quite natural that the facts should be so.

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[1] In the year 1901 the District of Shikarpur was divided into the two districts of Larkana and Sukkur. As it is impossible to divide the language figures to correspond to this division, the old arrangement of a single district is adhered to in these pages.

SIRĀIKĪ HINDKĪ OF KARACHI.

South of Shikarpur on the west bank, and also (further south) on both sides of the Indus, lies the District of Karachi. Sirāikī Hindkī is spoken in the north of the district by the same classes of people as on the Upper Sind Frontier and in West Shikarpur, estimated as numbering 5,000, the main language of the locality being Sindhī. A short extract from a version of the Parable of the Prodigal Son will show that here also the language is only Hindkī, with, as may be expected, a larger infusion of Sindhī idioms. We may note how the whole is infected with the Sindhī tendency to end words with a short vowel as in *puṭ^a*, sons, and elsewhere. *Āhin* for *hā̃* or *han*, they were, reminds us of the Lahndā of Shahpur. For the rest, it is all simply corrupt Hindkī of Dera Ghazi Khan much mixed with Sindhī.

[No. 17.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

SIRĀIKĪ HINDKĪ. DISTRICT KARACHI.

Kahī-maṇhū-kū̃	ḍḍū̃	puṭ^a	āhin.	Unhā̃-vichū̃	nanḍhē
A-certain-man-to	*two*	*sons*	*were.*	*Them-from-among*	*by-the-younger*

piū-kū̃	ākhiā,	‘ bābā,	jē-kō	hiṣā	māldā	maiḍḍā	hē,	sō
the-father-to	*it-was-said,*	*‘father,*	*whatever*	*share*	*of-property*	*mine*	*is,*	*that*

mai-kū̃	ḍḍē.’	Aĩ	uhī̃	māl	unhā̃-kū̃	vilhā	ḍḍitā.
me-to	*give.’*	*And*	*by-him*	*the-property*	*them-to*	*having-divided*	*was-given.*

Aĩ	ghaṇē	ḍḍīh^a	langhiē	kujh	na,	ta	nanḍhā	āpṇā	māl
And	*many*	*days*	*passed*	*some*	*not,*	*then*	*the-younger*	*his-own*	*property*

gaḍḍ^a-kar	kahī̃-ḍḍūriẽ-mulk-ḍḍāh	musāfirī-tē	ggiā.
together-having-made	*a-certain-distant-country-towards*	*journeying-on*	*went.*

Uthā-hī̃	sabbō	āpṇā	māl	aḍhangāī-nāl	viñāi-us.
There-even	*all*	*his-own*	*property*	*debauchery-with*	*was-caused-to-go-by-him.*

SIRĀIKĪ HINDKĪ OF KHAIRPUR.

Returning to the east of the Indus, immediately to the south of Shikarpur lies the State of Khairpur. Here the Sirāikī Hindkī (spoken by about 3,600 people), is of the same mixed character, and, as elsewhere east of the Indus, has now and then a tendency to agree with Mūltānī rather than with the Hindkī of Dera Ghazi Khan. Thus, we have oblique plurals like *ḥakīmā̃*, ending in *ā̃*, not *ē̃*. Note also the irregular oblique plural *akhiā̃*, instead of *akhī̃*, and the frequent short vowels which end words as in Sindhī.

As samples of the Khairpur Sirāikī Hindkī, I give an extract from a version of the Parable, and a short folk-tale.

[No. 18.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

SIRĀIKĪ HINDKĪ. (STATE KHAIRPUR.)

SPECIMEN I.

Hikṛē-māṇhū̃-kū̃ ḍḍū̃ puṭ^{a} āhan. Unhā̃-vichē̃ nanḍhē-puṭ^{a}
One-man-to two sons were. Them-from-in by-the-younger-son
piū-kū̃ ākhiā ta, 'bābā, jē-kō bhāngā māl^{a}dā
the-father-to it-was-said that, 'father, whatever share of-the-property
mēḍḍā thīwē, sō mē-kū̃ ḍḍē.' Unh āpṇā māl^{u} unhā̃-kū̃
mine may-become, that me-to give.' By-him his-own property them-to
vilhā ḍḍitā. Thōliā̃-ḍḍīhā̃-kanū̃ pichhē nanḍhā-puṭ^{u} sabh^{u}
having-divided was-given. A-few-days-from after the-younger-son all
māl^{u} gaḍḍ^{u} kar hikṛē-dūrā̃hē-mulik^{a}-ḍḍahī jjuliā-ggiā. Uthā-hī̃
property together making a-far-country-towards went-away. There-even
sabh^{u} māl^{u} buchhiṛī-chāl-vich viñāi-us.
all property evil-conduct-in was-made-to-go-by-him.

[No. 19.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

SIRĀIKĪ HINDKĪ. (STATE KHAIRPUR.)

SPECIMEN II.

Hikṛē-bādshāh-kũ marẓ ḍḍaḍhā buchhṛā hā. Jō unhẽdī
One-king-to disease extreme bad was. However of-that
ggālh karaṇdī hājatī nahĩ. Yūnānī-hakīmā̃dī jamā'at uthā-hĩ
the-story of-making necessity is-not. Of-Yūnānī-physicians a-company there
āi, gaḍḍ^{u} thī, ākhi-ōnē ta, 'unhĩ-marẓdī
having-come, assembled having-become, it-was-said-by-them that, 'of-that-disease
dawā ādmīdī pitī-kanuĩ-siwāī kāī-kā nahĩ.' Bādshāh
the-remedy of-a-man the-liver-from-except anything is-not.' By-the-king
hukum ḍḍitā ta, 'māṇhũ gōliō.' Ākhir hikṛē-dehqāndā puṭ^{u}
order was-given that, 'a-man seek.' Finally of-a-villager the-son
ānd-ōnē. Bādshāh unhẽdē-piū-aũ-māī-kũ mangwāiā.
was-brought-by-them. By-the-king his-father-and-mother-to he-was-asked-for.
Aũ unhā̃-kũ ghaṇī duniā-daulat ḍḍē k͟hush kīt-us.
And them-to much wealth having-given happy (they-)were-made-by-him.
Qāẓī fatwā ḍḍitī ta, 'ra'īyat-vichõ hikṛā k͟hūn^{a}-
By-the-judge decision was-given that, 'the-subjects-from-among one to-
karaṇ bādshāh-kũ rawā hē.' Qasāī nīngardē-kuhaṇdā
murder the-king-to proper is.' By-the-butcher of-of-the-boy-the-slaughter
irādā kītā.
preparation was-made.

Unhī nīngar āsmān-ḍḍē mũh kar murkiā. Bādshāh
That boy heaven-towards face having-made smiled. By-the-king
puchhi-us ta, 'ehṛī-ḥālat-vich kiũ khili-ō?' Ākhi-us
was-asked-he that, 'such-condition-in why laughed-you?' It-was-said-by-him
ta, 'lāḍ^{u} puṭā̃dā piū-māī-tē hē; da'wā qāẓīdē aggũ
that, 'affection of-sons father-mother-on is; complaint of-judge before
nīndē-hin; 'adal bādshāhdā mangdē-hin. Huṇ piū-māī,
bringing-they-are; justice of-the-king asking-they-are. Now by-father-mother,
'iwaẓ^{u} ghin, mē-kũ k͟hūn^{a}-wāsṭē ḍḍitā; aũ qāẓī
compensation taking, me-as-regards murder-for it-was-given; and by-the-judge
mēḍḍē-kuhaṇdā ḥukm ḍḍitā; bādshāh āpṇī-ṣeḥhat-wāsṭē mēḍḍā maraṇ
of-my-slaughtering order was-given; the-king his-own-health-for my death

piā-ḍḍēkhdā-hē. Sō taḍḍahā̃ siwāī Allāh-Sāī̃dē kāī panāh
happened-seeing-is. Therefore then except of-Allah-the-Lord any refuge
nahā̃ piā-ḍḍēkhdā. Kinh-kū̃ ḍḍēwā̃ Tēḍḍī faryād? Tēḍḍē-
not-I-am happened-seeing. Whom-to may-I-give Thy complaint? Of-Thee-
aggū̃ mangdā-hā̃ Tēḍḍā 'adal.'
before asking-I-am Thy justice.'

Bādshāh-kū̃ ehā ggālh-bbundhī dil-vich ḍḍukh^{a} thīā, aũ akhiā̃-vich
The-king-to this word-hearing heart-in sorrow became, and eyes-in
pāṇī ānd-us, aũ ākhi-us ta, 'ehṛē-nīngardē
water was-brought-by-him, and it-was-said-by-him that, 'of-such-a-boy
bē-gunāh khūn^{a} karaṇ-kanū̃ maĩ mu-us ta changā̃.' Īwē̃ ākh
without-fault murder doing-than I dead-I verily good.' Thus saying
unhī-nīngar-kū̃ bhākur pāī chumā̃ ḍḍit-us, aũ unh-
that-boy-to embrace having-put kiss was-given-by-him, and him-as-
kū̃ āzād kīt-us. Aũ duniā bē-andāz bakhsh-us.
regards free it-was-made-by-him. And wealth without-count was-given-to-him.
Ākhdē-hin ta, 'unhī̃-haftē-vich bādshāh vī changā̃ bhalā thīā.'
Saying-they-are that, 'that-week-in the-king also well healthy became.'

FREE TRANSLATION OF THE FOREGOING.

A king was once very ill. About the kind of sickness it is not necessary to dilate, but a company of Grecian physicians assembled and declared that the only remedy for it was a man's liver. The king ordered a man to be searched for, and at length they brought him the son of a villager. The king asked for him from his parents, and satisfied them with much wealth in exchange. The Chief Justice then gave it as his opinion that it was proper for the king to murder one of his subjects, and a butcher made ready to slaughter the boy.

Then the boy turned his face to heaven and smiled. The king asked him why he laughed under such circumstances. The boy replied: 'On parents lies the duty of love for their children; to the judge men go to lay complaints; from the king they ask for justice. Now my parents have given me up to death in exchange for compensation; the judge has given the order for me to be slaughtered; and the king, for the sake of his own health, is looking on at my death. The only (parent, judge, and king) in whom I can take refuge is the Lord God, (who loves me like a parent); to other what (judge) can I make my plaint (except) to Thee, O Lord; before Thee, (who art my King), I am asking for Thy justice.'

When the king heard these words he was filled with sorrow. Tears filled his eyes, and he said, 'it is better that I should die rather than that I should murder this innocent lad.' With these words he embraced the boy, kissed him, set him free, and gave him wealth without measure. People say that in that very week the king became cured of his disease.

SIRĀIKĪ HINDKĪ OF HYDERABAD.

South and west of Khairpur, along the left bank of the Indus, lies the District of Hyderabad. Here Sirāikī Hindkī is spoken by some 30,000 people, as against 791,000 speakers of Sindhī. As elsewhere it is the language of castes, not of localities, and speakers of it are found all over the district. It is the same as the Sirāikī Hindkī of Khairpur. I give, as a specimen, a short popular song. Note the frequent use of the Sindhī final short vowels, and of Sindhī words such as *mahal*^{a}, time.

[No. 20.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

SIRĀIKĪ HINDKĪ. (DISTRICT HYDERABAD, SIND.)

Aukhā bbā̃dhī-rakhaṇ^{a} yārīdā
Difficult binding(and)-keeping of-friendship
Jīvē̃ kachā dhā̆ggā.
Like half-twisted thread.

Jē khaṛā rahē, ta piārā laggē;
If enduring it-remains, then sweet it-seems;
Jē ṭuṭī-pawē, ta bhaggē bhā̆ggā.
If it-happens-to-break, then flees fortune.

Yār^{a}-asāḍḍē-kū̃ wañī ākhō,
Friend-our-to going say,
‘Dar-tē khaṛā g͟hulām tusāḍḍā.
‘*Door-at standing slave your.*

‘Hukum hōwē lā̃ghī āū̃,
‘*Order may-be crossing I-may-come,*
‘Na-ta thīā salām^{u} asāḍḍā.’
‘*Otherwise became obeisance our.*’

Jah$^{\bar{e}}$-yār^{a}-wāsṯē maĩ gius,
What-friend-for I went,
Uhō yār^{u} sumhī rahiā.
That friend sleeping remained.

Afsōs, jah$^{\bar{e}}$-mahalē-par yār^{u} āiā,
Alas, what-time-on the-friend came,
Mai-kū̃ kah$^{\bar{e}}$ na suṇāiā.
Me-to by-any-one not it-was-caused-to-be-heard.

FREE TRANSLATION OF THE FOREGOING.

Difficult is it to keep up friendship. It is, like half-twisted thread, (easily unravelled).

Sweet it is, if it remain enduring; but, if it break, then fortune flees.

Go to my friend and say, ‘thy slave is standing at thy door.

If thou grant permission, I will cross (the threshold) and come in; otherwise, I will make my bow (and go).’

The friend whom I visited, the same remained sleeping.

Alas, when the friend came to see me, no one told me (he had come).

SIRĀIKĪ HINDKĪ OF THAR AND PARKAR.

East of the District of Hyderabad lies the desert District of Thar and Parkar, with the States of Marwar and Malani immediately to its east.

The language of Thar and Parkar is a form of Sindhī, mixed with Mārwāṛī. There are also said to be some 34,275 speakers of Sirāikī Hindkī. The language closely resembles that which we have seen in Khairpur and Hyderabad, but here and there we meet Mārwāṛī inflexions. Such are *nazar-mē̃* (not *nazar-vich*), in sight, and *panārē* (Mārwāṛī suffix *rē*), in protection.

As a specimen of the dialect, I give a popular song.

[No. 21.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

SIRĀIKĪ HINDKĪ. (DISTRICT THAR AND PARKAR.)

Ḍḍēvī̃ dilāsā maī̃ sikī rahiā̃.
Give hope I longing remained.
Sikī-taiḍḍī sukh^{u}-sabur^{u} viñāiā.
By-longing-thy happiness-patience was-caused-to-go.
Rōz sahā̃ maī̃ taiḍḍē tānē.
Daily I-bear I thy taunts.
Mulhī kharīd taiḍḍē bbānhē.
At-a-price bought thy slave.
Taiḍḍī naẕar-mē̃ hik^{a} rahiā̃.
Thy sight-in one I-remained.
Mulhī kharīd taiḍḍē vēchārī.
At-a-price bought thy humble-one.
Taiḍḍē-darsan^{a}-dīd^{a} vēkhārī.
(For-)thy-sight-seeing anxiety.
Taiḍḍē-panārē chhip rahiā̃.
In-thy-protection hidden I-remained.
Hājī Khānaṇ^{u} ākhē, 'tū̃ hē̃, tū̃ hē̃.
Hājī Khānan says, 'thou art, thou art.
Maī̃ ḍḍiṭhā tā̃ ḍḍū̃ hē, ḍḍū̃ hē.
By-me seen then two is, two is.
Taiḍḍī-phikat-mē̃ phik rahiā̃.'
Thy-coldness-in ashamed I-remain.'

FREE TRANSLATION OF THE FOREGOING.

Thou continuest to hold out hopes to me, and I continue to long for thee until my longing has destroyed my peace and patience.

Daily suffer I thy taunts. I am thy bought slave. I remain in thy sight alone.

I am thy humble creature, bought for a price. I long for the sight of thee. I remain hidden under thy protection.

Hājī Khānan (the author) says, ''tis thou, 'tis thou. I saw that thou art two. In thy coldness I suffer shame.'

KHĒTRĀNĪ OR KHĒTRĀNKĪ, AND JĀFIRĪ.

Before leaving Sirāikī and the Hindkī of Dera Ghazi Khan, we must devote a few pages to the language of the Khetrans, a tribe inhabiting Baluchistan to the east of that district. Sir Denzil Ibbetson, in his *Outlines of Panjáb Ethnography* (p. 197), describes them as an 'independent tribe living beyond our border at the back of the Lagházi, Khosa, and Lund country. Their original settlement was at Vahoa in the country of the Qasráni of Dera Ismail Khan, where many of them still live and hold land between the Qasráni and the river. But the Emperor Akbar drove out the main body of the tribe, and they took refuge in the Bárkhán valley of the Laghári hills, and still hold the surrounding tract and look to the Laghári chief as their protector. They are certainly not pure Biloch, and are held by many to be Patháns . . . and they do in some cases intermarry with Patháns. But they confessedly resemble Biloches in features, habits, and general appearance, the names of their septs end in the Biloch patronymic termination *áni*, and they are now for all practical purposes a Biloch tribe. It is probable that they are in reality a remnant of the original Jat population; they speak a dialect of their own called Khetránki which is an Indian dialect closely allied with Sindhī and in fact probably a form of the Jatki speech of the lower Indus. They are the least warlike of all the Biloch tribes, capital cultivators, and in consequence exceedingly wealthy.'

No estimate of the number of speakers of Khētrānī has been prepared for this Survey. In 1901, the members of the tribe numbered 14,581, and we may provisionally assume the number of speakers at the same figure.

No samples of Khētrānī have been forwarded to me by the Local Officers, but I am indebted to the kindness of Mr. M. Longworth Dames for the following vocabulary and selection of short sentences. He informs me that the Jāfirī dialect, spoken in the Drug valley in the Sulaimāns, is very similar to Khētrānī. A perusal of this vocabulary is sufficient to show that the language is a form of Western Lahndā, akin to the Hindkī of Dera Ghazi Khan, but without the Sindhī double-consonants employed by that dialect. It uses a few Balōchī words, but there are hardly any traces of Paṣhtō. It is also worthy of notice that it shows several traces of connexion with the Dardic languages of Kāfiristān, Chitral, the Indus Kohistan, Gilgit, and Kashmir. Such are the tendency to drop the aspiration of a sonant aspirate consonant, as in *bātrījā* (not *bhā-*), a nephew; the retention of *r* in a compound consonant, as in the *tr* in the same word, the tendency to aspirate a final surd consonant, as in *nakh*, nose, *lakh* (Paṣhtō *lak*^{a}), a tail, the substitution of cerebral for dental letters, as in *siḍhā*, straight, *ṭhakā*, weary. Compare also Khētrānī *bahā*, brother, with Kōhistānī *bhā*; *thũ̃*, thou, with S̲h̲iṇā *t̲h̲ō*, thy, and Kōhistānī *thō*, you; *awē*, you, with Wai Kāfir *vī*, Kalāshā Kāfir *ābi*, you; *hat*, this, with Khō-wār *hĕt*, these; the change of *ṭh* to *ch*, to form a feminine (*uṭh*, f. *uch*, a camel); and the system of counting by twenties, not by tens.

Finally, we may note that Mr. Dames remarks, 'as far as my memory goes, the Khētrānī, as spoken, differs more from Western Pañjābī than one would gather from the vocabulary, and is only barely intelligible to natives of the Derajat.'

The following vocabulary is entirely due to Mr. Dames. The only changes made are a few alterations to bring the system of transliteration into line with that employed for the Survey:—

SUBSTANTIVES.

Air, *buthān.*
Alarm (of war), *ḍā̃hāī.*
Amble (of a horse), *phōhkā.*
Ambush, *tham.*
Anger, *khāvar.*
Answer, *jawāv.*
Ant, *sikhnī.*
Arm, *bā̃h.*
(Forearm), *hath.*
Army, *lashkar.*
Ashes, *bihānī.*
Assembly, *tōl.*
Attack, *jalō.*
Axe, *barrā.*
Back, *puttā.*
Badger, *gōrpat.*
Barley, *jau.*
Basket, *chukrā.*
Beard, *ḍāṛhī.*
Bedstead, *khaṭlā.*
Bee, *mākhīdī makhī.*
Belly, *ḍiḍh.*
Betrothal, *mangnā.*
Bird, *pakhī.*
Bladder, *phittā.*
Blanket, *dussā.*
Blood, *ratt.*
Boar (wild), *surr.*
Body, *jund.*
Bone, *haḍ.*
Boy, *chōṛ.*
Brain, *bhējā.*
Bread, *mānī, lōlā.*
„ (baked round a stove), *kāk.*
Breast, *sīnā.*
Breath, *guhat.*
Bride, *vannī.*
Bridegroom, *ghōt.*
Bridle, *vagh.*
Brother, *bahā.*
Buffalo, *mē̃h, mēhī.*
Bull, *taṭṭul.*
Bullet, *gōlā.*
Bullock, *dānd.*
Butter, *makkhan.*
Butterfly, *phōpuṭ.*
Calf, *vachā, -ī.*
„ (with two teeth), *chauhān.*
Camel, m., *uṭh.*
„ f., *uch.*
„ (herd of), *vag.*
„ (young), *tōḍē.*
Caravan (large), *kāfila.*
„ (small), *sāth.*
Cattle, *guhū̃.*
Charcoal, *angār.*
Child, *mutyārā.*
Clothes, *lingrā.*
Cloud, *jhar.*
Colt, *bihan.*
Cotton (growing), *vār.*
„ (picked), *kapāh.*
Cousin (son of paternal uncle), *sautar.*
Cow, *gāū̃.*
Crane, *dhīng.*
Crow, *kā̃h.*
Curds, *dahī.*
Dāl (*masūr*), *ōghrā.*
Daughter, *dhī.*
Day, *ḍēū̃.*
Debt, *phōr, rin.*
Deer (*i.e.* ravine deer or gazelle), *haran, harnī.*
Dish, *rach.*
Dog, *kuttā, -ī.*
Donkey, *gadhā, -ī.*
Door, *dar.*
Dove (grey), *gīrā.*
Dust-storm, *lur, nīr.*
Ear, *bōṭī.*
East, *pōwā̃ḍh.*
Egg, *phērhā.*
Enemy, *syāl, dushman.*

Entrails, *āndarā̃.*
Evening, *bēgā.*
Eye, *akhī̃.*
Face, *mũhā.*
Fast, *dubhāl.*
Father, *peū*, *abbā* (used by children).
Fear, *ḍāṛ.*
Field, *mulk.*
Fight, *bhiṛ*, *jhēṛa.*
Finger, *ānghī̃.*
Fire, *bah.*
Fish, *mach.*
Flesh, *bōthī*, *bōhrā.*
Flint and steel, *bah.*
Flock (sheep or goats), *giḍēr.*
Flower, *gatārā.*
Fly, *makhī.*
Foot, *pēr.*
Forage (for horses, etc.), *sursād.*
Force, *zōr.*
Fowl (domestic), *kukkur.*
Fox, *lūmbar.*
Friend, *yār.*
Frost, snow, *vahōr* (*cf.* Avesta *vafra-*, Balōchī *gwahar*, Mod. Prs. *barf*).
Fruit, *phal.*
Garden, *bāgh.*
Ghī, *āndar*, *ghīō.*
Girth, *tang.*
Goat, m., *buj.*
,, f., *chālī.*
,, (kid), *bakrā*, *-ī.*
Gold, *sunnā.*
Goods, *bunagh.*
Grain, *dhānē.*
Grandfather, *dādā.*
Grandson, *agjā.*
Grass, *gāh.*
Guest, *nāthī.*
Guitar, *dambīrā.*
Gun, *tūpak.*
Hail, *garā.*
Hair, *bitkīā̃.*
Hand, *chamba.*
Hare, *sahir.*
Hawk, *sāmbōā.*
Head, *sarōtā.*
Heart, *ēhā̃.*
Heel, *khurī.*
Herdsman, *pahāl*, *gōwāl*, *chālīwāl.*
Hip, *sathal.*
Honey, *mākhī.*
Hope, trust, *hīl.*
Horse, *ghōṛā.*
House, *ghair.*
Hurt, wound, *dhak.*
Hyena, *malhā.*
Ice, *yā.*
Infant, *bāl*, *nandṛā bāl.*
Iron, *lōhā.*
Jackal, *giḍrī.*
Jawār (millet), *juār.*
Jaws, *haṇēhā̃.*
Jewel, *gahnā.*
Jump, *ṭrap.*
Jungle, *jhar.*
Kick, *lat.*
Kidney, *bukkī.*
Kinsman, *sakkā.*
Kite, *hil.*
Knee, *gōḍē.*
Knife, *kātī.*
Knot, *gē̃ṭh.*
Lamb, *ōrnā.*
,, (with two teeth), *bēlā.*
Lamp, *dīwā.*
Lance, *nēza.*
Land, *zimī.*
Leaf, *patar.*
Leather, *cham.*
Leech, *gēliō̃.*
Leek (wild), *thōm.*
Leg, *tang.*
Leopard, *chitra.*
Lime, *kūnī.*
Lip, *jōṛ.*

Liver, *jārā.*
Lizard, *kirrā.*
Loins, *chēl.*
Lungs, *dimē.*
Maize, *makāhī.*
Man, *murs.*
Mark͟hōr, *salā, -ī.*
Marriage, *parnā.*
Marrow, *lim.*
Master, *saī̃.*
Midday, *mānjhī̃.*
Milk, *dudh.*
Mill (for corn), *grat.*
Mist, *ghāō̃.*
Mole, *gā̃gī.*
Month, *māh.*
Moon, *chandr, māh.*
Morning, *subōī.*
Morsel, bit, *kaur.*
Mother, *mā.*
Mouse, *chūhā.*
Mouth, *wāt.*
Mule, *khachar.*
Nail, *nāh.*
Name, *nā̃w.*
Navel, *nārā.*
Neck, *markā.*
Needle, *suī.*
Neighbour, *gā̃wāndī.*
Nephew (brother's son), *bātrījā.*
Net bag, *ṭrangrī.*
Night, *rāt.*
North, *kutub.*
Nose, *nakh.*
Nostrils, *nāsān.*
Oath, *saū̃h.*
Ōbārā (the bird, *Otis Houbara*), *bōrīkhar.*
Oil, *tēl.*
Oleander (*Nerium odorum*), *kanīra.*
Olive-tree (wild), *kāhū.*
Onion, *wasal.*
„ (wild), *sōbā.*

Oven, *thōbī.*
Pace, *kadam.*
Packsaddle, *palān.*
Pagṛī, khandhā.
Partridge, *ṭiṭṭir.*
Path, *tar.*
Pistol, *tumanchā.*
Place, *thā̃.*
Plain, *thak.*
Plough, *hal.*
Pond, *khar.*
Pouch, *kēcha.*
Powder (gun-), *dārū.*
„ „ (-flask), *gudī.*
Price, *mul.*
Quicksand, *phāt.*
Race (horse-), *gōī.*
Rain, *mīh.*
Rainbow, *dablī.*
Ram, *mar.*
Rat, *chūhā.*
Ribs, *paslā̃.*
Rice, *chāwal, dhān.*
Right-hand, *sajjā.*
Rock, *vaṭ.*
Saddle, *hannā.*
Salt, *lūn.*
Sand, *nālī.*
Sandals, *chabhā.*
Scabbard, *tēg͟h.*
Scorpion, *uṭhīā̃.*
Seed, *bīj.*
Servant, *naukar.*
Sheep, *phāhū.*
Shoe, *jutī.*
Shoulder, *khullē.*
Sieve, *paṛūn.*
Sister, *bhēn.*
Sky, *āsmān.*
Snake, *sap.*
Snuff, *phattā.*
Snuff-box, *narēl.*
Son, *putur.*
South, *ninjā.*

Speech, *rīngṛā.*
Spleen, *tillī.*
Spy, *chārī.*
Stirrup, *rikēb.*
Stone, *vaṭ.*
String, *rassā.*
Sugar, *shakar.*
Sulphur, *gōgrand.*
Summer, *uṇālā.*
Sun, *suj.*
Sweat, *phagar.*
Sword, *talwār, tarwāl.*
Tail, *lakh.*
„ (of a fat-tailed sheep), *puchh.*
Tank, *tarāī.*
Tear, *hanjū.*
Testicles, *taṭṭē.*
Thief, *chōr.*
Thigh, *satthal.*
Thorn, *kandṛā.*
Thread (single), *sutr.*
„ (woven), *sagga.*
Throat, *gichī.*
Thumb, *angūṭhā.*
Thunder, *gūr.*
Tiger, *shīn.*
Tinder, *kau.*
Tobacco, *phaṭṭā.*
Tongue, *jībh.*
Tooth, *dand.*
Torrent-bed, *lahar.*
(Small do.), *vahīr.*
Tower, *thul.*
Town, *shahr.*
Valley, *thak.*
Victory, *sōbh.*
Village, *lō.*
Virgin, *kañ.*
Voice, *taukh.*
Vulture, *kandhēl.*
War, *jang.*
Water, *pānī.*
„ -bag, *khundā.*
„ -course, *wāh.*
Well, *khūhī.*
Wheat, *kanak.*
Wing, *khamb.*
Winter, *lēng.*
Wolf, *bhigār.*
Woman, *zāl.*
Wood, *kāṭhī.*
Wool, *un.*
Wrist, *murchā.*
Year, *varāh.*
Yoke, *jhūlā.*

ADJECTIVES.

Awake, *ungrā.*
Bad, *gandā.*
Beautiful, *sunnā.*
Bitter, *khattā, ṭhīṭhā.*
Black, *kālā.*
Blind, *andhā.*
Broad, *phōlā.*
Cheap, *sastā.*
Clean, *tāhā, tūhā, jhakkā.*
Cold, *ṭhaḍā.*
Dark, *āndhārā.*
Deaf, *bhōrā.*
Dear, *mahngā.*
Dirty, *mal.*
Dry, *sukhā.*
Empty, *chaṛhā.*
Equal, *mījạ̄-matt.*
False, *kur.*
Far, *dūīr.*
Frozen, *yā-khaṛā.*
Generous, *sakhī.*
Glad, *khush.*
Good, *changā.*
Heavy, *gaurā, -ī.*
High, large, *vaḍā.*
Hot, *garm.*
Hungry, *bhukkā.*
Ill, *hārā.*
Large, see 'high.'
Left (-hand), *kabbā.*
Little, *nandṛā, nikṛā.*
Living, *jūndā.*
Long, *driggā.*
Naked, *nangā.*
Old, *purānā.*
Perfect, *dangar.*
Raw, *kachā.*
Red, *lākhī.*
Right (-hand), *sajjā.*
Short, *mandarā, -ī.*
Straight, *siḍhā.*
Swift, *tikkā.*
Thin, *dublā.*
Weary, *ṭhakā.*
Wounded, *phaṭā.*
Yellow, *kaṭā.*
Young, *jawān.*

NUMERALS.

As in Lahndā, but *bā* is 'two.'

After 40, as follows:—

50, *chālī ta dah.*
60, *saṭhy.*
70, *saṭh ta dah.*
80, *chār vīhā̃.*
90, *chār vīhā̃ dah.*
100, *sau.*

It will be observed that the counting is by twenties, not by tens. In this respect Khētrānī agrees with the Dardic languages.

PRONOUNS, etc.

I, ?
We, *asē*.
Thou, *thū̃*.
You, *awē*.
He, this, *hē*, *hat*.
He, that, *hō*, *ā̃*.
Mine, *mā̃jā*, *-ī*.
Thine, *thā̃jā*, *tā̃jā*, *-ī*.
His, of this, *hētā*, *-ī*.
Other, *bīā*, *bī*.
Another, *āhē*.
All, *nūlā*.
Some, *kē*.
Such, so much, *īnā*.
What? *chā*.
Which? *kēhā*.
Many, *ghannē*.
Self, *āp*.

VERBS. (Quoted in the Infinitive.)

Apply, *chā-vijhan*.
Arise, *uṭhan*.
Arrive, *ach-phunchanan*.
Ask, *puch-karan*.
Assemble, *ajdub-thīwan*, *tōl-thīwan*.
Bathe, *jund-dhōwan*.
Be, *thīwan*.
Beat, *māran*.
Bind, *badh-karan*.
Brand, *damban*.
Bray, *hāngan*.
Break, *bhanj-bharan*.
Bring, *chāwan*.
Burn (trans.), *balan*.
Burn (intrans.), *sara-vanjan*.
Bury, *phūran*
Carry off, *ginnīthan* (?).
Come, *achan āwan*.
Cultivate, *rā̃han*.
Die, *maran*.
Do, *karan*.
Dwell, *vehan*.
Fall, *chan-pāwan*.
Fight, *bhiṛan*.
Fill, *bhiran*.
Give, *dēwan*.
Go, *vanjan*, *julan*, *chattan*.
Grind, *pīnan*.
Jump, *ṭrapan*.
Kill, *mār-bhāran*.
Know, *jānan*.
Lay, *rakhan*.
Lay down, *rakhan-chāwan*.
Leave, *chhuṛ-dēwan*.
Lift, *chāwan*, past participle *chāiā*.
Make, *jōṛan*.
Open, *khōlan*.
Overcome, *khaṭan*.
Pass, *langan*.
Pass by, *langā-vanjan*.
Quench, *māran*.
Reap, *lōh-vidan*.
Receive, *waṭṭan*.
Remember, *yād-āwan*.
Run, *ḍrukhan*.
See, *lakhan*.
Sell, *vikhan-dēwan*.
Send, *mukhan*.
Sew, *sīwan*.
Share, *vilhēnan*.
Show, *varan*.
Sleep, *luṭṭā* (past participle).
Smell, *shūkan*.
Spill (intr.), *vītij-pēwan*.
Sport, *rawan*, pres. part. *rāundā*.
Suck, *lehnan*.
Swallow, *langā-vanjan*.
Talk, *ākhan*, pres. part. *āhdā*.
Tear, *phāṛan*.
Think, *dihān-karan*.

Throw, *chā-bhāran.*
Touch, *lāwan.*
He touched, *lāas.*
Weep, *rōn,* pres. part. *rundā.*
Write, *likhan.*

PREPOSITIONS, ADVERBS, ETC.

Above, *uchā.*
After, *ninjā.*
Anywhere, *khadē.*
Before, *muhar.*
Behind, *pichū.*
Beneath, *zimī.*
Between, *ādhī-vich.*
Here, *het, het-vich.*
Hither, *ēthā̃* (*ē thā̃*=this place).
How? *kikur, chā.*
Last year, *bīā-varāh.*
Near, *kōtē, vijhāī, vijraī.*
Now, *anhyā.*
On, upon, *sā̃.*
Outside, *bāharō̃.*
So, thus, *hyū̃.*
Then, *hō-wakt.*
There, *hōch.*
Today, *aj.*
Tomorrow, *sabhā.*
When? *kihi-wakt.*
Where? *kēhāthā̃.*
Yesterday, *bīdī.*

SHORT SENTENCES.

Rāhindē pē̃ū̃, I cultivate the ground.
Vyāhī pēī, she has borne a child.
Sara-vēndāī̃, it is burning.
Chīndain, he is coming.
Chīndā pēū̃, I am coming.
Ach-phunchanain, he arrives.
Chīndāisī, he will come.
Āp chiēsā̃, I will come myself.
Chāiāin, he brings.
Chā-vijhō, apply (Hindōstānī *lagāō*).
Charhā-pēāī, it is empty.
Bas chā-kar, stop, enough!
Rakh-chā, put it down!
Puch-kandēhāī̃, he is asking.
Kūr-kindā, he is lying.
Jhērā kāisī, he will fight.
Jhērā kītas, he fought.
Mar-pēāī, he is dead.
Hyū̃ kandāī̃, I will do so, *or* I am doing so.
Mā̃jī hīl ē tā̃jī uthē, my trust is in thee.
Hē murs hārā ē, this man is ill.
Tā̃jā chā thīndā? what (relation) is he to you?
Ghōṛī-sē kōtē na vanj, ghōṛī laṭ kindīē, do not go near the mare, the mare kicks.
Ā̃ khildā-ē, he is laughing.
Chhuṛ-dēwan, to leave anything behind.
Māh lakhasī, the moon comes out.
Langā-vanjan, to pass by.
Vēndā, going.
Hētā chā mul-ē? what is the price of this?
Gōī chāwan, to win a race.
Lakhiasī, he will see.
Ghanē murs tōl thēin, many men are assembled.
Luṭṭē pēū̃, I go to sleep.
Dhingī thī kharō-ī, it is bent (*fem.*).
Kē ḍīū̃ thēan, some days have passed.
Vītij pēwan, to be spilt.
Ā̃ bandē khaṛē khaṛā, that man is standing.
Gurdā pēā, it is thundering.
Rīngṛā kiā pēndāī̃, he is speaking.
Sōbh khaṭṭan, to win the victory.

A SHORT SONG OR *DASTĀNA*.

Pērōz Shāh, ēthā̃ thī,
Nathīrā bēgā ēthā̃ thī,
Mārūrā bēgā ēthā̃ thī.

Fīrōz Shāh, come here (to me),
The evening of my lord, come here,
The evening of my lover, come here.

THE THAḶ DIALECTS, ḌĒRĀWĀL, AND HINDKŌ.

The tract of country between the river Indus on the west, and the Jehlam and (after its junction with the Chenab) the Jehlam-cum-Chenab on the east, is known as the Sind-Sāgar Dōāb. The southern point of this Dōāb is occupied by the District of Muzaffargarh. About half way up the Dōāb between the Districts of Shahpur and Jhelum (Jehlam) the Salt Range forms an important geographical as well as ethnic barrier. Between the Salt Range and Muzaffargarh, the country (except in the *Kāchh* or riverain tracts) is nearly all desert and is known as the Thaḷ. The only complete district falling within the Dōāb south of the Salt Range is Muzaffargarh. Mianwali lies on both sides of the Indus, and Shahpur and Jhang on both sides of the Jehlam or Jehlam-cum-Chenab. In addition to these, while the greater part of the District of Jhelum lies to the north of the Salt Range, a small portion lies to its south. This southern portion of the Dōāb therefore includes parts of the Districts of Mianwali, Jhelum, Shahpur, and Jhang, and the whole of Muzaffargarh. For our present purposes, the Thaḷ may be taken as covering the whole of these parts of districts, as well as the northern part of Muzaffargarh.

We have seen that the dialect of Lahndā spoken in Muzaffargarh is a form of Mūltānī. Over the rest of the Thaḷ, the language is known as Thaḷī, or the language of the desert. The same form of speech is spoken across the Indus in Dera Ismail Khan and Bannu.

It has various names, according to locality. 'Jaṭkī' is universal, as elsewhere over the southern Lahndā area. A slightly polished form spoken in the town of Dera Ismail Khan and its suburbs is known as Ḍērāwāl. In Mianwali and Bannu it is sometimes called Hindkō and sometimes Mulkī. In Jhelum it is called Thaḷī and the same name is employed in Shahpur. In Jhang it is called Thaḷōchṛī.

Wherever it is spoken it is practically the same dialect, and closely agrees with Mūltānī. In the north it gradually merges into the dialects of Jhelum and of the Salt Range, and on the east it merges into the Lahndā of the Shahpur Dōāb and of Jhang-cum-Lyallpur. To the south lies Mūltānī. On the west lies Paṣhtō, an Eranian language described in Vol. X of this Survey, and into which there is no merging. The boundary line between Paṣhtō and Lahndā runs nearly north and south through the Districts of Bannu and Dera Ismail Khan, on the west side of the river Indus.

It will now be convenient to take each of the abovenamed districts separately.

The District of Mianwali lies on both sides of the river Indus, the Taḥṣīls of Mianwali, Bhakkar, and Leiah lying on the east bank, and the Taḥṣīl of Isa Khel on the west bank. In Isa Khel the main language is Lahndā, except north of the town of Kalabagh, where Paṣhtō is spoken by the Bhangikhēl Khattaks of the hill-country. On the east of the Indus, in all three Taḥṣīls the language is Thaḷī Lahndā although Paṣhtō is even here spoken by a few Paṭhān families. In the Taḥṣīls of Bhakkar and Leiah, the Lahndā is good Thaḷī, but in the Taḥṣīl of Mianwali, while still Thaḷī, it shows signs of the influence of the Āwāṇkārī Lahndā of Attock and Kohat.

The District of Mianwali was formed in the year 1901, out of parts of Bannu and Dera Ismail Khan, after the materials for this Survey were collected, and hence the figures received with these materials are of no use. We are therefore compelled to use estimates based on the figures of the Census of 1901, which are as follows :—

Lahndā	400,000
Paṣhtō	15,265
Other languages	9,323
TOTAL	424,588

West of the Isa Khel Taḥṣīl of Mianwali lies the North-West Frontier District of Bannu. The total population of this district in 1901 was 231,485, of whom 195,829 spoke Paṣhtō. For the reasons stated when dealing with Mianwali we cannot state accurately the number of speakers of Thaḷī Lahndā in Bannu. They may be estimated at 33,700. It is the language of Hindūs and members of non-Paṭhān tribes scattered over the district, but is not the main language of the country, which is Paṣhtō. It is locally known as Hindkō or Mulkī.

The District of Dera Ismail Khan belongs to the North-West Frontier Province and lies on the right, or western, bank of the river Indus. Its principal language is Thaḷī Lahndā, but Paṣhtō, which is said to be dying out, is the language of the frontier Paṭhāns along the whole length of the western district border. There is, however, a Jaṭṭ tract consisting of the town of Tank and the country immediately surrounding it, known as the Jaṭāthar,[1] in which the language is also Lahndā, although surrounded on all sides by tribes speaking Paṣhtō. In the south of the Kulachi Taḥṣīl the language is Balōchī.

The local names for the Thaḷī Lahndā spoken in Dera Ismail Khan are Jaṭkī and Hindkī; a slightly polished form, spoken in the town of Dera Ismail Khan, is known as Ḍērāwāl, but this is not worthy of separate consideration.

When the materials for this Survey were being collected, the district included the trans-Indus Taḥṣīls of Bhakkar and Leiah, but these have since been transferred to the new District of Mianwali. It is hence, as explained when dealing with that district, impossible to give accurate figures for the Lahndā spoken in the present Dera Ismail Khan, and the following figures are estimates based on the Census of 1901 :—

Paṣhtō	73,132
Lahndā (Jaṭkī and Ḍērāwāl, estimate)	170,000
Others	9,247
TOTAL	252,379

To the east of the two southern Taḥṣīls of the District of Mianwali lie the District of Jhang, and, still further east, the District of Lyallpur.[2] Taking the two districts of Jhang-cum-Lyallpur together, we find that Lyallpur lies in the Rechna Doab, while

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[1] Compare the Jaṭātar of the District of Gujrat, *ante*, p. 299.

[2] Lyallpur was separated from Jhang in the year 1904. For the purposes of this Survey Jhang-cum-Lyallpur is treated as a one unit.

Jhang has, first a strip along the east bank of the Chenab and Chenab-cum-Jehlam, secondly the southern end of the Jech Doab, and thirdly a portion of the Sind-Sāgar Doab, along the right bank of the Jehlam-cum-Chenab.

Immediately along the right bank of the Jehlam-cum-Chenab the alluvial country, here known as Kāchhī, has a dialect of its own known as Kāchhṛī, which belongs to the main Group of Jhang-cum-Lyallpur dialects, and has been dealt with on pp. 280, 294ff. This Kāchhī rapidly rises to the west into the Thaḷ, where the language is Thaḷī, locally known as Thaḷōchhṛī and identical with the Thaḷī of South Mianwali and Dera Ismail Khan. The estimated number of speakers of Thaḷōchhṛī is 2,948. The other figures for Jhang-cum-Lyallpur will be found, *ante*, on p. 280.

North-east of the southern Taḥṣīls of Mianwali, and north-west of Jhang lies the District of Shahpur, on both sides of the river Jehlam. The dialect of the tract to the east of the river in the Jech Dōāb, the so-called Shahpur Dōābī, has been dealt with at length on pp. 249, 272ff. On the west of the river in the Sind-Sāgar Dōāb we have, to the north, the dialects of the Salt Range, with which we have nothing at present to do, and south of this the dialect of the Thaḷ, or Shahpur Thaḷī. The estimated figures for Shahpur are as follows :—

Shahpur Dōābī	447,000
Shahpur Thaḷī	21,000
Salt Range dialect	25,000
Other languages	588
TOTAL	493,588

There only remain to be considered the speakers of Thaḷī belonging to the Jhelum District. These live in the south-west of the Pind Dadan Khan *Taḥṣīl* at the foot of the Salt Range. Their number is estimated at 131,562.

We thus arrive at the following estimate of the total number of speakers of Thaḷī, including also the speakers of Lahndā west of the Indus in Bannu and Dera Ismail Khan :—

Mianwali	400,000
Bannu	33,700
Dera Ismail Khan	170,000
Jhang	2,948
Shahpur	21,000
Jhelum	131,562
TOTAL	759,210

In the following pages I give a brief general sketch of the points in which Thaḷī differs from the Standard Lahndā of the Shahpur Dōāb, and also show when in these cases it agrees with Mūltānī. The remarks are almost entirely based on Sir James Wilson's *Grammar and Dictionary of Western Pañjābī*, with a few additions from the specimens annexed.

As in Mūltānī, Thaḷī shows a strong preference for the cerebral *ḍ*. Thus :—

Shahpur Dōābī.	Thaḷī.
dādā	*ḍāḍā*, a grandfather.
dāl	*ḍāl*, pulse.
dihāṛā	*ḍihāṛā*, a day.
dēhū̃	*ḍēhū̃*, the sun.
mērā	*mäḍā*, my.
tērā	*täḍā*, thy.
dōē̃	*ḍū̃*, two.
dāh	*ḍāh*, ten.
châdā̃	*châḍā̃*, fourteen.
dē	*ḍē*, give.
dēhā̃	*ḍēhā̃*, to-morrow.
iddē	*iḍḍē*, hither.
uddē	*uḍḍē*, thither.
kadāhā̃	*kaḍāhā̃*, sometimes.

It will be observed that in all these cases Thaḷī agrees with Mūltānī as against Shahpur Dōābī.

The Vocabulary often differs, and when it does, generally agrees with Mūltānī. Thus :—

Shahpur Dōābī.	Thaḷī.	Mūltānī.
thōṛā	*thōḷā*	*thōḷā*, a little.
puttur	*pōtr*	*pōtr*, *puttur*, a son.
misrī	*nisrī*	*niśrī*, sugar.
nikṛā	*naḍḍhā*	*nikkā*, small.
mard	*ḍāhṛī* (*lit*. bearded)	*mard*, a man.
zanānī	*zāl*	*zāl*, a woman.
chhōhur	*balōṛā*, *nīngur*	*nīngar*, *chhuhar*, a boy.
chhappaṛ	*ṭōhbā*	*ṭōbhā*, a pond.
hōr	*bēā*	*hōr*, *bēā*, another.
bhōē̃	*zimmī*	*bhōē̃*, *zimmī̃*, land.
vēkh	*ḍēkh*	*ḍēkh*, see.
vañ	*vañ* or *jā*	*vañ*, go.
sā̃	*sam*	*samm*, sleep.
sak	*sag*	*sagg*, be able.
vanjī	*phiṭṭ*	*phīṭṭ*, be lost.
chō, *ḍōh*	*ḍōh*	*ḍōh*, milk a cow.
hō	*thī*	*hō*, *thī*, become.
ĭä	*ghinn*	*ghinn*, take.

The declension of nouns is as in Shahpur Dōābī and Mūltānī. We may note that *bēā*, other, makes its feminine *bäĭī*, and its masculine plural *bäē* or *bēē*. *Zāl*, a woman, has its plural *zālī*. In the ablative, the termination *ū̃* is preferred to *ō̃*. Thus, *kōlū̃*, away from, not *kōlō̃*, as in Shahpur. For the dative, we have the Mūltānī postposition *kū̃*, as well as the Shahpur Dōābī *nū̃*.

Adjectives are treated as in Shahpur and Multan. A few numerals differ slightly from the Shahpur standard, generally agreeing with Mūltānī. Thus:—

Shahpur Dōābī.	Thaḷī.	Mūltānī.
hekk, hikk	*hikk*	*hekk, hikk*, one.
dōē̃	*ḍū̃*	*ḍū̃*, two.
trā̈	*trāē*	*trāē*, three.
dāh	*ḍāh*	*ḍāh*, ten.
chádā̃	*cháḍā̃*	*cháḍā̃*, fourteen.
tā̃trī	*tētrī*	*tētrī*, thirty-three.
bā̃tālī	*bätālī*	*bētālī*, forty-two.

Pronouns also follow Mūltānī when they differ from Shahpur Dōābī. Thus:—

Shahpur Dōābī.	Thaḷī.	Mūltānī.
mērā	*mäḍā*	*mēḍā, mäḍā*, my.
assī̃	*assā̃*	*assā̃*, we.
tērā	*täḍā*	*tēḍā, täḍā*, thy.
tussī̃	*tussā̃*	*tussā̃*, you.
isdā	*īndā*	*īndā*, of this.
jehṛā	*jehṛā* or *jō*	*jehṛā* or *jō*, who.
kahī̃	*kähē̃*	*kähē̃*, someone.

In other respects the pronouns follow Shahpur Dōābī rather than Mūltānī. Thus, *káṇ*, not *kauṇ*, who? The pronominal suffixes agree with those of Shahpur.

In the conjugation of verbs, the present participle often ends in *āndā* or *īndā*, where, in Shahpur, it ends in *ēndā* or *dā*. Thus:—

Root.	PRESENT PARTICIPLE.		
	Shahpur Dōābī.	Thaḷī.	Mūltānī.
kar, do	*kardā, karēndā*	*karīndā*	*karēndā*
vik, be sold	*vikdā*	*vikāndā*	*vikdā*
hūng, howl	*hūngdā*	*hungāndā*	*hūngdā*
vēch, sell	*vichēndā*	*vichīndā*	*vichēndā*
saṭṭ, throw	*saṭṭdā, saṭṭēndā*	*saṭṭīndā*	*saṭṭdā, saṭṭēndā*
ṭōr, make to move	*ṭurēndā*	*ṭurīndā*	*ṭurēndā*

Here it will be seen that Thaḷī differs from both dialects.

The root *ḍēkh* (not *vēkh* as in the Shahpur Dōāb), see, has *ḍēḍhā* for its present participle. Its past participle is, as usual, *ḍiṭṭhā*.

The verb *nikkal*, go forth, has its past participle *nikatthā*, the Mūltānī form, instead of, or as well as, the Shahpur Dōābī *nikhtā*. The past participle of *ghinn*, take, is *ghiddā*.

In the Shahpur Dōāb, the organic passive forms its past participle by adding *gēā*. Thus, *marī-gēā*, been struck. In Mūltānī, a *j* is inserted, as in *marīj-gēā*. In Thaḷī *j* or *ch* is sometimes inserted, as in *paṭīj-gēā*, been torn up; *marīch-gēā*, been struck.

In Shahpur Dōābī, the passive of *dē*, give, is *ḍhē*, and in Mūltānī it is *ḍhē* or *ḍhaij*. In Thaḷī we also have, as the passive of *ḍē*, give, *ḍehl* (specimen, verse 2).

In Thaḷī the verb substantive closely follows Shahpur Dōābī. Thus:—

		Shahpur Dōābī.	Thaḷī.
Present Sing.	1.	*hā̃*	*hā̃*, I am.
	2.	*hē̃*	*hē̃*, thou art.
	3.	*hē*	*hē*, he is.
Plur.	1.	*hā̃*	*hā̃ē̃*, *hā̃ī̃*, we are.
	2.	*hō*	*hō*, you are.
	3.	*hin*	*hinn*, they are.
Past Sing.	1.	*āhus*	*āhis*, *āhim*, I was.
	2.	*āhē̃*	*āhē̃*, thou wast.
	3.	*āhā*	*āhā*, he was.
Plur.	1.	*āhsse*	*āsse*, we were.
	2.	*āhē*	*āhē*, you were.
	3.	*āhin*	*āhin*, they were.

Here Shahpur Dōābī is followed more than Mūltānī.

The negative verb substantive is quite independent. Thus (Present):—

	Sing.	Plur.
1.	*nā̃h*, *nāhā̃*	*nisē*, *nāhē̃*.
2.	*nihā̃*, *neīh*	*nihē*, *nīhyē*, *nīhē*.
3.	*nahē̃*, *nāhē̃*, *nahnē̃*	*nahī̃*, *nīh*.

The Past agrees with Shahpur Dōābī except that the first person singular is *nāhis* (not *nāhus*), and the first person plural is *nāssē* (not *nāhssē*).

In conjugating the active verb, the personal terminations are the same as in Shahpur Dōābī, except in the first person plural. This is *āhā̃* or *āhē̃* (not *ā̃h*) in the present subjunctive, and *sāhē̃* (not *sā̃h* or *sāhā̃*) in the future. The third person plural of the former sometimes ends in *an*, instead of Shahpur Dōābī *ēn* or Mūltānī *in*. Thus, *karan*, they make, in the refrain of the Specimen, and also in verse 3.

The above remarks will show that Thaḷī is a border dialect between Mūltānī and Shahpur Dōābī, but agrees more closely with the former than with the latter.

The most striking characteristic of Thaḷī (in which it agrees with Mūltānī) is the marked preference exhibited for the cerebral *ḍ*. This letter is characteristic of all Southern Lahndā west of the river Jehlam.

On the other hand there does not seem to be any trace of the peculiar Sindhī double consonants which are also a prominent feature in the Hindkī of Dera Ghazi Khan.

No Thaḷī version of the Parable of the Prodigal Son has been received from Shahpur, and there is given in its place the following elegy taken from Sir James Wilson's *Grammar and Dictionary of Western Pañjābī.* The text is given with the spelling slightly altered, so as to agree with the system of transliteration adopted in this Survey. I am responsible for the interlinear translation, but the free, versified, translation is Sir James Wilson's. It will be seen that the language corresponds with the account of Thaḷī given in the preceding pages.

[No. 22.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

THAḶĪ. DISTRICT SHAHPUR.

(Sir James Wilson, K.C.S.I.)

Dirge (*marṣiya*) on the fate of Sukaina, called Sakīna in the song, the daughter of Ḥusain. Composed by Fīrōz of Bhakkhar near the Indus, who died about 1889. Sung to the tune Asā.

Refrain[1] Kitt Madīna, kitt Shāh Najaf?
Where (is) Medina, where the-king-of Najaf ('Alī)?
Thīā Shām makān Sakīnadā.
Became Syria the-residence of-Sukaina.
Malak pĕghambar zāt Khudādī
Angels prophets the-tribe of-God (i.e. *God Himself*)
Karan armān Sakīnadā.
May-make pity of-Sukaina.

1. Suṇ awāzā Umr-Shimardā
Hearing the-shouts of-'Umar-(and-)Shimar (the murderers of Husain)
Rūh māsūmdā bahũ bahũ ḍardā.
The-soul of-the-innocent-one (*Sukaina*) *much much fears.*
Sāngdē uttõ peō Akbardā
Of-a-spear from-the-top the-father of-Akbar (i.e. *Husain*)
Karē dheān Sakīnadā.
Makes consideration of-Sukaina.

2. Jē-kōī dēs-parāe-te mar-vāndā,
Whoever a-country-foreign-in dies,
Tōṛē hōvē dushman, kafṇ ḍehlēndā.
Although he-may-be an-enemy, a-winding-sheet is-given.
Hāe hāe, māĭyat rēhā guḷēndā
Alas alas, the-corpse remains searching
Kafṇdē kāṇ Sakīnadā.
Of-a-shroud for of-Sukaina.

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[1] This refrain is repeated at the end of each verse.

3. Hē dastūr jē-kōī mar-gēā
It-is the-custom whoever died
Kul-khwāṇī, wāris karan chalīā.
Funeral-verses-reading the-relatives make on-the-fortieth-day.
Bin 'Ābiddē kōī nahī̃ rēhā
Except of-'Ābid (her brother) anyone not remained
Fātiḥ-khwān Sakīnadā.
Funeral-prayer-reciter of-Sukaina.

4. Jā̃ ghash-vichch vañē 'Alī 'Ābid buḍ-kē,
When sorrow-in goes 'Alī 'Ābid drowned-having-become,
Ākhē mäĭyat Sakīnadā vīran-kū̃ saḍ-kē,
Says the-corpse of-Sukaina the-brother-to called-out-having,
'Täḍeā̃ zakhmā̃-tō̃ bhāṇ sadke sadke,
'Thy wounds-for (thy) sister (was) sacrifice sacrifice,
Nā kōī nigāhbān Sakīnadā.
Not anyone (was) a-guardian of-Sukaina.

5. 'Vīran, mäḍā ākhēa mannē̃.
'Brother, my word mayst-thou-heed.
Mäḍē kāṇ kafṇdā nā̃ na ghinnē̃.
Of-me for of-shroud name not mayst-thou-take.
Kasm Khudādī, mutlik nahnē̃
Oath of-God, absolutely there-is-not
Jān sajān Sakīnadā.
Acquaintance friend of-Sukaina.

6. 'Nahī̃ kafṇ mangdē Allāh-rāsī bālē.
'Not shroud require dependent-on-Allāh (i.e. *helpless*) *children.*
Dafn karō īndē chōḷē-nālē.'
Burial make-ye of-it the-coat-with.'
Ākhan, 'yā Rasūl Allāh, eh ḍēkhō hālē
(People) say, 'O Prophet-of God, this see-ye sad-state
Bandīwān Sakīnadā.'
Of-the-captive Suḳaina.'

7. Hāe hāe, lōk pardēs jō jāndē,
Alas alas, people (to) foreign-lands who go,
Muddat guẓār-kē vattnā̃-te āndē.
A-long-time passed-having native-lands-to come.
Sajjaṇ Sughrādē mar-gäē vānḍhē;
The-friends of-Sughrā (Sukaina's sister) died in-fields-afar;
Thīā ghar wairān Sakīnadā.
Became the-house desolate of-Sukaina.

8. Kōī firākī jhōlā ghulleā;
A-certain (of) separation a-wind blew;
Sāth Hussēndā ḍāhḍā rulleā.
The-companion(s) of-Husain (are) exceedingly scattered.
Mâtdā nikhṛeā vaḷ nahī̃ milleā
Death-of separated again not is-met
Khāndān Sakīnadā.
The-family of-Sukaina.

9. Shimrā vaḍḍā hukm sunāwē,
Shimar a-great order announces,
Rōwīndē-vichch vaḍā gunāh ē,
Weeping-in great crime is,
Mā phupphī nānā chāhē.
Mother, aunt, grandfather, whichever-it-be.
Mar-gäīī nādān Sakīna dā.
Died the-foolish Sukaina O.

10. Āeā awāzā māsūmdā, 'nā rōveāhē,
There-came a-voice of-the-innocent-one, 'not please-weep-ye,
Matā̃ vīr mäḍē-kū̃ Shimar satāē.'
Lest brother mine-to Shimar oppress.'
Ḍāhḍiā̃ na runniā̃ phupphī māē
Exceedingly (i.e. *aloud*) *not weep the-aunt the-mother*
Suṇ farmān Sakīnadā.
Hearing the-command of-Sukaina.

11. Hē dastūr jē-kōī band-vichch mardā,
It-is a-custom whoever captivity-in dies,
Jī nikatthā vaḷ nahī̃ vaḷdā.
Life gone-forth again not returns.
'Alī-'Ābiddē sir-te phirdā
(*But*)-*'Alī-'Ābid's head-near goes-round*
Rūh pareshān Sakīnadā.
The-soul troubled of-Sukaina.

12. Shabbīr Fīrōzdā māṇ ē.
Shabbīr (i.e. *Husain*) *of-Fīrōz* (*the poet*) *the-praised is.*
Jahān tāḍā, tū̃ mäḍē kāṇ ē̃.
The-world (*is*) *thine, thou of-me in-possession art.*
Jagg vārī, tū̃ rakkh dheān ē
The-world (*is my*) *enemy, thou keep consideration* (*of me*) *O*
Sadkē zīshān Sakīnadā.
(*As*) *a-sacrifice of-*(i.e. *for*)*-glorious Sukaina.*

FREE TRANSLATION OF THE FOREGOING.

(Sir James Wilson, K.C.S.I.)

Refrain
Far from her home, in Syrian soil
Lies buried young Sakīna, Ah!
Saints, angels, nay Great God himself
Lament for poor Sakīna, Ah!

The murderer's shouts ring in her ear;
The young child's soul is rent with fear;
Her father's head from the slayer's spear
Looks sadly on Sakīna, Ah!

Though foe 'mid foes his death should meet,
None grudge the dead his winding-sheet.
Ah! weep for one so fair and sweet,
Unshrouded lies Sakīna, Ah!

When man is from his dear ones torn,
His funeral chant they sing forlorn.
None save her brother 's left to mourn
And weep for poor Sakīna, Ah!

While drowned in grief he wept and sighed,
The ghost of dead Sakīna cried,
"A sacrifice for you I died,"
Unguarded fell Sakīna, Ah!

Her prayer fell on her brother's ear,
"A shroud is for the loved and dear,
"As God lives, I am friendless here,
"And no one knows Sakīna, Ah!"

"God's helpless ones all die like me,
"Bury me now where none can see."
Ah God! to think that this should be,
Poor captive slain Sakīna, Ah!

"How many come, how many go!
"Exiles return—God wills it so.
"But me my home no more shall know.
"No more returns Sakīna, Ah!"

A wind from the far north has blown
And seeds of desolation sown.
Bereft of all she loved, alone
Her mother mourns Sakīna, Ah!

Curse on the man that slew and said,
"No tears be wasted on the dead,
"A price is set upon the head
"Of all who mourn Sakīna, Ah!"

The child said gently, "weep not so
"Lest he should work my brother woe,"
Her aunt and mother wept full low,
Obeying dead Sakīna, Ah!

Her soul no mansion of the blest
Can tempt with dreams of peace and rest.
Beside the brother she loved best
Still lingers sad Sakīna, Ah!

I, slave and poet, praise Ḥusain,
The world is thine and thou art mine.
May thy great mercy on me shine
In memory of Sakīna, Ah!

THAḶOCHṚĪ OF JHANG.

Save in a few minor local peculiarities, the Thaḷōchṛī of Jhang is identical with the Thaḷī of Shahpur. This will be evident from the accompanying Specimen,—a version of the first half of the Parable of the Prodigal Son. As local variations we may note :—

āhan for *āhin*, they were.
nāhi͌ for *nāha͌*, I am not.
saḍḍāi͌, I may be called.
khawāi͌, let us eat.
maṇe͌, let us celebrate.

As elsewhere in Jhang the past participle is written as ending in *iyā*, instead of *eā*. Thus, *ākhiyā*, said, for *ākheā ; giyā*, gone, for *gēā*.

We may also note the use of the verb *hōwuṇ*, to become, instead of the usual Thaḷī *thīwuṇ*. Shahpur Dōābī has *hōwuṇ*, and Mūltānī has both these verbs. The word for 'give' is *dē*, as in Shahpur, not *ḍē*.

[No. 23.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

THAḶŌCHṚĪ OF JHANG.

Hikk-shakhatdē ḍū pōtr āhan. Unha͌-vichchu͌ naḍhē
Of-one-person two sons were. Them-from-among by-the-younger

ākhiyā piū-ku͌ jō, 'ai bābū, jehṛā māl mäḍē-hissēdā
it-was-said the-father-to that, 'O father, what property of-my-share

hē, mä-ku͌ waṇḍh-dē.' Piū pōtra͌-ku͌ māl
is, me-to divide(and)-give.' By-the-father the-sons-to the-property

waṇḍh-dittā. Kinha͌-dihāṛea͌-pichchhē naḍhē-pōtr māl
was-divided(and)-given. Some-days-after by-the-younger-son property

āpṇā mandea͌-kamma͌dē pichchhē lagg-kē, wanjā-dittā,
his-own of-bad-deeds after become-engaged-having, was-caused-to-go,

ṭur-kē kähe͌-bäē-mulakhdē vichch wanj-rēhā.
journeyed-having of-a-certain-other-country in he-went(and)-remained.

Jehṛē-vēlē sārā khā-chukkā, us-mulakhdē vichch bahū̃ kāl
At-what-time all he-devoured-completely, of-that-country in much famine

āhā. Oh muhtāj hōwaṇ laggā. Hikk-raīsdē kōḷu͌ wanj-rēhā.
was. He poor to-become began. Of-one-rich-man near he-went(and)-remained.

Us usnu͌ āpṇia͌-vāhia͌dē vichch sūr charāwaṇ muttā.
By-him as-for-him of-his-own-fields in swine to-graze he-was-sent.

Usdā dil āhā ki jehṛē chhil sūr khāndē-hinn, unha͌-vichchu͌
Of-him the-heart was that what husks the-swine eating-are, them-from-in

āpṇā ḍhiḍḍh bharē. Us-kū̃ kōī nāhā dēndā. Us-vēlē
his-own belly he-may-fill. Him-to any-one was-not giving. At-that-time
hōsh-vichch ā-kē ākhiyā, ‘mäḍē-piūdeā̃ kitṇeā̃-mazdūrā̃nū̃ rōṭī
sense-in come-having it-was-said, ‘of-my-father to-how-many-servants bread
labbhdī-hē, te mā̃ bhukkh-nāḷ mardā wadā āhā̃. Mā̃ wanj-kē
being-got-is, and I hunger-with dying wandering am. I gone-having
āpṇē-piū-kū̃ ākhā̃ jō, “mā̃ Sāī̃dā te täḍā bahū̃ gunāh
my-own-father-to may-say that, “by-me of-God and of-thee much sin
kītā, huṇ mā̃ us-kammdā nāhī̃ jō täḍā pōtr saḍḍāī̃.
was-done, now I of-that-use I-am-not that thy son I-may-be-called.
Mänū̃ āpṇē-hikk-mazūrdī jābajā rakkh.”’ Taḍā̃ oh āpṇē-piū-kōḷ giyā.
Me of-thine-own-servant for keep.”’ Then he his-own-father-near went.
Ajjaṛ oh dūr āhā ki piū-usdē-nū̃ taras āyā hōr bhajj-kē
Yet he distant was that to-father-his compassion came and run-having
āpṇē-gaḷ-nāḷ laggā-ghiddā, te bahū̃ chummyus.
his-own-neck-with he-was-applied (and)-taken, and much he-was-kissed-by-him.
Pōtr us-kū̃ ākhiyā ki, ‘ai piū, mā̃ Sāī̃dā te
By-the-son him-to it-was-said that, ‘O father, by-me of-God and
hajūrdā gunāh kītā-hē, is-laikdā nāhī̃ jō täḍā pōtr
of-your-Honour sin done-is, of-this-worthy I-am-not that thy son
saḍḍāī̃.’ Piū-usdē āpṇeā̃-naukrā̃-kū̃ ākhiyā jō, ‘changē-thū̃
I-may-be-called.’ By-father-his his-own-servants-to it-was-said that, ‘good-than
changē pōshāk īn-kū̃ dēō; hōr usdeā̃ hatthā̃ chhallē-mundrī pāō,
good garments him-to give; and on-his hands a-ring put-on,
pärē̃ juttī dēō; assā̃ khāwāī̃ te k͟hushī maṇē̃, kiū̃jō
on-the-feet shoe give; we may-eat and rejoicing may-celebrate, because-that
eh mäḍā pōtr mar-giyā āhā, huṇ jī-āyā-hē; kharīj-pēā-āhā,
this my son dead-gone was, now alive-come-has; lost-fallen-was,
te huṇ labbh-pēā-ē.’ Taḍā̃ oh waḍiā̃ k͟hushiā̃ karaṇ laggā.
and now got-fallen-is.’ Then he great rejoicings to-make began.

THAḶĪ OF JHELUM.

The Thaḷī of Pind Dadan Khan in Jhelum is nearly the same as the standard Thaḷī of Shahpur. Where it differs, it is mainly in the direction of agreeing with Shahpur Dōābī. As a specimen, a version of the Parable of the Prodigal Son is given below, and we may note the following peculiarities.

Although the Thaḷī tendency to cerebralize the letter *d* is in evidence, it is not so strong as in the Thaḷ proper. Thus we have *dō*, not *ḍō*, two; *dē*, not *ḍē*, give; and *dāh*, not *ḍāh*, ten.

As elsewhere the termination *eā*, which is of frequent occurrence in the standard, is represented by *iyā* or *iā*. Thus, *ākhiyā*, not *ākheā*, said; *giyā*, not *gēā*, gone; *māṛiyā̃* for *māṛeā̃*, oblique masculine plural of *māṛā*, wicked; and *āpṇiā̃* (for *āpṇeā̃*) *yārā̃ nāḷ*, with my own friends. This is rather a matter of spelling than of pronunciation.

As regards Vocabulary, we have the Dōābī *vēkh*, see, and *lä*, take, instead of the Thaḷī *ḍēkh* and *ghinn*. So also we have *hōṇ* (for *hōwuṇ*), to become, instead of *thīwuṇ*.

In the declension of nouns, the nominative singular of the word for son is *puttar*, not *puttur* or *pōtr*.

In pronouns, the oblique singular of *kōī*, some, any, is *kisē* as in Pañjābī, and not *kahī̃* or *kähē̃*.

For the verb substantive we have *hä* or *ä*, he is, instead of *hē* or *ē*, while 'he was' is *āh*, as well as *āhā*. In the future of the active verb, instead of *äkhēsā̃*, we have *äkhsā̃*, I will say. Irregular past participles are *khaṛātā*, lost, from the root *khaṛ*, and *pauhtā*, arrived, from the root *pahōnch*.

In other respects, the specimen will offer no difficulties.

[No. 24.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

THAḶĪ DIALECT. JHELUM DISTRICT.

Hikk-ādmīdē	dō	puttar	āhē.	Unhā̃-vichchō̃	nikkē	piūnū̃
Of-one-man	*two*	*sons*	*were.*	*Them-from-in*	*by-the-younger*	*to-the-father*

ākhiyā,	'piū,	māldā	jehṛā	hissā	mänū̃	āundā-hä
it-was-said,	*'father,*	*of-the-property*	*what*	*share*	*to-me*	*coming-is*

mänū̃	dē-chā.'	Watt	piū	āpṇā	māl	unhā̃nū̃
to-me	*give-up.'*	*Then*	*by-the-father*	*his-own*	*property*	*to-them*

waṇḍ-dittā.	Bahū̃	dihāṛē	ajjē	nāhē̃-laṅgghē	jē	nikkā
having-divided-was-given.	*Many*	*days*	*yet*	*were-not-passed*	*that*	*the-younger*

puttar	sārā	māl	lä-kē	kisē-dūr-mulknū̃	ṭur-giyā,
son	*all*	*the-property*	*taken-having*	*to-a-certain-distant-country*	*went-away,*

te	utthē	āpṇā	māl	māṛiyā̃-kammā̃-te	wañā-dittōs.
and	*there*	*his-own*	*property*	*wicked-deeds-upon*	*was-wasted-by-him.*

Jis-wēlē oh sabh-kujjh wañā baiṭhā, us-mulk-vichch ḍāḍhā
At-what-time he everything having-wasted sat, that-country-in great

kāḷ pā-giyā, te oh lāchār hōṇ laggā. Phēr us-mulkdē
fāmine fell, and he helpless to-be began. Then of-that-country

hikk-ādmī-kōḷ giyā, jis ohnū̃ āpṇī-zimī̃-vichch sūr chugāwaṇ
one-man-to he-went, by-whom as-for-him his-own-lands-in swine to-graze

ghall-dittā. Ohdē dil-vichch āundā-āh jē, ‘unhā̃-chhillṛā̃-nāḷ āpṇā
it-was-sent. Of-him mind-in it-coming-was that, ‘those-husks-with my-own

ḍhiḍḍh bharā̃ jehṛē sūr khāndē-āhē.’ Kōī ādmī ohnū̃ kujjh
belly I-may-fill which the-swine eating-were.’ Any man to-him anything

nāh-dēndā. Jis-wēlē us dil-vichch sōch kītī,
was-not-giving. At-what-time by-him mind-in thought was-made,

ākhiyōs, ‘mäḍē-piūdē bahū̃-naukrā̃-kōḷ chōkhā rizq ā,
it-was-said-by-him, ‘of-my-father many-servants-near (i.e. *to*) *much bread is,*

te mā̃ bhukkhā mardā piyā̃. Mā̃ uṭh-kē piū-kōḷ wänā̃,
and I hungry dying am-fallen. I arisen-having the-father-to am-going,

usnū̃ ākhsā̃, “piū, mā̃ Khudādā gunāh kītā te täḍā
to-him I-will-say, “father, by-me of-God sin was-done and of-thee

bī kītā, te täḍā puttar saḍāwaṇ jōgā na rēhā;
also was-done, and thy son to-be-called worthy (I-)did-not remain;

mänū̃ āpṇā hikk kāmā̃ jāṇ-kē rakkh-lä.”’ Phēr oh
to-me thy-own one servant considered-having keep.”’ Then he

uṭṭhiyā te āpṇē-piūdē kōḷ āyā. Ajjē oh bahū̃ dūr-ī
arose and of-his-own-father to-the-side came. Yet he very far-indeed

āh jē ohdē piū usnū̃ vēkh-liyā. Usnū̃ tars āyā,
was that of-him by-the-father as-for-him it-was-seen. To-him pity came,

bhajj-kē gaḷ lā-liyās, te chummiyōs. Puttar
run-having the-neck was-applied-by-him, and (he)-was-kissed-by-him. By-the-son

usnū̃ ākhiyā, ‘piū, mā̃ Khudādā gunāh kītā te täḍā
to-him it-was-said, ‘father, by-me of-God sin was-done and of-thee

bī kītā, huṇ täḍā puttar saḍāwaṇ jōgā na rehā.’
also was-done, now thy son to-be-called worthy not (I-)remained.’

Phēr piū āpṇē-naukrā̃nū̃ ākhiyā jē, ‘wadhyā kapṛē
Then by-the-father to-his-own-servants it-was-said that, ‘best dress

lä-āō, usnū̃ karāiyō; usdī hatthī̃ chhallā, te pairī̃
bring, to-him make-be-put-on; of-him on-the-hands a-ring, and on-the-feet

juttī pawāiyō; te chaṅgā chōkhā khāhā̃,
shoes make-be-put-on; and good delicious(food) let-us-eat,

nāḷē mauj karāhā̃, kiō̃jē mäḍā eh puttar mar-giyā-āh,
in-addition-to-this enjoyment let-us-make, for my this son dead-gone-was,

huṇ nawẽ-sirõ jammiyā; eh kharātā-hōā-āh, huṇ laddhā-ä.' Phēr
now anew he-was-born; he lost-become-was, now found-is.' Then
oh khushī karaṇ lag-paē.
they happiness to-make began.

Us-wēlē usdā waḍḍā puttar bāhir bannē-vichch āh. Jis-wēlē
At-that-time of-him the-elder son outside fields-in was. At-what-time
oh ghardē nērē pauhtā, us gawṇē-nachchṇēdā
he of-the-house in-the-neighbourhood arrived, by-him of-singing-(and)-dancing
āwāz suṇiyā. Us hikk-naukarnū̃ bulā-kē puchchhiyā,
noise was-heard. By-him to-one-servant called-having it-was-asked,
'kiū̃, ajj kē gall ä?' Us ākhiyā, 'täḍā bhirā
'why, today what matter is?' By-him it-was-said, 'thy brother
ā-giyā-ä; tā̃ täḍē-piū rōṭī pakāī-ä, je usnū̃ khairī̃-mihrī̃
come-is; therefore by-thy-father bread cooked-is, that to-him safe-and-sound
laddhā-ä.' Usnū̃ kawaṛ chaṛhī, te andar na waṛiyā.
(he)-found-is.' To-him-to anger arose, and inside not he-entered.
Watt usdā piū bāhir nikkaḷ-āyā; usdā minnat-thōṛā kītōs.
Then of-him the-father out forth-came; of-him remonstrance was-made-by-him.
Us piūnū̃ jawāb dittā, 'wēkh! bahū warhyā̃-tō̃ mā̃ täḍī
By-him to-the-father answer was-given, 'lo! many years-from I thy
ṭahal karēndā-āhis, kadī täḍī gall nahī̃-bhā̃wāī, par tuddh kadī
service doing-am, ever thy saying not-was-returned, but by-thee ever
mänū̃ hikk lēḷā bī nahī̃ dittā, jē mā̃ āpṇiā̃-yārā̃-nāḷ khushī
to-me one kid even not was-given, that I my-own-friends-with happiness
karēndā. Par is puttar āundiyā̃-nāḷ jis täḍā māl
might-have-made. But this son coming-with by-whom thy property
kaṅjriyā̃-uttē wañā-dittā, tuddh ohdī khātar rōṭī pakāī.'
harlots-upon was-wasted, by-thee of-him for-the-sake bread was-cooked.'
Piū usnū̃ ākhiyā, 'puttar! tū̃ har-wēlē mäḍē-kōḷ rĕhndā-ē̃,
By-the-father to-him it-was-said, 'son! thou at-all-time me-near livest,
jō-kujjh mäḍē-kōḷ ä, sārā täḍā ä; chaṅgī gall te iñē̃
whatever me-near is, all thine is; good thing indeed in-this-way
āhī, jē assā̃ khushī karēndē, te tū̃ bī rāzī
was, that we happiness might-have-made and thou also reconciled
hō-wañ, kiȭjē eh täḍā bhirā mar-giyā-āh, huṇ nawẽ-sirõ jammiyā-ä;
may-become, for this thy brother dead-gone-was, now anew born-is;
aggē kharātā-hōā-āh, huṇ labbh-piyā-ä.'
before lost-become-was, now got-fallen-is.'

JAṬKĪ AND ḌĒRĀWĀḶ OF DERA ISMAIL KHAN.

The Lahndā of Dera Ismail Khan is called indifferently Hindkī and Jaṭkī. As spoken in the town of Dera Ismail Khan and its suburbs it is called Ḍērāwāḷ, but, except that it is considered to be more polished than the other, this is the same dialect.

This three-named dialect is the same as the Thaḷī of Shahpur. There are slight variations of pronunciation. Soft aspirates, such as *bh* and *gh*, show a tendency to lose their aspiration. Thus we have *bukkh*, not *bhukkh*, hunger, and *giddā*, not *ghiddā*, taken. The Shahpur termination *ea* is here written *iā* or *iyā*, as in *ākhiā*, said; *giyā*, gone; *piyā*, fallen. The word for 'son' is *putr*, not *puttur* or *pōtr*.

In the declension of nouns, there are two new postpositions of the dative. One is *dō*, to, as in *piū-dō laggā-vaññā̃*, I will go to my father. Here *dō* represents an old locative of which the nominative appears in the Pañjābī *dā*, of; just as the Western Pahāṛī Camĕāḷī dative postposition *jō* is related to the Sindhī genitive postposition *jō*. The other dative postposition is *kītē*, for, as in *charāwaṇ-kītē*, for grazing. It is the oblique form of *kītā*, the past participle of *karuṇ*, to do, and may be compared with the Kāshmīrī *kyut*^{u} and the Wai-Alā Kāfir *kētī*.

In the declension of pronouns, the oblique singular of *e*, this, is *ī̃*, and of *o*, that, *ū̃*, as in Mūltānī. The oblique plurals are *inā̃* and *unā̃*. The Relative Pronoun is *jēṛā*, who, obl. sing. *jēṛē*. So *kēṛā*, what?

In the Verb Substantive, *hāī* is 'he was,' not *āhā*, and, as in Mūltānī, *hāin*, they were. For 'become' both *hō* and *thī* are used. *Thaī* is 'she became.' *Nā̃* is 'I am not.'

The first person plural of the present subjunctive ends in *ū̃*, as in *khāū̃*, we may eat; *karū̃*, we may make.

The two following specimens come from the town of Dera Ismail Khan, and represent the Ḍērāwāḷ form of the dialect.

[No. 25.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

ḌĒRĀWĀḶ DIALECT. DERA ISMAIL KHAN DISTRICT.

SPECIMEN I.

Hikk-jaṇēdē ḍū putr hāin. Unā̃-vichchō̃ nikkē-putr āpṇē-
Of-one-man two sons were. Them-from-in by-the-younger-son his-own-
piū-kū̃ ākhiā, 'piū, mä-kū̃ tarkēdā mäḍā bak͟hrā vilāh-ḍē.'
father-to it-was-said, 'father, me(to) of-the-property my portion dividing-give.'
Un tarka unā̃-vich vilāh-ḍittā. Ī̃-kanū̃ thōḷē-ḍihā̃-
By-him the-property them-among dividing-was-given. This-from some-days-

pichchhũ̃ nikkē-putr sabbhō māl kaṭṭhā-kītā te bahũ parē-
after by-the-younger-son all the-property was-collected and very far-

pardēs-vichch laggā-giyā, te utthã̃ sārā tarka luchāī-vich
foreign-country-into went-away, and there all the-property debauchery-in

wañā-ḍittus. Jēṛē-vēlē sabbhō tarka wañā-chukkā,
was-wasted-by-him. At-what-time all the-property was-completely-wasted,

tã̃ utthã̃ ḍāḍhā kāḷ piyā. Ū̃-kũ̃ ũ̃-vēlē lōṛ ma'lūm
then there a-mighty famine fell. Him-to at-that-time want manifest

thaī, te o giyā te ũ̃-shahrdē hikk jaṇē-kũ̃ wañ miliyā.
became, and he went and of-that-city one man-to having-gone was-joined.

Ū̃ ũ̃-kũ̃ āpṇī raṛ-vichch sūr charāwaṇ-kītē paṭṭhiyā. O
By-him as-for-him his-own field-in swine feeding-for he-was-sent. He

dillũ̃ maṅgdā-hāī jō āpṇā ḍiḍḍh unã̃ chhilṛã̃-nāḷ bharēndā,
from-the-heart asking-was that his-own belly those husks-with he-might-fill,

jēṛē sūr paē-khāndē-hāin; te kōī jaṇā ũ̃-kũ̃ nāhī ḍēndā.
which the-swine were-eating; and any person him-to not (was) giving.

Jēṛē-vēlē surt piyus, ũ̃ ākhiā, 'kaī bēlī mäḍē-
At-what-time sense came-to-him, by-him it-was-said, 'many servants of-my-

piūdē chaṅgī-tarã̃ guzrān paē-karēndē-hinn te nāḷ
father in-good-way supporting-themselves doing-are and in-addition

kujjh bachēndē-vī-hinn; ate mã̃ bukkh piyā-mardā-hã̃. Mã̃
something saving-also-are; and I (of) hunger fallen-dying-am. I

uṭṭhã̃ te piūdō laggā-wañã̃, te ũ̃-kũ̃ ākhã̃, "piū,
may-stand-up and to-the-father may-go, and him-to I-may-say, "father,

mã̃ täḍā te Sāĩ̃dā vī pāp kītā-hē, te mã̃ täḍā putr akhwāwaṇ
by-me of-thee and of-God also sin done-is, and I your son to-be-called

jōgā nã̃; mä-kũ̃ mazūrī-uttē chā-rakkh."' O uṭṭhiyā te
worthy I-am-not; me (acc.) *wages-on up-and-keep."' He arose and*

āpṇē piūdō laggā-āyā. Ajjaṇ o bahũ partē hāī jō ũ̃dē-piū
to-his-own father came. Yet he very far was that by-his-father

ũ̃-kũ̃ ḍēkh-giddā. Ū̃-kũ̃ tars āyā, dhṛuk-kē ũ̃-kũ̃ gaḷ
as-for-him it-was-seen. Him-to pity came, run-having him-to neck

chā-lāyus te chā-chummiyus. Putr ũ̃-kũ̃
was-up-and-applied-by-him and he-was-up-and-kissed-by-him. By-the-son him-to

ākhiā, 'piū, mã̃ täḍā te Sāĩ̃ ḍōhã̃dā pāp kītā-hē, te täḍā putr
it-was-said, 'father, by-me of-thee and God of-both sin done-is, and thy son

akhwāwaṇ jōgā nã̃.' Piū āpṇē bēliyã̃-kũ̃ ākhiā, 'chaṅgē
to-be-called worthy I-am-not.' By-the-father his-own servants-to it-was-said, 'good

chaṅgē kapṛē ghinn-āō te ĩ̃-kũ̃ pawā-ḍēō; te chhallē ĩ̃dē-hatṭhẽ̃
good clothes bring and this (man)-to put-ye-on; and ring on-his-hand

pawāō, te juttī ī̃dē-pärā̃-vich chā-pawāō; watt āō, khāū̃ te
put-ye-on, and shoes his-feet-in up-and-put-on; then come, let-us-eat and
maujā̃ luṭṭū̃, jō e mäḍā putr mōyā-hōyā, wall ji-piyā-hē;
merriments let-us-enjoy, that this my son dead-became, again come-to-life-is;
te phiṭṭā-hōyā, wall labbh-piyā-hē.' Te pichchhē o k͟hus͟h
and lost-became, again found-is.' And afterwards they merry
thīwaṇ laggē..
to-become began.

Ū̃-vēlē ū̃dā waḍḍā putr rākhī-vich giyā-hōyā-hāī. Jēṛē-vēlē
At-that-time his elder son fields-in gone-become-was. At-what-time
o ghardē-kōḷ āyā, nachchaṇ-gāwaṇdā aḷā suṇyus; te
he of-the-house-near came, of-dancing-singing the-sound was-heard-by-him; and
hikk-bēlī-kū̃ saḍḍ-kē puchchhyus, 'ī̃-gāldā kēṛā sabab hē?'
one-servant-to called-having it-was-asked-by-him, 'of-this-matter what cause is?'
Bēlī ākhiā jō, 'täḍā bhirā āyā-hē, te täḍē-piū
By-the-servant it-was-said that, 'thy brother come-is, and by-thy-father
lōkā̃dī rōṭī ākhī-hē, jō ū̃-kū̃ putr jīndā-jāgdā ān
of-people feast called-is (lit. *said-is*), *that him-to the-son safe-sound having-come*
miliyā-hē.' O kāwaṛ thīyā te andar nāhī vändā. Piū
been-met-is.' He angry became and inside not (*was*) *going. By-the-father*
bāhir ā-kē ū̃dī minnat kītī. Ū̃ piū-kū̃ jabāb
outside come-having his entreaty was-made. By-him the-father-to answer
ḍittā, 'ḍēkh, ittī warhē̃ mā̃ tuhāḍī k͟hidmat karēndā rēhā-hā̃,
was-given, 'see, so-many years I your service doing remained-am,
te kaḍāhī̃ vī tuhāḍā ākhiyā nim-valāyā; tā̃-vī tussā̃ kaḍāhī̃
and ever even your order was-not-by-me-transgressed; yet by-you ever
mä-kū̃ lēlā nahī̃ chā-ḍittā, jō mā̃ āpṇē-saṅgtiā̃dī rōṭī
me-to kid not was-up-and-given, that I of-my-own-companions feast
karēndā. Jā̃ putr tuhāḍā tarka kañjrībāzī-vich wañā-ḍittā-hē,
would-have-made. By-what son your property harlotry-in wasted-by-him-is,
ū̃dē-āwaṇ-te tussā̃ lōkā̃dī rōṭī ākhī-hē.' Piū
his-coming-on by-you of-people feast called-is.' By-the-father
ākhiyā, 'putr, tū̃ har-vēlē mäḍē-kōḷ wasdā-hē̃, sārā mäḍā māl
it-was-said, 'son, thou always of-me-near living-art, all my property
täḍā hē. Huṇ jō e täḍā bhirā mōyā-hōyā, jī-piyā-hē; te
thine is. Now that this thy brother dead-became, come-to-life-is; and
phiṭṭā-hōyā, wall labbh-piyā-hē; assā̃-kū̃ ḷayik hē, jō ī̃-vēlē
lost-became, again found-is; us-to proper is, that at-this-time
k͟hus͟hī karū̃.'
merriment we-may-make.'

[No. 26.]

INDO-ARYAN FAMILY. **NORTH-WESTERN GROUP.**

LAHNDĀ OR WESTERN PAÑJĀBĪ.

ḌĒRĀWĀḶ DIALECT. DERA ISMAIL KHAN DISTRICT.

SPECIMEN II.

E zamīn jēṛī mäḍē-kōl hē, mā̃ bandōbast-kannū̃-pichchhē
This land which me-with is, by-me settlement-from-after

mul-giddī-hē. Zamīndā ēhō ṭōṭā bandōbastdē kāglā̃-vich ū̃dī
bought-is. Of-the-land this portion of-the-settlement papers-in his

mālkī likhiā-hōyā-hāī. Ū̃ mäḍiā̃-zamīnā̃dā vī dāwā kītā.
property written-become-was. By-him of-my-land also claim was-made.

Mā̃ ū̃-kū̃ ākhiā jō, 'thōḷē-ḍihāṛē thaē-hinn jō mā̃ e
By-me him-to it-was-said that, 'a-few-days elapsed-are that by-me this

zamīn mul-giddī-hē; tuhāḍī marzī hōwē tā̃ muqaddama karō.'
land bought-is; your will (if)it-be then suit make.'

Ū̃ ākhiā, 'mā̃ zamindē-kītē muqaddama karaṇ nā̃-
By-him it-was-said, 'I of-the-land-for suit to-make I-am-not-

chāhndā.' Te āp tikkhē-tikkhē pāṇī-uttē qabza kar-giddus.
wishing.' And himself immediately water-on possession was-taken-by-him.

Mā̃ paṭwārīdē-kōl gium te ū̃-kannū̃ ū̃diā̃-katābā̃-vichchū̃
I of-the-village-accountant-near I-went and him-from his-books-from-in

parcha giddum, te watt mā̃ Agisṭrā-Sāhib-kū̃ arzī
extract was-taken-by-me, and then by-me Extra-Assistant-Commissioner-to petition

ḍittī. Sāhib mäḍī arzī Tahsīldār-kōḷ
was-given. By-the-Extra-Assistant-Commissioner my petition the-tahsildār-to

daryāfat-kītē paṭh-ḍittī. Tahsīldār mauqē-tē giyā, te
investigation-for was-sent. The-tahsildār the-spot-on went, and

ū̃ ugwāhā̃dē biyān likhē, te
by-him of-witnesses the-statements were-written, and

Agisṭrā-Sāhib-kū̃ rapōṭ kītī.
the-Extra-Assistant-Commissioner-to report was-made.

Sāhib Hindū hāī, ū̃ ākhiā,
The-Extra-Assistant-Commissioner a-Hindū was, by-him it-was-said,

'mā̃ kaī-ḍihāṛiyā̃-kītē hā̃, mā̃ daryāfat nā̃ kar-sagdā;
'I a-few-days-for am, I investigation am-not to-make-able;

ī̃-muqaddamēdī kähẽ-baē-afsar-kōḷū̃ daryāfat karwāī-wañē.'
of-this-case some-other-officer-near investigation will-be-made.

Tahsīldār qāzī-kū̃ hukm ḍittā. Qāzī mauqa
By-the-tahsildār the-qāzī-to order was-given. By-the-qāzī the-spot

wañ ḍiṭṭhā te daryāfat kītī. Watt tahsīldār
having-gone was-seen and investigation was-made. Then by-the-tahsildār

munsif karwā-ḍittē. Ḍōhā̃ thōkā̃ hikk hikk munsif
arbitrators were-appointed. By-both parties one one arbitrator

kītā, te hikk tiryākul rakkhiā-giyā. Trihā̃ daryāfat
was-appointed, and one umpire was-appointed. By-the-three investigation

kītī, te mauqa ḍēkh-kē pāṇī ḍōhā̃-thōkā̃-vichch hikkō-jittī
was-made, and the-spot seen-having water both-parties-among equally

waṇḍ-ḍittā; te tahsīldār-kū̃ rapōṭ kītōnē. Ū̃-dihāṛē
was-divided; and the-tahsildār-to report was-made-by-them. On-that-day

mā̃ kachahrī gium, te mudāalĕh 'Alī na giyā. Tahsīldār
I court I-went, and the-defendant 'Alī not went. By-the-tahsildār

mä-kū̃ ākhiā jō, 'ū̃-kū̃ Kiṛī S̲h̲ammōzī-uttē mäḍī-kachahrī-vichch
me-to it-was-said that, 'him (acc.) *Kiṛī S̲h̲ammōzī-at my-court-in*

ghinn, te ū̃-kū̃ ākhẽ jō tahsīldār tä-kū̃ saḍḍiā-hē.
bring, and him-to you-may-say that by-the-tahsildār as-for-you called-it-is.

Jēkar o utthā̃ na āyā, tā̃ ū̃-kū̃ Kulāchī
If he there not came, then him-to Kulāchī

Agisṭrā-Sāhibdī kachahrī-vichch waññā pâsī.'
of-the-Extra-Assistant-Commissioner court-in to-go it-will-be-necessary.'

O utthā̃ giyā te ū̃ ākhiā jō, 'mä-kū̃ munsifā̃dā kītā
He there went and by-him it-was-said that, 'me-to arbitrators decision

manzūr nahī̃.'
acceptable is-not.'

FREE TRANSLATION OF THE FOREGOING.

The land which I now possess, was purchased after the last settlement. This portion of land was entered in the last settlement papers as the property of the defendant. The defendant claimed the land. A few days ago, when I told him to sue in the court, he said that he would not sue in the court, but at once took possession of the water. I went personally to the Paṭwārī who gave me a copy of the deed of sale. Afterwards I lodged a petition in the court of the Extra Assistant Commissioner. The Extra Assistant Commissioner sent my petition for preliminary enquiries to the Taḥṣīldār who went personally to the spot.

After recording the depositions of witnesses, the Taḥṣīldār sent back the report to the Extra Assistant Commissioner. The Extra Assistant Commissioner was a Hindū, and refused to take up the case as he was shortly going away. The Taḥṣīldār issued an order to the Qāzī to make enquiries on the spot. On receiving the report of the Qāzī, the Taḥṣīldār ordered the parties to choose arbitrators. Each party chose one arbitrator and the Taḥṣīldār appointed an umpire. Three arbitrators including the umpire went to the spot for enquiries, and divided the water equally between the parties and they also sent the arbitration report to the Taḥṣīldār for approval. The Taḥṣīldār ordered me to tell the defendant to attend his court at Shammozi, and in the case of failure, to attend the court of the Extra Assistant Commissioner. The defendant attended the court at Shammozi, but he declined to accept the decision of the arbitrators.

HINDKŌ OR MULKĪ OF MIANWALI AND BANNU.

The Thaḷī of Mianwali is called either Hindkō or Jaṭkī. It is spoken on both sides of the Indus, *i.e.* all over the three eastern Taḥṣīls of Mianwali, Bhakkar and Leiah, and, on the western side of the river, in the Isa Khel Taḥṣīl. Only in the north of the last named Taḥṣīl is it supplanted by Paṣhtō. East of Isa Khel lies the District of Bannu. Scattered over this district the same dialect is spoken by between 33,000 and 34,000 Hindus and other non-Paṭhāns, and is called Hindkō or Mulkī.

The language is practically the same as the Thaḷī of Shahpur. There are slight dialectic differences between the Thaḷī of Mianwali Taḥṣīl, the most northern of the three eastern Taḥṣīls, and that of the rest of the District. For instance, in Mianwali Taḥṣīl they say *jērā*, who, but elsewhere *jēṛā*, and *pō-giā*, he fell, but elsewhere *pä-giā*. There are also differences in the formation of the passive which will be dealt with below. Everywhere there is the usual tendency to pronounce *d* as *ḍ*. Thus the Shahpur Standard *sadduṇ*, to call, becomes *saḍḍuṇ*.

There are a few variations in vocabulary. We may quote the following from the specimens :—

ḍū̃, two.
taḍhā̃, then ; *jaḍhā̃*, when, and so on.
chhuṛuṇ, instead of *chhōṛuṇ*, to let go.

For 'to become' the usual word is *thīwuṇ*, but *hōwuṇ* also occurs.

Arabic and Persian words are sometimes mispronounced, as :—

g͟hunāh, for *gunāh*, a fault.
usmān, for *asmān*, heaven.
haryān, for *hairān*, perplexed.

The termination *eā* of the past participle is represented by *iā*, but this is hardly more than a matter of spelling. Thus, *ākhiā*, said ; *giā*, gone. Similarly from the present participle we have *jīndiā̃*, for *jīndeā̃*, while living.

In the declension of nouns, the word for 'son' is *putr*, which is unchanged throughout declension, instead of *puttur*.

The oblique plural of masculine nouns in *ā*, ends in *ā̃*, not *eā̃*. Thus, *varhā̃*, obl. plur. of *varhā*, a year.

In the pronouns, note *assā̃*, not *assī̃*, we, and *tā̃*, not *tū̃*, by thee. The relative pronoun is *jēṛā*, or in the north *jērā*, instead of *jehṛā*.

As for verbs, note *han* (as in Mūltānī) instead of *hin*, they are ; and *āhī*, he was, instead of *āhā*.

The first person singular, especially in the south, ends in *ī̃*, instead of *ā̃*, as in *ḍassī̃*, I may divulge, but we have also *väsā̃*, I will go, and *ākhsā̃*, instead of *akhēsā̃*, I will say. For the passive we have in the north *saḍāwā̃*, and in the south *saḍāī̃*, I may be called. Note too that the passive in this case is formed by adding *ā*, not *ī*. The standard of Shahpur would be *saḍīwā̃*.

The specimens of Mianwali Thaḷī are two in number. The first is a version of the Parable, and the second an excellent folk-tale, a local version of the Tale of the Bull and the Ass in the Arabian Nights. They are both in the southern dialect.

[No. 27.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKŌ DIALECT. MIANWALI DISTRICT.

SPECIMEN I.

(M. Ahmed Yar Khan, B.A., 1898.)

Hikk-jaṇēdē ḍū̃ putr han. Unhā̃-vichō̃ nanḍhē piūnū̃
Of-one-person two sons were. Them-from-among by-the-younger to-the-father

ākhiā, 'jēṛā hissā māldā mäḍā thīndā-hē mänū̃ ḍē.'
it-was-said, 'what share of-the-property mine becoming-is to-me give.'

Us apṇē-jīndiā̃ tarka unhā̃nū̃ wanḍ-ḍittā. Atē
By-him during-his-own-living the-property to-them was-divided-out. And

thōlē-ḍĩhā̃-thū̃ pichchhē nanḍhā putr apṇā sabhō-kujjh samālā
a-few-days-from after the-younger son his-own everything collected

kar-kē hikk-parēdē-mulk-dhir ṭur-giā. Utthē apṇā māl
made-having of-a-distance-country-towards went-away. There his-own property

luchpaṇyā̃-vich wañā-ḍittus. Atē jēṛē-vēlē sabhō-kujjh kharch
debaucheries-in was-caused-to-go-by-him. And at-what-time everything expended

thī-giā, tā̃ us-mulkdē-vich ḍāḍhā kāl pä-giā, atē oh muthāj
became, then of-that-country-in severe famine fell-down, and he poverty-stricken

thīwaṇ laggā. Taḍhā̃ us-mulk-dē hikk-rĕhṇēālē-kōḷ giā. Us
to-become began. Then of-that-country a-dweller-near he-went. By-him

usnū̃ zamīnā̃-vich sūr charāwaṇ muttā. Atē usdā dil
him-as-for lands-in swine for-feeding it-was-sent. And of-him the-heart

mangdā-āhī jō unhā̃-chhilṛā̃-nāḷ ḍhiḍ bharē, jēṛē sūr
wishing-was that those-husks-with belly he-may-fill, which the-swine

khāndē-han. Atē usnū̃ kōī nāhī̃ ḍēndā. Taḍhā̃ hōsh-vich
eating-are. And to-him anyone not (was-)giving. Then sense-in

ā-kē ākhius, 'mäḍē-piūdē kitṇē-mazdūrā̃dīā̃ rōṭīā̃ hin,
come-having it-was-said-by-him, 'of-my-father of-how-many-servants loaves are,

atē mā̃ bhuk-tē mardā-hā̃. Mā̃ apṇē-piū-kōḷ väsā̃, atē
and I hunger-by dying-am. I my-own-father-near will-go, and

usnū̃ ākhsā̃, "mā̃ usmāndā atē täḍē-sāmṇē ghunāh kītā-hē,
to-him I-will-say, "by-me of-heaven and in-thy-presence sin done-is,

atē huṇ is-lāiq na hā̃, jō tāḍā putr saḍāī̃. Mānū̃
and now this-worthy not I-am, that thy son I-may-be-called. Me (acc.)
apnē-mazdūrā̃-vāngū̃ hikk baṇā."' Taḍhā̃ uṭh-kē apṇē-piū-dhir
thine-own-servants-like one make."' Then arisen-having his-own-father-towards
ṭuriā, atē oh ajjhā̃ parē āhī, jō usnū̃ ḍēkh-kē
he-departed, and he still at-distance was, that him (acc.) *seen-having*
usdē-piūnū̃ taras āiā, atē bhajj-kē gaḷ lāiōs,
to-his-father compassion came, and run-having the-neck was-applied-by-him,
atē bahū̃ chumiōs. Putr usnū̃ ākhiā, 'abbā,
and much he-was-kissed-by-him. By-the-son to-him it-was-said, 'father,
mā̃ usmāndā atē tāḍē-sāmṇē g̲h̲unāh kītā-hē, atē huṇ is-lāiq
by-me of-heaven and in-thy-presence sin done-is, and now this-worthy
na hā̃, jō watt tāḍā putr saḍāī̃.' Piū apṇē-naukrā̃nū̃
not I-am, that again thy son I-may-be-called.' By-the-father to-his-own-servants
ākhiā, 'changī-thū̃-changī pushāk ghinn-āō, atē isnū̃ pawāō;
it-was-said, 'good-than-good garment bring, and to-this-one put-on;
atē usdē-hatth-vich mundrī, atē pairā̃-vich juttī pawāō;
and his-hand-on a-ring, and feet-on shoe put-on;
atē assā̃ khawāhē̃ atē k̲h̲ushī karāhē̃, kiū̃-kē eh māḍā putr
and we may-eat and rejoicing may-make, because this my son
mar-giā āhī, tē huṇ jī-pēā hē; phiṭṭ-giā āhī, labbh-pēā hē.' Atē
dead was, and now revived is; lost was, got is.' and
oh k̲h̲ushī karaṇ laggē.
they rejoicing to-make began.

Atē usdā vaḍā putr zamīn-tē āhī. Jēṛē-vēlē ghardē
And his the-great son the-field-in was. At-what-time of-the-house
sauṛē āiā, gāwaṇ-atē-nachchaṇdā alā suṇ-kē, hikk-naukarnū̃
near he-came, of-singing-and-dancing sound heard-having, to-a-servant
saḍḍios, atē puchchhios, 'eh kē hē?' Atē us
it-was-called-by-him, and it-was-asked-by-him, 'this what is?' And by-him
usnū̃ ākhiā, 'tāḍā bhirā āiā hē, atē tāḍē-piū vaḍī mizmānī
to-him it-was-said, 'thy brother come is, and by-thy-father a-great feast
kītī-hē, kiū̃-kē usnū̃ k̲h̲air-nāḷ laddhā his.' Oh kāwaṛ thīā,
made-is, because to-him safety-with got he-is-to-him.' He angry became,
atē andar na āndā. Usdā peō bāhir āiā, atē usnū̃
and within not (was-)going. His father outside came, and to-him
manāios. Us piūnū̃ jawāb ḍittā, 'abbā,
it-was-remonstrated-by-him. By-him to-the-father answer was-given, 'father,
ḍēkh, mā̃ itṇē-varhā̃ tāḍī khizmat kardā rēhā-hā̃, atē kaḍhā̃-hī̃
see, by-me so-many-years thy service doing remained-I-am, and ever-even

täḍē-ākhē-thū̃ baghair kujjh nahī̃ kītā; bhalā, tã hikk
thy-said-thing-from without anything not was-done; well, by-thee a

bakkrā vī kaḍhā̃ nahī̃ ḍittā, jō mā̃ apṇē-dōstā̃dē nāḷ
young-he-goat even ever not was-given, that I of-my-own-friends with

khushī kardā. Atē jēṛē-vēlē täḍā eh putr āiā-hē,
rejoicing might-have-made. And at-what-time thy this son come-is,

jã apṇā māl kanjrīā̃-tē wañā-ḍittā-hē, tã us-wāstē vaḍī
by-whom his-own property harlots-on caused-to-go-is, by-thee him-for a-great

mizmānī kītī-hē.' Us usnū̃ ākhiā, 'putr, tū̃ hamēshā̃
feast made-is.' By-him to-him it-was-said, 'son, thou always

mäḍē-kōḷ hē̃, atē jō-kujjh mäḍā hē, oh täḍā hē; bhalā, khushī
of-me-near art, and whatever mine is, that thine is; well, rejoicing

karuṇ atē khush thīwuṇ zarūrī āhī, kiū̃-kē täḍā bhirā mar-giā
to-make and happy to-become necessity was, because thy brother dead

āhī, huṇ jī-pēā hē; atē phiṭṭ-giā āhī, huṇ labbh-pēā hē.'
was, now revived is; and lost was, now got is.'

[No. 28.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKŌ DIALECT. MIANWALI DISTRICT.

SPECIMEN II.

(M. Ahmed Yar Khan, B.A., 1898.)

1. Hikk ādmī Sulaimān-Paig͟hambardē kōḷ āiā, te usnū̃
1. A man of-Solomon-the-Prophet near came, and to-him
ākhios, 'mänū̃ haiwānā̃dī bōlī sikhā.' Sulaimān usnū̃
it-was-said-by-him, 'to-me of-animals speech teach.' By-Solomon to-him
ākhiā, 'tū̃ haiwānā̃dī bōlī na sikkh, kiū̃-kē jē tā̃ unhā̃dī
it-was-said, 'thou of-animals speech not learn, because if by-thee of-them
kāī gall kähē̃nū̃ ḍass-ḍittī, tā̃ tū̃ mar-väsē̃.' Us-ādmī
any word to-anyone was-divulged, then thou wilt-die.' By-that-man
ākhiā, 'kähē̃nū̃ na ḍassēsā̃.' Taḍhā̃ Sulaimān usnū̃
it-was-said, 'to-anyone not I-will-divulge.' Then by-Solomon to-him
haiwānā̃dī bōlī sikhāī, atē oh ādmī apṇē-ghar giā.
of-animals speech was-taught, and that man to-his-own-house went.

2. Usdā hikk ḍānd āhī, hikk kharkā, hikk kuttā, atē bahū̃-sārē
2. Of-him one bullock was, one ass, one dog, and very-many
kukkaṛ. Ḍāndnū̃ ḍihāṛī laḍḍ-kē bāhir ghinn vändā-āhī,
fowls. The-bullock (acc.) *daily loaded-having forth having-taken going-he-was,*
atē kharkā khalōtā rĕhndā-āhī. Is-wāstē ḍānd ḍublā
and the-ass standing(*at-home*) *remaining-was. This-for the-bullock thin*
thī-giā, atē kharkā ṭhulā.
became, and the-ass fat.

3. Hikk-ḍihāṛē ḍānd kharkē-thū̃ puchchhiā, 'täḍā kē
3. On-one-day by-the-bullock the-ass-from it-was-asked, 'thy what
hāl hē?' Kharkē ākhiā, 'mā̃ bahū̃ k͟hush hā̃.'
condition is?' By-the-ass it-was-said, 'I very happy am.'
Ḍānd ākhiā, 'mā̃ bahū̃ aukhā hā̃; mänū̃ vī kōī bahānā
By-the-bullock it-was-said, 'I much troubled am; to-me also some device
ḍass, jō mänū̃ sā̃ī na laḍḍē.' Kharkē ākhiā, 'tū̃
show, that to-me the-master not may-load.' By-the-ass it-was-said, 'thou

ghā na khā, atē azārī hō-vanj.' Unhā̃dā sā̃ī̃ eh gall
grass not eat, and sick become.' Of-them the-master this matter
suṇdā āhī. Ḍūjē-ḍihāṛē ḍānd azārī thī-giā, atē ghā na
hearing was. On-the-second-day the-bullock sick became, and grass not
khādos.
was-eaten-by-him.

4. Sā̃ī̃ ḍānddī jā-tē kharkēnū̃ laḍḍ-kē bāhir
4. The-master of-the-bullock place-in the-ass (acc.) *loaded-having forth*
ghinn-giā. Ḍānd sārā ḍihāṛā mazē-nāḷ ghar khalōtā
took-him-away. The-bullock the-whole day comfort-with at-home standing
rēhā, atē kharkē-shohdē bahū̃ musībat ḍiṭṭhī.
remained, and by-the-ass-the-wretch much trouble was-seen (i.e. *experienced*).
Nimāshē̃ ghar āiā, atē ḍānd-thū̃ puchchhios, 'kē
At-eventide home he-came, and the-bullock-from it-was-asked-by-him, 'what
hāl hē?' Ḍānd ākhiā, 'mā̃ ḍāḍhā khush rēhā-hā̃.'
condition is?' By-the-bullock it-was-said, 'I very happy remained-am.'

5. Tē kharkē ākhiā, 'mā̃ hikk bāĭ gall suṇī-hē.
5. Then by-the-ass it-was-said, 'by-me an other word heard-is.
Ḍānd ākhiā, 'oh kēṛī hē?' Kharkē ākhiā, 'assāḍā
By-the-bullock it-was-said, 'that what is?' By-the-ass it-was-said, 'our
sā̃ī̃ ajj pēā-āhdā-āhī, "jēkar ḍānd wall na thīwē, tā̃
master today a-saying-was, "if the-bullock well not may-become, then
usnū̃ kōhēsā̃."' Ḍānd ākhiā, 'huṇ kē
him (acc.) *I-shall-slaughter."' By-the-bullock it-was-said, 'now what*
karāhē̃?' Kharkē ākhiā, 'ghā khā, atē bhajj.' Ḍānd
may-we-do?' By-the-ass it-was-said, 'grass eat, and run.' The-bullock
ghā khāwaṇ laggā, tē bhajjaṇ laggā.
grass to-eat began, and to-run began.

6. Unhā̃dā sā̃ī̃ eh gall suṇ-kē hassaṇ laggā, atē usdī
6. Of-them the-master this word heard-having to-laugh began, and his
zāl usnū̃ hassdā ḍēkh-kar puchchhaṇ laggī, 'kiū̃ hassdā-hē̃?'
wife to-him laughing seen-having to-ask began, 'why laughing-art-thou?'
Khasam usnū̃ ākhiā, 'mā-thū̃ na puchchh, kiū̃-kē jē mā̃
By-the-husband to-her it-was-said, 'me-from not ask, because if I
eh gall tānū̃ ḍassī̃, tā̃ mā̃ mar-vāsā̃.' Zāl usnū̃
this matter to-thee may-divulge, then I shall-die.' By-the-wife to-him
ākhiā, 'mā̃ eh gall zarūr puchchhsā̃,' atē rōwaṇ laggī,
it-was-said, 'I this matter certainly will-ask,' and to-weep she-began,
atē chhurā ghinn-kē āpnū̃ māraṇ laggī.
and a-knife taken-having herself (acc.) *to-kill began.*

7. Usdā khasam bahū̃ haryān atē ghamgīn thīā. Ḍānd,
7. Her husband much troubled and sad became. The-bullock,
atē kharkā, atē kuttā ḍāḍhē ghamgīn hōē, atē kukkuṛ bāngā̃
and the-ass, and the-dog extremely sad became, and the-cock crowings
ḍēwaṇ laggā. Ḍānd atē kharkē atē kuttē ākhiā,
to-give began. By-the-bullock and by-the-ass and by-the-dog it-was-said,
'assāḍā sā̃ī̃ maraṇālā hē, atē tū̃ bāngā̃ ḍēndā-hē̃.' Kukkaṛ
'our master about-to-die is, and thou crowings giving-art.' By-the-cock
ākhiā, 'is-sā̃ī̃dā maruṇ changā hē, kiū̃-kē oh ḍāḍhā kamlā
it-was-said, 'of-this-master to-die good is, because he extremely foolish
hē.' Unhā̃ puchchhiā, 'kiū̃?' Us ākhiā, 'mā̃ chālī-
is.' By-them it-was-asked, 'why?' By-him it-was-said, 'I forty-
kukkṛiā̃-tē qābū rakkhdā-hā̃, atē is-dī hikk zāl hē, us-tē takṛā
hens-on control keeping-am, and of-him one wife is, her-on control
nahī̃ thīndā.' Unhā̃ ākhiā, 'kē karē?' Us
not becomes.' By-them it-was-said, 'what may-he-do?' By-him
ākhiā, 'sōṭī chā-ghinnē, atē usnū̃ māraṇ laggē,
it-was-said, 'a-cudgel let-him-up-and-take, and her (acc.) *to-beat let-him-begin,*
tadhā̃ chhuṛēs, jadhā̃ ākhē, "mā̃ na puchchhdī, mānū̃
then let-him-let-her-go, when she-may-say, "I not (am-)asking, me (acc.)
na mār."'
not beat."'

8. Oh ādmī suṇdā-āhī. Us hikk sōṭī ghiddī, atē
8. That man hearing-was. By-him a cudgel was-taken, and
zālnū̃ māraṇ laggā. Zāl Khudādā nā̃ ghattiā,
the-wife (acc.) *to-beat he-began. By-the-wife of-God the-name was-invoked,*
atē ākhios, 'mānū̃ na mār, mā̃ na puchchhdī.'
and it-was-said-by-her, 'me (acc.) *not beat, I not (am-)asking.'*

9. Is-thū̃ eh natījā nikaldā-hē jō ranndā murshid khalā
9. This-from this moral issuing-is that of-a-woman the-teacher a-blow
hē.
is.

FREE TRANSLATION OF THE FOREGOING.

1. A man went to Solomon, the Prophet, and asked him to teach the language of beasts. Solomon said, 'don't learn it, for if you divulge the fact of your knowledge, you will drop down dead.' The man replied, 'I won't divulge it to anyone,' and so Solomon taught him, and he went home.

2. He was the owner of a bullock, an ass, a dog, and a number of fowls. He used to load up the bullock every day, and take it out as a beast of burden, but the ass

remained at home in the stable. In this way the bullock became weary and thin, while the ass remained jolly and plump.

3. One day the bullock asked the ass how he was. 'Fine and hearty,' was the reply. Then said the bullock, 'weary and troubled am I. I do wish you would tell me some trick which would induce the master not to load me.' Said the ass, 'don't eat anything when you are put out to graze, and pretend to be sick.' Now the master was listening to what they were saying. Next day the bullock became sick, and refused his grass.

4. His master thereupon loaded up the ass instead of the bullock and took him forth. The bullock remained all day at home in great content while the poor devil of an ass had nothing but labour and sorrow. When he came home, he asked the bullock how he was getting on. 'O,' said he, 'I've had a rare time of it!'

5. Then said the ass, 'I heard something new to-day.' 'What was it?' said the bullock. The ass replied, 'our master was saying to-day, "if that bullock doesn't get better, I'll have to slaughter it."' 'What am I to do now?' cried the bullock. Said the ass, 'graze away like anything, and run about.' So the bullock at once began to graze and to run about.

6. Now their master was listening to all this talk, and when he saw the bullock's sudden restoration to health, he burst out laughing. His wife noticed this, and asked him what he laughed at. 'Don't ask me,' said he, 'for if I tell you, I'll die.' But she persisted, and cried, 'verily I will ask you,' and then she began to scream and weep, and snatching up a knife threatened to kill herself.

7. The wretched husband was at his wit's end with worry and grief. And out of sympathy, the bullock, the ass, and the dog were filled with sorrow too. But the cock began to crow. Then said the bullock, the ass, and the dog to the cock, 'shame on you! Here is our master dying of grief, and you are crowing!' Said the cock, 'and a good thing too that such a fool of a master should die.' 'Why?' cried they. He replied, 'look at me, I've forty hens, and keep 'em all in fine order, and he can't manage one wife!' Said they, 'what is he to do?' Said he, 'let him up and take a cudgel, and let him begin to thrash her with it, and let him go on thrashing till she cries out "please stop beating me. I won't ask."'

8. The man was listening to all this, so he took a cudgel, and began to thrash his wife.

She invoked the name of Allāh and cried out, 'beat me no more. I won't ask.'

9. The moral of this is that the only teacher of a woman is a blow.

STANDARD LIST OF WORDS AND

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
1. One	Hikk, hekk	Hikk, hekk
2. Two	Dōē̃	Ḍū̃
3. Three	Trā, trāō	Trāe
4. Four	Chār	Chār
5. Five	Panj	Panj
6. Six	Chhē̃	Chhē, chhī
7. Seven	Satt	Satt
8. Eight	Aṭṭh	Aṭṭh
9. Nine	Nā̃	Nā̃
10. Ten	Dāh	Ḍāh
11. Twenty	Vīh	Vīh
12. Fifty	Panjāh	Panjāh
13. Hundred	Sâ	Sâ
14. I	Mā̃	Maĩ, mā̃
15. Of me	Mērā	Mēḍā, māḍā
16. Mine	Mērā	Mēḍā, māḍā
17. We	Hassī̃ *or* assī̃	Assā̃
18. Of us	Asāḍā, hasāḍā, sāḍā	Assāḍā, sāḍā
19. Our	Asāḍā, hasāḍā, sāḍā	Assāḍā, sāḍā
20. Thou	Tū̃	Tū̃
21. Of thee	Tērā	Tēḍā, tāḍā
22. Thine	Tērā	Tēḍā, tāḍā
23. You	Tussī̃	Tussā̃
24. Of you	Tusāḍā, tuhāḍā	Tussāḍā, tuhāḍā
25. Your	Tusāḍā, tuhāḍā	Tussāḍā, tuhāḍā

SENTENCES IN SOUTHERN LAHNDĀ.

Hindkī of Dera Ghazi Khan.	Thaḷī of Shāhpur.	English.
Hik	Hikk	1. One.
Ḍḍū̃	Ḍū̃	2. Two.
Trāē	Trāē	3. Three.
Chār	Chār	4. Four.
Pañ	Panj	5. Five.
Chhī	Chhē̃	6. Six.
Sat	Satt	7. Seven.
Aṭh	Aṭṭh	8. Eight.
Nō̃	Nā̃	9. Nine.
Ḍḍāh	Ḍāh	10. Ten.
Vīh	Vīh	11. Twenty.
Pañhā	Panjāh	12. Fifty.
Sau	Sâ	13. Hundred.
Maĩ	Mā̃	14. I.
Maiḍḍā	Mäḍā	15. Of me.
Maiḍḍā	Mäḍā	16. Mine.
Assā̃	Assā̃	17. We.
Asāḍḍā	Asāḍā	18. Of us.
Asāḍḍā	Asāḍā	19. Our.
Tū̃	Tū̃	20. Thou.
Taiḍḍā	Täḍā	21. Of thee.
Taiḍḍā	Täḍā	22. Thine.
Tussā̃	Tussā̃	23. You.
Tusāḍḍā, tuhaḍḍā	Tusāḍā, tuhāḍā	24. Of you.
Tusāḍḍā, tuhāḍḍā	Tusāḍā, tuhāḍā	25. Your.

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
26. He	Oh	Ō
27. Of him	Usdā, uhdā	Ūndā
28. His	Usdā, uhdā	Ū̃ndā
29. They	Oh	Ō
30. Of them	Unhā̃dā	Unhā̃dā
31. Their	Unhā̃dā	Unhā̃dā
32. Hand	Hatth	Hatth
33. Foot	Pär	Pēr, pär
34. Nose	Nakk	Nakk, (*nostril*) nās
35. Eye	Akkh	Akkh
36. Mouth	Muh	Mū̃h, (*face*) mukkh
37. Tooth	Dand	Ḍand
38. Ear	Kann	Kann
39. Hair	Vāl	Vāl
40. Head	Sir	Sir
41. Tongue	Jibbh	Jibbh
42. Belly	Ḍhiḍḍh	Ḍhiḍḍh
43. Back	Kanḍ, trikḳal	Kanḍ
44. Iron	Lōhā	Lōhā
45. Gold	Sōnā	Sōnā
46. Silver	Chā̃dī	Chā̃dī
47. Father	Peŏ	Piū
48. Mother	Mā, ammā̃	Mā
49. Brother	Bhirā, bhrā	Bhirā
50. Sister	Bhäṇ	Bhēṇ, bhäṇ
51. Man	Ādmī	Muṇs, muṛs
52. Woman	Sawāṇī	Zāl, sawāṇī, trēmit

Hindkī of Dera Ghazi Khan.	Thaḷī of Shāhpur.	English.
Ō	O, oh	26. He.
Udā	Usdā, uhda	27. Of him.
Ū̃dā	Usdā, uhdā	28. His.
Ō	O, oh, un	29. They.
Unhẽ̄dā	Unhā̃dā	30. Of them.
Unhẽ̄dā	Unhā̃dā	31. Their.
Hath	Hatth	32. Hand.
Pēr	Pär	33. Foot.
Nak	Nakk	34. Nose.
Akh	Akkh	35. Eye.
Mũh	Mũh	36. Mouth.
Ḍḍā̃d	Dand	37. Tooth.
Kan	Kann	38. Ear.
Wāl	Vāl	39. Hair.
Sir	Sir	40. Head.
Jjibh	Jibbh	41. Tongue.
Pēṭ	Ḍhiḍḍh	42. Belly.
Kā̃ḍ	Kanḍ	43. Back.
Lōhā	Lōhā	44. Iron.
Sōnā	Sōnā	45. Gold.
Ruppā	Chā̃dī	46. Silver.
Piō, piū̃	Peō	47. Father.
Mā	Mā	48. Mother
Bhirā	Bhrā	49. Brother.
Bhẽ̄, bhēṇ	Bhäṇ	50. Sister.
Ādmī, mard	Ḍāhṛī	51. Man.
Trēmit	Zāl, chūnḍā	52. Woman.

English.	Lahndā (Shahpur Dōāb).	Mōltānī of Multan.
53. Wife	Sawāṇī	Sawāṇī, trēmīt
54. Child	Bāl	Bāl (*m.*), bālṛī (*f.*)
55. Son	Puttur	Pōtr, puttr, puttur
56. Daughter	Dhī	Dhī
57. Slave	Gulām	Naukar
58. Cultivator	Muzärā	Raṛh-wāh
59. Shepherd	Ājṛī	Ājaṛī
60. God	Rabb, K͟hudā	K͟hudā
61. Devil	Shaitān	Shätān
62. Sun	Dēhū̃	Sijjh
63. Moon	Chann	Chandr
64. Star	Tārā	Tārā
65. Fire	Agg	Bhā (*fem.*)
66. Water	Pāṇī̃	Pāṇī
67. House	Ghar	Ghar
68. Horse	Ghōṛā	Ghōṛā
69. Cow	Gā̃	Gā̃
70. Dog	Kuttā	Kuttā
71. Cat	Billī	Billī (*fem.*)
72. Cock	Kukkuṛ	Kukkuṛ
73. Duck	Battak	Murgāī (*wild duck*), battak (*goose*).
74. Ass	Khōtā, gaddẽ̄	Gaḍḍā̃h (*fem.* gaḍḍē̃h)
75. Camel	Uṭṭh	Uṭṭh
76. Bird	Pakkhū	Pakkhū, pakkhī
77. Go	Wanj	Vanj
78. Eat	Khā	Khā
79. Sit	Bäh	Bäh, bāh

Hindkī of Dera Ghazi Khan.	Thaḷī of Shāhpur.	English.
Zāl, jō, jōē	Jaṇī, sawāṇī, trīmat	53. Wife.
Bbāl	Balōṛā, ningur	54. Child.
Putr	Pōtr	55. Son.
Dhī	Dhī	56. Daughter.
Bbānhā̃	Gōllā	57. Slave.
Raṛh-rahā	Zamīdār	58. Cultivator.
Ajṛī	Ājaṛī, ăĭyāl	59. Shepherd.
K͟hudā	K͟hudā, Rabb	60. God.
Shaitān	Shatān	61. Devil.
Sijh	Ḍēhū̃	62. Sun.
Chā̃dr	Chann	63. Moon.
Tārā	Tārā	64. Star.
Bhā	Agg, bhā	65. Fire.
Pāṇī̃	Pāṇī	66. Water.
Ghar	Ghar	67. House.
Ghōṛā	Ghōṛā	68. Horse.
Ggāū̃	Gā̃	69. Cow.
Kuttā	Kuttā	70. Dog.
Bbillī	Billā ; *fem.* billī	71. Cat.
Kukkuṛ	Kukkuṛ	72. Cock.
Badak	Battak	73. Duck.
Gaḍḍhā̃	Gaddō̃ ; *fem.* gaddē̃	74. Ass.
Uṭh	Uṭṭh ; *fem.* ḍāchī	75. Camel.
Pakhī	Pakkhū, pakkhī	76. Bird.
Vanj	Vanj, jāh	77. Go.
Khā	Khā	78. Eat.
Bbah, (*imperat.* bbaih, bbwah).	Bāh	79. Sit.

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
80. Come	Ā	Ā
81. Beat	Mār	Mār
82. Stand	Khalō	Khaṛ
83. Die	Mar	Mar
84. Give	Dē	Ḍē
85. Run	Bhajj	Drukk, drâṛ
86. Up	Uttē	Uttē
87. Near	Kōḷ	Nēṛē, kōlhū̃
88. Down	Taḷē	Taḷē
89. Far	Dūr, mōkḷē	Mōklē, parē
90. Before	Aggē	Aggā̃
91. Behind	Pichchhē	Pichchhā̃
92. Who	Kâṇ	Kaun
93. What	Kē	Keā, chē
94. Why	Kiū̃	Kiū̃
95. And	Hor	Tē, attē
96. But	Vatt, par	Par
97. If	Jēkar	Jēkar
98. Yes	Hā, hā̃	Hā̃
99. No	Nahī̃	Nā̃
100. Alas	Afsos	Hāē hāē
101. A father	Peō	Piū
102. Of a father	Piūdā	Piūdā
103. To a father	Piūnū̃ *or* piū-dhir	Piū-kū̃
104. From a father	Piū-thū̃	Piū-kanū
105. Two fathers	Dōē̃ peō	Ḍū̃ piū
106. Fathers	Peō	Piū

Hindkī of Dera Ghazi Khan.	Thaḷī of Shāhpur.	English.
Ā	Ā	80. Come.
Mār	Mār	81. Beat.
Khaṛ	Khalō	82. Stand.
Mar	Mar	83. Die.
Ḍḍō	Ḍē	84. Give.
Druk, durk	Bhajj	85. Run.
Uttē	Uttē	86. Up.
Nazīk, nērē, kōlh	Nēṛē	87. Near.
Tallē, hēṭh	Hēṭh	88. Down.
Parē, parē̃, parrē̃	Mōkḷē	89. Far.
Aggū̃	Aggē	90. Before.
Pichhū̃	Pichchhē	91. Behind.
Kaũ, kō̃	Kāṇ	92. Who.
Kē, cha	Kē	93. What.
Kiyū̃	Kiū̃	94. Why.
Attē, attē̃	Tē, atē, hōr	95. And.
Bhal	Par	96. But.
Jēkar, jēkaḍāhā̃	Jēkar	97. If.
Āhā	Hā, hā̃	98. Yes.
Nā̃, nā̃h	Nā, nahī, khair	99. No.
Armān	Hāē hāē	100. Alas.
Piū	Peō	101. A father.
Piūdā	Piūdā	102. Of a father.
Piū-kū̃	Piūnū̃	103. To a father.
Piū-kannū̃	Piū-kōlū̃	104. From a father.
Ḍḍū̃ piū	Ḍū̃ peō	105. Two fathers.
Piū	Peō	106. Fathers.

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
107. Of fathers	Pēwā̃dā	Piūwā̃dā
108. To fathers	Pēwā̃nū̃	Piūwā̃-kū̃
109. From fathers	Pēwā̃-thū̃	Piūwā̃-kanū̃
110. A daughter	Dhī	Dhī
111. Of a daughter	Dhīūdā	Dhīdā
112. To a daughter	Dhīūnū̃, dhīū-dhir	Dhī-kū̃
113. From a daughter	Dhīū-thū̃	Dhī-kanū̃
114. Two daughters	Dōē̃ dhīā̃	Ḍū̃ dhīā̃
115. Daughters	Dhīā̃	Dhīā̃
116. Of daughters	Dhīā̃dā	Dhīā̃dā
117. To daughters	Dhīā̃nū̃, dhīā̃-dhir	Dhīā̃-kū̃
118. From daughters	Dhīā̃-thū̃	Dhīā̃-kanū̃
119. A good man	Hikk changā ādmī	Hikk changā bandā
120. Of a good man	Hikk changē ādmīdā	Hikk changē bandēdā
121. To a good man	Hikk changē ādmīnū̃ *or* -dhir.	Hikk changē bandē-kū̃
122. From a good man	Hikk changē ādmī-thū̃	Hikk changē bandē-kanū̃
123. Two good men	Dōē̃ changē ādmī	Ḍū̃ changē bandē
124. Good men	Changē ādmī	Changē bandē
125. Of good men	Changeā̃ ādmiā̃dā	Changeā̃ bandeā̃dā
126. To good men	Changeā̃ ādmiā̃nū̃	Changeā̃ bandeā̃-kū̃
127. From good men	Changeā̃ ādmiā̃-thū̃	Changeā̃ bandeā̃-kanū̃
128. A good woman	Hikk changī sawāṇī	Hikk changī zāl
129. A bad boy	Hikk bhāṛā chhōhur	Hikk gandā chhōhur
130. Good women	Changīā̃ sawāṇīā̃	Chāngīā̃ zālā̃
131. A bad girl	Bhāṛī chhōhir	Hikk gandī chhōhir
132. Good	Changā	Changā
133. Better	Bhī changā *or* changērā	Changērā

Hindkī of Dera Ghazi Khan.	Thaḷī of Shāhpur.	English.
Piūē̃dā	Pewā̃dā	107. Of fathers.
Piūē̃-kū̃	Pewā̃nū̃	108. To fathers.
Piūē̃-kannū̃	Pewā̃-kōlū̃	109. From fathers.
Dhī	Dhī	110. A daughter.
Dhīdā	Dhīūdā	111. Of a daughter.
Dhī-kū̃	Dhīūnū̃	112. To a daughter.
Dhī-kannū̃	Dhīū-kōlū̃	113. From a daughter.
Ḍḍū̃ dhīrī̃	Ḍū̃ dhīā̃	114. Two daughters.
Dhīrī̃	Dhīā̃	115. Daughters.
Dhīrī̃dā	Dhīā̃dā	116. Of daughters.
Dhīrī̃-kū̃	Dhīā̃nū̃	117. To daughters.
Dhīrī̃-kannū̃	Dhīā̃-kōlū̃	118. From daughters.
Chăgā̃ ādmī	Changā ḍāhṛī	119. A good man.
Chăgē̃ ādmīdā	Changē ḍāhṛīdā	120. Of a good man.
Chăgē̃ ādmī-kū̃	Changē ḍāhṛīnū̃	121. To a good man.
Chăgē̃ ādmī-kannū̃	Changē ḍāhṛī-kolū̃	122. From a good man.
Ḍḍū̃ chăgē̃ ādmī̃	Ḍū̃ changē ḍāhṛī	123. Two good men.
Chăgē̃ ādmī̃	Changē ḍāhṛī	124. Good men.
Chăgē̃ ādmē̃dā	Changeā̃ ḍāhṛīā̃dā	125. Of good men.
Chăgē̃ ādmē̃-kū̃	Changeā̃ ḍāhṛīā̃nū̃	126. To good men.
Chăgē̃ ādmē̃-kannū̃	Changeā̃ ḍāhṛīā̃-kōlū̃	127. From good men.
Chăgī̃ trēmit	Changī zāl	128. A good woman.
Mẵḍā chhōhar	Bhāṛā ningur	129. A bad boy.
Chăgīā̃ trēmitī̃	Changīā̃ zālī	130. Good women.
Mẵḍī chhōhir	Bhāṛī ningir	131. A bad girl.
Chăgā̃	Changā	132. Good.
(Ū̃-kannū̃) chăgā̃	Bhī changā, changērā	133. Better.

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
134. Best	Habbnā̃-thū̃ changā	Sabbhnā̃-kanū̃ changā
135. High	Uchchā	Uchchā
136. Higher	Vaḍḍā uchchā	Uchchērā
137. Highest	Habbnā̃-thū̃ uchchā	Sabbhnā̃-kanū̃ uchchā
138. A horse	Ghōṛā	Ghōṛā
139. A mare	Ghōṛī	Ghōṛī
140. Horses	Ghōrē	Ghōṛē
141. Mares	Ghōṛiā̃	Ghōṛiā̃
142. A bull	Dānd	Sānh (*bull*), ḍānd (*bullock*)
143. A cow	Gā̃	Gā̃
144. Bulls	Dānd	Sānh, ḍānd
145. Cows	Gāī̃	Gā̃ī̃
146. A dog	Kuttā	Kuttā
147. A bitch	Kuttī	Kuttī
148. Dogs	Kuttē	Kuttē
149. Bitches	Kuttiā̃	Kuttiā̃
150. A he goat	Chhēlā	Chhēlā
151. A female goat	Bakrī	Bakrī
152. Goats	Bakrē, bakrīā̃	Chhēlē, bakrīā̃
153. A male deer	Harn	Haraṇ
154. A female deer	Harnī	Harṇī
155. Deer	Harn, harniā̃	Haraṇ, harṇīā̃
156. I am	Mā̃ hā̃	Mā̃ hā̃, ā̃
157. Thou art	Tū̃ hē̃	Tū̃ hē̃, ē̃
158. He is	Oh hē	Ō hē, ē
159. We are	Assī hā̃	Assā̃ haĩ, aĩ
160. You are	Tussī̃ hō	Tussā̃ hō, ō

Hindkī of Dera Ghazi Khan.	Thaḷī of Shāhpur.	English.
Sabhṛāē̃-kannū̃ chā̃gā̃ .	Habbṇā̃-thū̃ changā . .	134. Best.
Uchchā	Uchchā	135. High.
(Ū̃-kannū̃) uchchā . .	(Us-thū̃) uchchā . .	136. Higher.
Sabhṛāē̃-kannū̃ changā̃ .	Habbṇā̃-thū̃ uchchā . .	137. Highest.
Ghōṛā	Ghōṛā	138. A horse.
Ghōṛī	Ghōṛī	139. A mare.
Ghōṛē	Ghōṛē	140. Horses.
Ghōṛīā̃	Ghōṛīā̃	141. Mares.
Ḍḍānd, sānh . . .	Ḍānd	142. A bull.
Ggāū̃	Gā	143. A cow.
Ḍḍā̃d, sānh . . .	Ḍānd	144. Bulls.
Ggā̃wī̃	Gāī	145. Cows.
Kuttā	Kuttā	146. A dog.
Kutti	Kuttī	147. A bitch.
Kuttē	Kuttē	148. Dogs.
Kuttīā̃	Kuttīā̃ . . .	149. Bitches.
Bbakrā	Chhēlā	150. A he goat.
Bbakrī	Bakrī	151. A female goat.
Chhālā-māl . . .	Chhēlē	152. Goats.
Haraṇ	Harn (*ravine-deer*) . .	153. A male deer.
Haraṇī̃	Harnī	154. A female deer.
Haraṇ	Harn	155. Deer.
Maĩ hā̃	Mā̃ hā̃, ā̃, āhā̃ . . .	156. I am.
Tū̃ hī̃	Tū̃ hē̃, ē̃, ihē̃ . . .	157. Thou art.
Ō hē̃	Oh hē, ē, ihē . . .	158. He is.
Assā̃ haĩ . . .	Assā̃ hā̃ē̃, haĩ . . .	159. We are.
Tussā̃ hō . . .	Tussā̃ hō, ō, ē hō . .	160. You are.

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
161. They are	Oh hīn	Ō hin, han, in
162. I was	Mā̃ āhus	Mā̃ ham, hāum, hāim, hāus
163. Thou wast	Tū̃ āhē̃	Tū̃ hā̃vē̃, hāē̃
164. He was	Oh āhā	Ō hā (*fem.* hāī)
165. We were	Assī̃, āhssē	Assā̃ hāsē
166. You were	Tussī̃ āhē	Tussā̃ hāvē
167. They were	Oh āhin	Ō hāin, āhin
168. Be	Hō	Thī
169. To be	Hōwuṇ	Thīwaṇ
170. Being	Hundā	Thīndā
171. Having been	Hō-kē	Thī-kē
172. I may be	Mā̃ hōwā̃	Mā̃ thīwā̃
173. I shall be	Mā̃ hōsā̃	Mā̃ thīsā̃
174. I should be	Mā̃ hundus	Mā̃ thīndā, thīwā̃ha
175. Beat	Mār	Mār
176. To beat	Māruṇ	Māraṇ
177. Beating	Mārēndā	Marēndā
178. Having beaten	Mār-kē	Mār-kē
179. I beat	Mā̃ marēndā-hā̃	Mā̃ marēnnā̃
180. Thou beatest	Tū̃ marēndā-hē̃	Tū̃ marēnnē̃
181. He beats	Oh marēndā-hē	Ō marēnnē
182. We beat	Assī̃ marēndē-hā̃	Assā̃ marēnneā̃
183. You beat	Tussī̃ marēndē-hō	Tussā̃ marēnneō
184. They beat	Oh marēndē-hin	Ō marēnnen
185. I beat (*Past Tense*)	Mā̃ māreā	Mā̃ māreā
186. Thou beatest (*Past Tense*).	Tū̃ māreā	Tā̃ māreā
187. He beat (*Past Tense*)	Us māreā	Ū̃ māreā

Hindkī of Dera Ghazi Khan.	Thaḷī of Shāhpur.	English.
Ō hin	Oh hinn, inn, ēhinn	161. They are.
Maĩ ham	Mā̃ āhis, āhim	162. I was.
Tū̃ hāwē̃	Tū̃ āhē̃	163. Thou wast.
Ō hā	Oh āhā ; *fem.* āhī	164. He was.
Assā̃ hāsē	Assā̃ āssē	165. We were.
Tussā̃ hāwē	Tussā̃ āhē	166. You were.
Ō han	Oh āhin ; *fem.* āhiā̃, āhin	167. They were.
Thī, hō	Thī	168. Be.
Thīwaṇ, hōwaṇ	Thīwuṇ	169. To be.
Thī̃dā, hō̃dā	Thīndā	170. Being.
Thī-kē, thī-kar, thī-karāhī̃	Thī-kē	171. Having been.
Maĩ thīwā̃, hōwā̃	Mā̃ thīwā̃	172. I may be.
Maĩ thīsā̃, hōsā̃	Mā̃ thīsā̃	173. I shall be.
......	Mā̃ thīwā̃hā	174. I should be.
Mār	Mār	175. Beat.
Māraṇ	Māruṇ	176. To beat.
Marē̃dā	Marīndā	177. Beating.
Mār-kē, mār-kar, mār-karāhī̃.	Mārī-kē	178. Having beaten.
Maĩ marē̃dā̃	Mā̃ marīndā hā̃, marīnā̃	179. I beat.
Tū̃ marē̃dī̃	Tū̃ marīndā hē̃, marīnē̃	180. Thou beatest.
Ō marē̃dē	Oh marīndā hē	181. He beats.
Assā̃ marē̃dū̃	Assā̃ marīndē hāē̃	182. We beat.
Tussā̃ marē̃dē-hō	Tū̃ssā marīndē hō	183. You beat.
Ō marē̃din	Oh marīndē hinn	184. They beat.
Maĩ māriā	Mā̃ mārĕā	185. I beat (*Past Tense*).
Taū̃ māriā	Tū̃ mārĕa	186. Thou beatest (*Past Tense*).
U māriā	Us mārĕā	187. He beat (*Past Tense*).

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
188. We beat (*Past Tense*)	Assā̃ māreā	Assā̃ māreā
189. You beat (*Past Tense*)	Tussā̃ māreā	Tussā̃ māreā
190. They beat (*Past Tense*)	Unhā̃ māreā	Unhā̃ māreā
191. I am beating	Mā̃ marēndā-hā̃	Mā̃ marēndā-hā̃
192. I was beating	Mā̃ marēndā-āhus	Mā̃ marēndā-hāim
193. I had beaten	Mā̃ māreā-āhā	Mā̃ māreā hā
194. I may beat	Mā̃ mārā̃	Mā̃ mārā̃
195. I shall beat	Mā̃ marēsā̃	Mā̃ marēsā̃
196. Thou wilt beat	Tū̃ marēsē̃	Tū̃ marēsē̃
197. He will beat	Oh marēsī	Ō marēsī
198. We shall beat	Assī̃ marsāhā̃	Assā̃ marēsū̃
199. You will beat	Tussī̃ marēsō	Tussā̃ marēsō
200. They will beat	Oh marēsin	Ō marēsin, marēsan
201. I should beat	Mā̃ marēndus	Mā̃ marēndā, mārā̃hā
202. I am beaten	Mā̃ marīndā-hā̃	Mā̃ marījā̃
203. I was beaten	Mā̃ māreā gēā	Mā̃ marīj-gēā, -pēā
204. I shall be beaten	Mā̃ marīsā̃	Mā̃ marīsā̃
205. I go	Mā̃ vändā-hā̃	Mā̃ vänā̃
206. Thou goest	Tū̃ vända-hē̃	Tū̃ vänē̃
207. He goes	Ah vändā-hē	Ō vändē
208. We go	Assī̃ vändē-hā̃	Assā̃ vändē-ā̃
209. You go	Tussī̃ vändē-hō	Tussā̃ vändē-ō
210. They go	Oh vändē-hin	Ō vändin
211. I went	Mā̃ gēā	Mā̃ gēā
212. Thou wentest	Tū̃ gēā	Tū̃ gēā
213. He went	Oh gēā	Ō gēā
214. We went	Assī̃ gäē	Assā̃ gäē

Hindkī of Dera Ghazi Khan.	Thaḷī of Shāhpur.	English.
Assā̃ māriā	Assī̃ mārĕā	188. We beat (*Past Tense*).
Tussā̃ māriā	Tussī̃ mārĕā	189. You beat (*Past Tense*).
Unhē̃ māriā	Unhā̃ mārĕā	190. They beat (*Past Tense*).
Maĭ marē̃dā-piā-hā̃	Mā̃ marīndā hā̃	191. I am beating.
Maĭ marē̃dā-piā-ham	Mā̃ marīndā āhis	192. I was beating.
Maĭ māriā-ham	Mā̃ mārĕā āhā	193. I had beaten.
Maĭ mārā̃	Mā̃ mārā̃	194. I may beat.
Maĭ marēsā̃	Mā̃ marēsā̃	195. I shall beat.
Tū̃ marēsē̃	Tū marēsē̃	196. Thou wilt beat.
Ō marēsī	Oh marēsī	197. He will beat.
Assā̃ marēsū̃	Assā̃ mārsāhē̃	198. We shall beat.
Tussā̃ marēsō	Tussā̃ marēsō	199. You will beat.
Ō marēsin	Oh marēsin	200. They will beat.
……	Mā̃ mārā̃hā	201. I should beat.
Maĭ marī̃dā̃	Mā̃ marīndā̃	202. I am beaten.
Maĭ māriā giā, *or* gium	Mā̃ marīch geā	203. I was beaten.
Maĭ marīsā̃	Mā̃ marīsā̃	204. I shall be beaten.
Maĭ vē̃dā̃	Mā̃ vändā hā̃, vänā̃	205. I go.
Tū̃ vē̃dī̃	Tū̃ vändā hē̃, vänē̃	206. Thou goest.
Ō vē̃dē	Oh vändā hē	207. He goes.
Assā̃ vē̃dū̃	Assā̃ vändē hā̃ē̃	208. We go.
Tussā̃ vē̃dē-hō	Tussā̃ vändē hō	209. You go.
Ō vē̃din	Oh vändē hinn	210. They go.
Maĭ ggiā	Mā̃ gēā ; *fem.* găĭī	211. I went.
Tū̃ ggaĭ	Tū̃ gēā	212. Thou wentest.
Ō ggiā	Oh gēā	213. He went.
Assā̃ ggaē	Assā̃ gäē ; *fem.* găĭā̃	214. We went.

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
215. You went	Tussī̃ gäē	Tussā̃ gäē
216. They went	Oh gäē	Ō gäē
217. Go	Vanj	Vanj
218. Going	Vändā	Vänḍā
219. Gone	Gēā	Gēā
220. What is your name ?	Tērā kē nā̃ hē ?	Täḍā nā̃ keā hē ?
221. How old is this horse ?	Ih ghōṛā kitṇī umardā hē ?	Ī̃ ghōṛēdī umar keā hē ?
222. How far is it from here to Kashmir ?	Kashmīr itthō̃ kitṇī dūr hē ?	Itthō̃ Kashmīr kittī pandh hē ?
223. How many sons are there in your father's house ?	Tērē piūdē ghar kitṇē puttar hin ?	Täḍē piūdē ghar kittī puttar hin ?
224. I have walked a long way to-day.	Ajj mā̃ bahut ṭureā-hā̃	Mā̃ ajj lambā pandh ṭureā hā̃.
225. The son of my uncle is married to his sister.	Mērē chāchēdā puttur usdī bhäṇ-nāḷ parnia-hē.	Mäḍā sōtr ūndī bhäṇ-kū̃ parnīā-hē.
226. In the house is the saddle of the white horse.	Chiṭṭē ghōṛēdī kāṭhī ghar paī hē.	Chiṭṭē ghōṛēdī zīn ghar-vichch hē.
227. Put the saddle upon his back.	Usdī trikkal-uttē kāṭhī ghattō.	Zīn ūndī kanḍ-tē ghatt-chā.
228. I have beaten his son with many stripes.	Mā̃ usdē puttarnū̃ bahū̃ chābkā̃ nāḷ māreā-hē.	Mā̃ ūndē puttar-kū̃ bahū̃ bāt mārīā̃ hin.
229. He is grazing cattle on the top of the hill.	Pahāṛdī chōṭī uttē oh chaukhar waṭṭdā charāndā-hē.	Ō māl-kū̃ pahāṛdī chōṭī-uttē charēndā pēā hē.
230. He is sitting on a horse under that tree.	Oh us rukhdē taḷī ghōṛē-uttē bäĭṭhā-hē.	Ō ghōṛē-uttē chaṛheā bēṭhā hē daraḵẖtdē taḷē.
231. His brother is taller than his sister.	Usdā bhirā āpṇī bhänō̃ nāḷō̃ lammā hē.	Ūndā bhirā ūndī bhäṇ-kanū̃ lambā hē.
232. The price of that is two rupees and a half.	Usdā mull dōē rupăĭē te aṭṭh ānē hē.	Ūndī rakam aḍhāī rupēā hē.
233. My father lives in that small house.	Mērā peō us chhōṭē ghar-vich rĕhndā-hē.	Mäḍā piū ū̃ chhōṭē ghar-vichch rĕhndā-hē.
234. Give this rupee to him	Eh rupăĭā usnū̃ dē	Ē rupēā ū̃-kū̃ ḍē-chā
235. Take those rupees from him.	Oh rupăĭē us-kōlū̃ lĕhō	Ō rupäē ū̃-kanū̃ ghinn
236. Beat him well and bind him with ropes.	Usnū̃ wal mār hōr usnū̃ rassīā̃-nāḷ bannh.	Ū̃-kū̃ changī tarhā̃ mār, attē rassī-nāḷ bannh-chā.
237. Draw water from the well.	Khūh-vichchō̃ pāṇī̃ kaddh.	Khūh-vichchō̃ pāṇī kaḍḍh.
238. Walk before me	Mērē aggē ṭur	Mäḍē aggū̃ ṭur
239. Whose boy comes behind you ?	Kā̃dā chhōhur tērē pichchhē āundā-hē ?	Kā̃dā chhōhur täḍē pichchhē āndā-pēā-hē ?
240. From whom did you buy that ?	Kā̃-kōlū̃ tussā̃ neh mull lēā-hē ?	Ō kā̃-kanū̃ mull ghiddā-hē ?
241. From a shopkeeper of the village.	Ṭhaṭṭēdē hikk haṭṭiālē-kōlū̃	Vastīdē hikk kīrāṛ-kanū̃

Hindkī of Dera Ghazi Khan.	Thaḷī of Shāhpur.	English.
Tussā̃ ggaē	Tussā̃ gāē	215. You went.
Ō ggaē	Oh gāē	216. They went.
Vanj	Vanj, jāh	217. Go.
Vē̃dā	Vāndā	218. Going.
Ggiā	Gēā	219. Gone.
Taiḍḍā nā̃ cha hē ?	Tāḍā nā̃ kē hē ?	220. What is your name ?
Ī̃ ghōṛēdī kittī umra hē ?	Eh ghōṛā kitṇī umardā hē ?	221. How old is this horse ?
Itthū̃ Kashmīr kittī parrē hē ?	Kaśmīr itthū̃ kitṇā dūr hē ?	222. How far is it from here to Kashmir ?
Taiḍḍē piū̃dē ghar kittī putr hin ?	Tāḍē piūdē ghar kitṇē ningar hinn ?	223. How many sons are there in your father's house ?
Ajj maĩ bbahū̃ pàdh kītē	Mā̃ ajj bahū̃ sail kītā hē	224. I have walked a long way to-day.
Maiḍḍā sōtr ū̃dī bhēṇ-kū̃ parnī-ē.	Māḍė chāchēdā pōtr usdī bhāṇū-nāḷ vivāh thīā hē.	225. The son of my uncle is married to his sister.
Chiṭṭē ghōṛēdī zīn ghar-vich hē.	Chiṭṭē ghōṛēdī kāṭhī ghar vichch hē.	226. In the house is the saddle of the white horse.
Ū̃dī kā̃ḍ-tē zīn rakhō	Usdī kanḍ-tē kāṭhī ghatt	227. Put the saddle upon his back.
Maĩ ū̃dē putr-kū̃ bbahū̃ mār mārī.	Mā̃ usdē ningar-nū̃ bahū̃ bēt mārē hinn.	228. I have beaten his son with many stripes.
Ō rōṛhīdī chōṭī-tē ḍḍăggar charē̃dā paē.	Oh māl pahāṛīdī chōṭī-uttē charīndā hē.	229. He is grazing cattle on the top of the hill.
Ō ū̃ darakht hēṭh ghōṛē-tē haswār thī̃dā paē.	Oh us rukkhdē taḷē ghōṛē-tē chaṛheā bĕĩṭhā hē.	230. He is sitting on a horse under that tree.
Ū̃dā bhirā ū̃dī bhēṇ-kannū̃ lambā hē.	Usdā bhrā bhāṇū-kōlū̃ lammērā hē.	231. His brother is taller than his sister.
Udā mul aḍhāī rupaē hē	Uhdā mull aḍhāī rupăīē hē.	232. The price of that is two rupees and a half.
Maiḍḍā piū ū̃ chhōṭē ghar-vich ṭikdē.	Māḍā peō us nikṛē ghar vichch vassdā hē.	233. My father lives in that small house.
Ē rupiā ū̃-kū̃ ḍḍēō	Eh rupăīā usnū̃ ḍē	234. Give this rupee to him.
Ō rupaē ū̃-kannū̃ ghinnō	Oh rupăīē us-kanū̃ ghinn	235. Take those rupees from him.
Ū̃-kū̃ khūb mārō, attē ū̃-kū̃ rassē̃-nāl bbadhō.	Usnū̃ mār te rassē-nāḷ bannh chā.	236. Beat him well and bind him with ropes.
Khū-vichchū̃ pāṇī̃ chhik	Khūh-vichchū̃ pāṇī kaḍḍh	237. Draw water from the well.
Maiḍḍē aggū̃ ṭur	Māḍē aggē ṭur	238. Walk before me.
Kaĩdā chhōhar tusāḍḍē pichhū̃ ā̃dē ?	Kā̃dā bāl tuhāḍē pichchhē āundā pēā hē ?	239. Whose boy comes behind you ?
Ō kaĩ-kannū̃ mul ghidā hē-ī ?	Eh tussā̃ kā̃-thū̃ ghiddā hē ?	240. From whom did you buy that ?
Wàstīdē dukāndār-kannū̃	Pinḍḍē haṭṭīālē pāsū̃	241. From a shopkeeper of the village.

NORTH-EASTERN LAHNDĀ.

From the District of Mianwali we leave Thaḷī and with it the southern, or standard, form of Lahndā. We have now to deal with the two northern forms of the language, the North-Western and the North-Eastern. The boundary line between the north and south runs along the southern foot of the Salt Range. This Range runs across the Sind Sāgar Doab. Starting in the east from the river Jehlam, it runs across the south of the Jhelum (Jehlam) District, and the north of Shahpur and Mianwali. The dialect spoken by the inhabitants of the Range belongs to the north. In Mianwali it is, however, mixed with Thaḷī and is dealt with in the section referring to that district.

As already stated the northern dialects fall into two groups, a North-Western and a North-Eastern. The two are closely connected. We here briefly describe the main points of difference between them and between both and the dialect of the south. Between the south and the north there are considerable variations of vocabulary. Some of the most important words are quite different. Thus we generally find *jul* instead of *chal*, move; *ghinn*, for *lĕ*, take; *hag*, for *sak*, be able. Like the last example, many other words in the north change an initial *s* to *h*.

The words for 'my' and 'thy' are *mā̃ḍā* and *tā̃ḍā*, instead of *mērā* and *tērā*. Most noteworthy are the changes of the verbs signifying 'to go' and 'to come.' For the former southern Lahndā has *vañj* or *vañ*. In the north *vañj* gradually disappears. By the time we get into Rawalpindī it has altogether disappeared, and we usually find instead *gachh*, but sometimes *jā*. We are in fact approaching the country in which the influence of Kāshmīrī and its allied tongues is felt, and *gachhṇā* can only be compared with the Kāshmīrī *gat̲s̲hun*. Similarly, the southern word for 'come' is *ā*, but in the north-east it is *achh*.

Another very important distinction between the south and the north occurs in the declension of masculine nouns ending in a consonant, such as *ghar*, a house. In the south, the oblique form singular of such words is the same as the nominative. Thus, *ghar-dā*, of a house. But in the north, such words add *ē* in the oblique case singular. Thus (North-East) *gharē-nā*, (North-West) *gharē-dā*, of a house. Similarly, feminine nouns ending in a consonant add *ī* in the oblique cases in the north, but do not add it in the south. Thus, from *akkh*, an eye, we have in the south *akkh-dā*, but in the north *akkhī-nā* or *akkhī-dā*.

There is considerable variety in the postpositions. We may quote two examples. In the south the termination of the dative is *nū̃*, but in the north it is almost[1] always *ā̃* or some connected form. The termination of the genitive in the south is *dā*. In the north, the two dialects part company here. The North-West still retains *dā*, while the North-East always has *nā*. This is the main point of difference between the two northern dialects.

Pronominal suffixes are used in the north, as in the south. But the suffixes of the first and second persons are very rare. Only the suffixes of the third person are commonly employed.

In the south the Present Participle ends in *dā*, and so also in the North-West, while in the North-East it ends in *nā*. It will be remembered that exactly the same is the case in regard to the postposition of the genitive.

Taking the North-Eastern dialects, they are spoken over the greater part of the Salt Range, and in the south of the District of Attock, in the east of the District of

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[1] The principal exception is the Dhannī dialect of the North-West, which, being near Shahpur, still keeps the *nū̃*. See p. 544.

Jhelum, over the whole of the District of Rawalpindi and the hill country to its north and north-east, as far as Kashmir and Bhadrawah.

The North-Western dialect commences in the south in a kind of wedge between the Pindi Gheb Taḥṣīl of Attock and West Jhelum, and runs over North Attock eastwards into Peshawar and northwards into Hazara. A small portion of Hazara falls within the territories of the North-East.

The following are the various dialects which form the North-Eastern group. First there is the dialect of the Western Salt Range itself, and closely connected with it are the Awānkārī of Southern Attock, and the Ghēbī of Central Attock. All these are separated from the North-Eastern dialects of East Jhelum including the Eastern Salt Range by a wedge of speakers of North-Western Lahndā extending south of Chakwal in Jhelum.

Across the Indus in Kohat, a form of Awāṇkārī is also spoken by Hindūs and Awāṇs scattered all over the district, and called by various names. We may call it, for our present purposes, Kōhāṭī. We may note that in all these dialects the word for 'go' is *vañj*, not *gachh*. In the remaining dialects *vañj* is not used. The next dialect is Pōṭhwārī, spoken in East Jhelum and over the plains portion of Rawalpindī. It is also spoken in a corner of the District of Gujarat, between the Pabbi range, and the river Jehlam. In the Murree (Marī) hills of North Rawalpindī, a slightly different dialect is spoken, which we may call Pahāṛī Pōṭhwārī. Very similar is the Ḍhuṇḍī spoken in an adjoining tract of Hazara immediately to the west. Going further north-east, we enter the territories of His Highness the Maharaja of Kashmir. Pōṭhwārī is here spoken in the hills to the west and south of the Valley of Kashmir, and is locally known as Chibhālī or the language of the Chibhs. Closely allied to this is the Punchhī spoken in the Kashmir *Jāgīr* of Punch. Here the various forms of Lahndā end. Further north we find S͟hiṇā and Kāshmīrī, while to the east it has the Ḍōgrī of Jammu and Bhadrawāhī (a Western Pahāṛī dialect).

The following table gives the estimated number of speakers of these various forms of North-Eastern Lahndā :—

Dialect of the Western Salt Range :—		
Shahpur	25,000	
		25,000
Awāṇkārī :—		
Attock	89,901	
Kōhāṭī of Kohat	34,000	
		123,901
Ghēbī (Pindigheb of Attock)		90,308
Pōṭhwārī :—		
Rawalpindī	475,973	
East Jhelum	183,389	
Gujrat	25,000	
		684,362
Pahāṛī Pōṭhwārī :—		
Murree Hills Dialect	57,957	
Ḍhuṇḍī of Hazara	29,820	
		87,777
Kashmir dialects :—		
Chibhālī	521,338	
Punchhī	220,069	
		741,407
Total Speakers of North-Eastern Lahndā		1,752,755

LAHNDĀ OF THE SALT RANGE.

The Salt Range runs across the south of the District of Jhelum, and the north of the Districts of Shahpur and Mianwali extending from the river Jhelum to the Indus. In it we first come across the North-Eastern dialect of Lahndā.

From the Jhelum District no separate dialect was returned from the eastern end of the Salt Range, the dialect division being reported to run north and south. The dialect of the eastern end of the Range is the same as the Pōṭhwārī of the Jhelum Taḥṣīl to its north, while that of the western end of the District portion of the Range is the Dhannī form of North-Western Lahndā spoken in the Chakwal Taḥṣīl to its north.

As the language of the further western continuation of the Salt Range into the Shahpur District belongs to the North-Eastern dialect, it is thus seen that in the centre of the Range, extending down to the Pind Dadan Khan Taḥṣīl, in which (*vide* p. 383 *ante*) the Thaḷī form of Southern Lahndā is spoken, there is a wedge of the North-Western dialect. Regarding this wedge, the Deputy Commissioner of Jhelum writes: 'This consists of two tracts called the Kahūn and the Vunhār. The latter is inhabited chiefly by Awāṇs and the former by Janjuās. But if you travel from Chakwal to Pind Dadan Khan you will hear *dā* [i.e. North-Western Lahndā] and not *nā* [i.e. North-Eastern Lahndā] universally, except perhaps from a few men who come from Pōṭhwārī-speaking tracts.'

Owing to the fact that the North-Eastern dialect is continued to the west, leaping over this wedge, into the Shahpur Salt Range, it is most probable that the Range was once entirely occupied by speakers of the North-Eastern type, who became split into two sections by later immigrants who now speak the North-Western dialect.

We shall see that the North-Western dialect agrees in some particulars (*e.g.* genitive in *dā*) with the southern dialect, and in other particulars (*e.g.* the declension of masculine nouns ending in a consonant) with the North-Eastern dialect. From this, it is reasonable to conclude that the North-Western dialect represents an extension of the southern dialect, across the Salt Range into West Jhelum and Hazara, which in the course of its extending has gathered up forms belonging to the original North-Eastern speakers of the Salt Range.

As the North-Eastern dialect is thus found in the Shahpur Salt Range, Attock, and Kohat, the title 'North-Eastern' is hardly appropriate. But its main extension is to the north-east over the Rawalpindi Pōṭhwār into Kashmir territory, and the fact that it has also gone west is due to its being carried thither by Awāṇs from the Salt Range.

It will be most convenient to consider first of all this western extension into Shahpur, Attock, and Kohat, so as to leave the way clear for the consideration of the true North-Eastern dialect of the Pōṭhwār tract and Kashmir.

In the Shahpur Salt Range about 25,000 people speak the dialect now to be described. It is closely allied to Pōṭhwārī, and a full account of it is given in Sir James Wilson's *Grammar and Dictionary of Western Pañjābī*. The account given in the following pages is little more than an abstract of this work, and I take this opportunity of acknowledging with gratitude the permission given by its author to utilise the materials which he has collected.

In Mianwālī no special dialect has been reported for the Salt Range, but the Lahndā spoken in the north of that district shows traces of Salt Range influence. The Lahndā of Mianwālī has been described on pp. 404ff.

We thus confine ourselves here to the dialect spoken in the Western Salt Range of Shahpur District.

The following are the points in which the dialect of the Western Salt Range differs from the Standard of the Shahpur Dōāb.

Vocabulary.—The following list of words peculiar to the Salt Range is mainly compiled from Sir James Wilson's *Grammar and Dictionary of Western Pañjābī.* The corresponding words in the Lahndā of the Shahpur Dōāb,—the standard dialect,—are given when known. They are indicated by the letter D.

anhārā, dark. (D. *anhērā.*)
anhārī, darkness, a dust-storm. (D. *anhērī.*)
assē̃, the month September-October. (D. *assū.*)
bannh, a pond.
bhaṇḍariā̃, raviny ground.
bhūṇḍ, a sow. (D. *bhōn.*)
bighiāṛ, a wolf. (D. *bighāṛ.*)
bōtṇā, a young donkey. (D. *khōtā.*)
chahā, a measure of capacity.
chāṛā, broad.
chattṛī, a grain-parcher's pan. (D. *dāngī.*)
chattur, a grain-parcher's oven. (D. *bhaṭṭhī.*)
chhimkī, *chhimmak*, a twig.
chōkhṛā, good, fair, much, many. (D. *chōkhā.*)
chunj, beak of a bird, point of a knife or sword. (D. *chōng.*)
dākh, grape, vine. (D. *drākh.*)
dand, *dandī*, a precipice, cliff.
ḍannā, a stick ; the step of a ladder. (D. *ḍaṇḍā.*)
dāwur, spider. (Thaḷī *ḍā̃wur.*)
ḍhibbī, a rocky knoll, hillock.
ḍhōk, an outlying homestead, hamlet, dwelling at a distance from the village.
dhussā, coarse blanket.
ḍil, rock, large stone. (D. *ḍilh.*)
gaṇuṇ, to count.
gāṛ, *giraṇḍā*, stony ground.
hagguṇ, to be able. (D. *sagguṇ.*)
hall, land enjoying good irrigation or manure.
haṇ, now. (D. *huṇ.*)
hēkul, (f. *hēkil*), a pig.
hill, a kite (the bird).
hiñ, thus. (D. *iñē.*)
huruṇ, to descend, get down. (D. *lĕhuṇ.*)
huṛeār, the wild hill sheep, oorial. (D. *huṛeāl.*)

itrā, so much. (D. *itṇā.*)
jä, a perennial stream.
jhāmaṛ, a branch.
juḷuṇ, to start, to go.
kahōṭā, an earthen cylinder for storing grain. Cf. *sakār*. (D. *kalhōṭā.*)
kanhīrā, oleander, *Nerium Odorum.*
kass, a catch-drain; ravine.
kassī, a small catch-drain; a small ravine.
kassiā, a small catch-drain.
kāvaṛ, angry. (D. *kauṛ.*)
kavṛīl, angry, passionate, bad-tempered.
khaprā, brackish, bitter; a poisonous snake, *Echis Carinata.*
kharmōr, the small bustard. (D. *tilūr.*)
khēṛī, sandal.
k͟hūb, strangles (the disease). (D. *hubbīā̃.*)
khuddhur, *khuddhir*, broken raviny ground.
khursī, a chair.
killehō̃, a dwarf palm.
kirṛakkā, of or belonging to Hindūs. (D. *kirṛikkā.*)
kitrā, how much? (D. *kitṇā.*)
koā̃h, tamarisk tree, *Tamarix Articulata.* (D. *ukā̃h.*)
kōr, who? (D. *káṇ.*)
kōsā, lukewarm.
kōṭkirlī, the house-lizard.
kulāṛ, a tree, *Bauhinia Variegata.*
laggar, the branch of a tree.
lahūṛā, a tree, *Tecoma Undulata.* Cf. *rahūṛā.*
lūṇī, salt butter.
magghā, dear, expensive.
mann, a large white scone.
mārkā, a meeting, an assembly. (D. *parēhā̃.*)
meṅgaṇ, droppings of sheep, goats, deer, or hares.
mē̆ṭ, a table.
mū̃hī, a branch of an agnatic family.
nidhārī, a parasitical plant that grows on the *bēr* tree (*Zizyphus Jujuba*).
paṇā̃, earth, soil.
paṛī, a rock. (In D. this word means 'a flat clod.')
passā, a stack, a heap of grain in straw.
rahūṛā, a tree, *Tecoma Undulata.* Cf. *lahūṛā.*
rakkaṛ, poor soil.
rattṛiā̃, raviny ground among red rocks.
rōh, anger. (In Thaḷī this word means 'a hill.')
sāhā, a hare.
sakār, a quadrangular mud-built receptacle for grain. Cf. *kahōṭā.*
sāṛnā, cooked flesh.

sarpar, certainly, in any case.
shâhur, a village.
siḷḷh, a brick. (D. *siḷḷ*, shaped stone.)
sitthī, a dwarf palm.
ṭākh, a vulture.
takhur, a boar.
tittur, a partridge. (D. *tittar*.)
trēṛ, dew. (In D. this word means 'a crack in the soil.')
ūnū, a ring put on the head under a burden. (D. *unnū*.)
utrā, so much. (D. *utṇā*.)
utthā̃, above, up. (D. *uttā̃h*.)
vallan, a watercourse made to guide water to a field.
vāṛ, cotton.
varēṇḍī, the part of the wall of a house projecting above the roof.
varf, snow.
vargā, a small strip of wood used in roofing. (D. *karlā*.)
vatamman, a tree, *Celtis Australis*.
vaṭṭā, a stone, boulder.

Pronunciation.—In pronunciation the letters *r* and *l* are occasionally interchanged, as in the word *lahūṛā* or *rahūṛā*, the name of a certain tree. There is a strong tendency to change a standard *ṇ* to *r*, as in *kor* for *kâṇ*, who? *itrā* for *itṇā*, so much.

There is a tendency to drop aspiration, as in *ḍil*, a rock, Standard *ḍilh; bārā̃*, twelve, Standard *bāhrā̃*.

The dialect is fond of nasal sounds, and long vowels, especially at the end of a word, are nasalized almost *ad libitum*. Thus we have *nā* or *nā̃*, the termination of the genitive and the termination of the present participle; *mārеā* or *mārеā̃*, struck. So *asī* or *asī̃*, we; *tusī* or *tusī̃*, you; *mäḍā* or *mä̃ḍā*, my; *täḍā* or *tä̃ḍā*, thy; *jāi* or *jāĩ*, oblique form of *jā*, a place; *gallu* or *gallũ*, oblique form of *gall*, a word.

Gender.—The feminine gender is formed from the masculine as in the standard.

Declension.—There is an important difference in the formation of the oblique case of nouns. Masculine nouns ending in a consonant often add *e* to form the oblique case singular. Thus:—

Nom. Masc.	Obl. case sing.
ghar, a house	*ghare.*
hal, a plough	*hale.*
pär, a foot	*päre.*
uṭṭh, a camel	*uṭṭhe.*
kirāṛ, a shopkeeper	*kirāṛe.*
puttur, a son	*puttare.*

The final *e* is often nasalized, as in *gharẽ*.

It will be observed from the last example that nouns of more than one syllable, ending in a consonant preceded by *u*, change, as in the standard, the *u* to *a* in the oblique case.

The word *bhirā*, a brother, has its oblique singular *bhirāū*, and its oblique plural *bhirāwā̃*.

Similarly, feminine nouns ending in a consonant often form the oblique case by adding *i* or *u*. Thus:—

Nom. Fem.	Obl. case sing.
hill, a kite	*hilli*.
akkh, the eye	*akkhi*.
majjh, a buffalo	*majjhi*.
ṭār, a pony-mare	*ṭāri*.
chhōhir, a girl	*chhōhri*.
jā, a place	*jāi*.
dā, direction	*dāi*.
bhāṇ, a sister	*bhāṇu*.
gall, a word	*gallu*.

Note that, as in the case of *chhōhir*, feminine words of more than one syllable ending in a consonant preceded by *i* drop the *i* in the oblique case.

The final *i* and *u* are often nasalized. Thus, in the specimen, we have *jāĩ*, (in) a place; *dāĩ*, (in) the direction of, towards; *gallũ*, by a word.

The plural of all nouns, both nominative and oblique, is formed as in the Standard.

The postpositions and case-terminations are the same as in the Standard, with the following exceptions.

The termination of the genitive is *nā* or *nā̃*, instead of *dā*, and is subject to the following inflexions:—

	Masc.	Fem.
Sing. Nom.	*nā* or *nā̃*	*nī* or *nī̃*.
Obl.	*nē* or *nē̃*	*ni* or *nī̃*.
Plur. Nom.	*nē* or *nē̃*	*nīā̃*.
Obl.	*neā̃*	*nīā̃*.

jaṇēnā̃ ghōṛā, the man's horse.	*jaṇēnī̃ ghōṛī*, the man's mare.
jaṇēṇē̃ ghōṛēnā̃, of the man's horse.	*jaṇē̃nī̃ ghōṛīnā̃*, of the man's mare.
jaṇēnē̃ ghōṛē, the man's horses.	*jaṇēniā̃ ghōṛīā̃*, the man's mares.
jaṇēneā̃ ghōṛeā̃nā̃, of the man's horses.	*jaṇēniā̃ ghōṛīā̃nā̃*, of the man's mares.

The postposition of the dative is *hā̃* or *ā̃h* instead of *nū̃*. Thus, *ghōṛē-hā̃*, to the horse.

The postposition of the ablative is *thāō̃*, as in *ghare-thāō̃*, from a house.

The following, therefore, are the full declensions of the various classes of nouns in this dialect.

Masculine, *ghōṛā*, a horse.

	Sing.	Plur.
Nominative.	*ghōṛā*, a horse.	*ghōṛē*, horses.
Agent.	*ghōṛē*, by a horse.	*ghōṛeā̃*, by horses.
Dative-Accusative.	*ghōṛē-hā̃*, to a horse.	*ghōṛeā̃-hā̃*, to horses.
Ablative.	*ghōṛē-thāō̃*, from a horse.	*ghōṛeā̃-thāō̃*, from horses.
Genitive.	*ghōṛēnā̃*, of a horse.	*ghōṛeā̃nā̃*, of horses.
Locative.	(*ghōṛē*, in a horse.)[1]	(*ghōṛē̃*, in horses.)
Vocative.	*ghōṛēā*, O horse.	*ghōṛeā̃ hō*, O horses.

Masculine, *ghar*, a house.

	Sing.	Plur.
Nominative.	*ghar*, a house.	*ghar*, houses.
Agent.	*ghare*, by a house.	*gharā̃*, by houses.
Dative-Accusative.	*ghare-hā̃*, to a house.	*gharā̃-hā̃*, to houses.
Ablative.	*ghare-thāō̃*, from a house.	*gharā̃-thāō̃*, from houses.
Genitive.	*gharenā̃*, of a house.	*gharā̃nā̃*, of houses.
Locative.	*ghar*, *ghare*, in a house.	*gharē̃*, in houses.
Vocative.	*gharā*, O house.	*gharā̃ hō*, O houses.

Feminine, *ghōṛī*, a mare.

	Sing.	Plur.
Nominative.	*ghōṛī*, a mare.	*ghōṛīā̃*, mares.
Agent.	*ghōṛī*, by a mare.	*ghōṛīā̃*, by mares.
Dative-Accusative.	*ghōṛī-hā̃*, to a mare.	*ghōṛīā̃-hā̃*, to mares.
Ablative.	*ghōṛī-thāō̃*, from a mare.	*ghōṛīā̃-thāō̃*, from mares.
Genitive.	*ghōṛīnā̃*, of a mare.	*ghōṛīā̃nā̃*, of mares.
Locative.	(*ghōṛī̃*, in a horse.)[1]	(*ghōṛī̃*, in horses.)[1]
Vocative.	*ghōṛiē*, O mare.	*ghōṛīā̃ hō*, O horses.

Feminine, *akkh*, an eye.

	Sing.	Plur.
Nominative.	*akkh*, an eye.	*akkhī̃*, eyes.
Agent.	*akkhi*, by an eye.	*akkhī̃*, by eyes.
Dative-Accusative.	*akkhi-hā̃*, to an eye.	*akkhī̃-hā̃*, to eyes.
Ablative.	*akkhi-thāō̃*, from an eye.	*akkhī̃-thāō̃*, from eyes.
Genitive.	*akkhinā̃*, of an eye.	*akkhī̃nā̃*, of eyes.
Locative.	*akkhī̃*, in an eye.	*akkhī̃*, in eyes.
Vocative.	*akkhiē*, O eye.	*akkhī̃ hō*, O eyes.

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[1] These forms are rare, and occur only in a few words. When the locative of such words is required, it is more usual to employ the postposition *vich* with the oblique case.

Feminine, *bhäṇ*, a sister.

	Sing.	Plur.
Nominative.	*bhäṇ*, a sister.	*bhäṇū̃*, sisters.
Agent.	*bhäṇu*, by a sister.	*bhäṇū̃*, by sisters.
Dative-Accusative.	*bhäṇu-hā̃*, to a sister.	*bhäṇū̃-hā̃*, to sisters.
Ablative.	*bhäṇu-thāō̃*, from a sister.	*bhäṇū̃-thāō̃*, from sisters.
Genitive.	*bhäṇunā̃*, of a sister.	*bhäṇū̃nā̃*, of sisters.
Locative.	*bhäṇī̃*, in a sister.	*bhäṇī̃*, in sisters.
Vocative.	*bhäṇuē*, O sister.	*bhäṇū̃ hō*, O sisters.

As regards adjectives, the only important point to note is that the word *hōr*, other, makes its oblique form singular *hōrī*, not *hōr*, as in the Standard. There are also the following differences in the numerals :—

	Standard.	Salt Range.
Twelve	*bāhrā̃*	*bārā̃*.
Thirteen	*tēhrā̃*	*tērā̃*.
Forty	*chāhlī*	*chālī*.
Forty-five	*pā̃tālī*	*pañjtālī*.
Seventy	*sattir*	*sattar*.

As regards pronouns, the first two personal pronouns are thus declined :—

	I.	Thou.
Sing.		
Nom.	*maĩ, mẵ*	*tū̃*.
Ag.	*maĩ, mẵ*	*taĩ* or *tuddh*.
Dat.	*mā̃h* or *mä-kō*	*tā̃h, tuddā̃h*, or *tä-kō*.
Gen.	*maĩḍā* or *mẵḍā*	*taĩḍā* or *tẵḍā*.
Obl.	*mä*	*tä*.
Plur.		
Nom.	*asī, asī̃*	*tusī, tusī̃*.
Ag.	*asī̃*	*tusā̃*.
Dat.	*asā̃h* or *asā-hā̃*	*tusā̃h* or *tusā-hā̃*.
Gen.	*asiḍḍā, siḍḍā*	*tusiḍḍā*.
Obl.	*asā̃*	*tusā̃*.

The Demonstrative pronouns, also used as pronouns of the third person, are thus declined :—

	He, she, it, this.	He, she, it, that.
Sing.		
Nom.	*ē*	*ō*.
Ag.	*is*	*us*.
Dat.	*isā̃h* or *is-hā̃*	*usā̃h* or *usā-hā̃*.
Obl.	*is*	*us*.
Plur.		
Nom.	*in* or *innh*	*un* or *unnh*.
Ag.	*inā̃, inhā̃*, or *innhā̃*	*unā̃, unhā̃*, or *unnhā̃*.
Dat.	*inā̃h* or *inhā̃h*	*unā̃h* or *unhā̃h*.
Obl.	*inā̃, inhā̃*, or *innhā̃*	*unā̃, unhā̃*, or *unnhā̃*.

The genitives are regular. Thus, *isnā̃*, of this ; *usnā̃*, of that.

The word for 'who?' is *kōr*, not *kâṇ*, as in the Standard. Its oblique singular is *kaī̃* or *kā̃*; its nominative plural *kōr*; and its oblique plural *kinhā̃*. The pronominal adjectives of quantity end in *rā* instead of *ṇā*, as in *itrā*, this much; *utrā*, that much; *kitrā*, how much? instead of *itṇā*, *utṇā*, *kitṇā*.

In other respects the pronouns in the Salt Range follow the Standard. It may be noted that the specimen (para. 3) gives *jō*, as well as *jehṛā*, for the relative pronoun.

In the Standard, the word *hōrī* is used as a suffix of respect. In the Salt Range this becomes *ōrī*, with an oblique form *ōrā̃* (specimen, paras. 3, 4).

As in the Standard, there are three forms of the present of the Verb Substantive, a full form, a contracted form, and an emphatic form. In other respects, however, it differs. Thus:—

Present—'I am,' etc.

SINGULAR.			PLURAL.		
Full Form.	Contracted Form.	Emphatic Form.	Full Form.	Contracted Form.	Emphatic Form.
1. *ā̃h*	*ā̃*	*ēhwā̃*	*ā̃h*	*ā̃*	...
2. *ē̃h, ĕ̃h, ā̃h*	*ē̃*	...	...	*ō*	*ahō*
3. *eh, äh*	*ē*	...	...	*in, an*	*ähin, āhin*

It will be seen that there is not given a complete set of either the full or emphatic forms. Probably such forms exist throughout, but they have not been noted.

As in the Standard, there is a tendency to combine the *in* or *an* of the third person plural with a preceding word. Thus (specimen, para. 4), *majūd-an*, they are present. Similarly *hōēn* (1), for *hōē-in*, (the rubies) are (hidden); *marēnēn* (4), for *marēnē-in*, they are striking; *vänēn* (4), for *vänē-in*, they go; *dasāēn* (4), for *dasāē-in*, they were shown.

The Past Tense also differs from the Standard. Thus:—

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. *ā̃hus, âhs, hā̃us*	*ā̃hus, âhs*	*ähā̃, āhā̃, hā̃, âhsē*	*ähiā̃, āhiā̃, âhsē*
2. *ähū̃, āhū̃, hā̃ū̃*	*ähī̃, āhī̃*	*ähō, āhō, häō*	*ähiō, āhiō, hāō*
3. *ähā, āh, hä̃*	*ähī, āhī*	*ähē, āhē, häē*	*āhiā̃, äh*

There is a negative verb substantive, of which the following are the only forms noted :—

Sing. 1. *nāhā̃, nahā̃.*
2. *nahē̃, nīhā̃, nahū̃, nihū̃.*
3. *nahī̃.*

There are doubtless plural forms also, but I have not come across them. According to Sir James Wilson, the Standard forms are all used except in the second person singular. The forms given above for the first and third persons are taken from the specimen.

For the other tenses of the verb substantive, the verb *thīwuṇ*, to become, is usually employed instead of the Standard *hōwuṇ*, but we shall find *hōwuṇ* also employed in the specimen.

In the conjugation of the active verb, the present participle ends in *nā* or *nā̃*, instead of the Standard *dā*. Thus, *bachnā*, escaping ; *ṭurnā̃*, going ; *karēnā̃* (transitive), doing. The other participles and the various verbal nouns are as in the Standard, but final vowels are sometimes nasalized, as in *manneā̃*, it was admitted (Specimen, para. 4), for *manneā*.

The Old Present and Present Subjunctive is thus conjugated :—

'I strike,' 'I may strike,' etc.

	Singular.	Plural.
1.	*mārā̃*	*mārāhā̃.*
2.	*mārhē̃*	*mārhō.*
3.	*mārē*	*māren, mārin.*

The Future is the same as in the Standard, except that the third person plural ends in *san*, not in *sin*. Thus, *marēsan*, not *marēsin*, they will strike.

The Respectful Imperative is formed by adding *hē̃* for the second person singular, and *ĕh* for the second person plural. Thus, *mārhē̃*, please thou to strike ; *mārĕh*, please ye to strike.

In other respects the conjugation of the verb is the same as in the Standard, provided we bear in mind that the present participle ends in *nā* or *nā̃*, not in *dā*.

As an unusual form of the verb with pronominal suffixes, we may quote *dassēīhōs*, we may show to him (Specimen, para. 2). We may also note a contracted form of the 3rd plural present definite *marēnē̃n*, for *marēnē̃-an*, they are striking.

No version of the Parable of the Prodigal Son has come from Shahpur. I therefore give a folktale taken from Sir James Wilson's *Grammar* as a specimen of the dialect of the Shahpur Salt Range. I am responsible for the interlinear translation, but the free translation is Sir James Wilson's. The actual text comes from Shahpur, and is not taken from the *Grammar*. There are hence a few variations in spelling from the copy in the latter.

[No. 29.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

SALT RANGE DIALECT. SHAHPUR DISTRICT.

(***Sir James Wilson, K.C.S.I.***)

1. Aglē-vēlē Missarnā hikk patshāh āhā. Usnē trä puttar

1. In-the-former-time of-Egypt one king was. Of-him three sons

āhē. Khudānī marzī iñe āhī, ō vaḍḍā bimār thīā. Tōṛē

were. Of-God will thus was, he very sick became. Although

hakīmā̃ usnā dārū-dirmal dile-nāḷ kītā, par ō bachnā

by-physicians of-him medicine-drugs heart-with was-made, but he recovering

nazir na āeā. Ōṛik patshāh rōz-rōz āpṇā ghaṭnā

(in)sight not came. At-last the-king day-by-day his-own diminishing

hāl vēkh-ke jāteos, 'bachnā nāhā̃.' Nāḷē

condition seen-having it-was-known-by-him, 'recovering I-am-not.' Moreover

milkhe-vichch râlā vēkh-ke āpṇē-trāhā̃-puttrā̃-hā̃

the-kingdom-in disturbance seen-having his-own-the-three-sons-to

sadāeos. Vatt unhā̃ ākheos, 'chhōrō, aje tusī̃

it-was-called-by-him. Then (to)them it-was-said-by-him, 'boys, still you

nikṛē hō, te mā̃ḍā ē hāl ē. Mā̃ marnā̃. Dushmanā̃ ē

young are, and my this condition is. I am-dying. By-enemies this

gall vēkh-ke mā̃ḍē-milkhe-hā̃ chawāhī̃-pāsū̃ ā vēhṛeā-e.

thing seen-having my-kingdom-as-for on-the-four-sides having-come it-surrounded-is.

Mā̃h tusiḍḍā vaḍḍā fikar ē. Mā̃ nahā̃-jaṇṇā jē mā̃ḍē-marnē-

To-me of-you great anxiety is. I am-not-knowing that my-death-

kōḷū̃ pichchhō̃ tusiḍḍā kī hāl thīsī. Ē vēkh-ke mā̃

from after your what condition will-be. This seen-having by-me

ajj tusā̃h saddeā-ē. Mā̃ḍē-māhl-vichch falāṇī-jāī̃ ikk

today to-you called-it-is. My-palace-in in-a-certain-place a

chōr-k͟hāna waḍḍeā̃nē vēlēnā baṇeā-hōeā-ē, te us-vichch trä lāl

secret-chamber of-ancestors of-time built-become-is, and it-in three rubies

rakkhē hōēn. Lakkhā̃-rupāīā̃nē mulle-nē āhin. Tusī̃ unhā̃

placed become-are. Of-lakhs-rupees of-value they-are. You them

ghinn-ke kitthēī vakkhrī-jāī̃ chhapā-rakkhō, jitthē tusiḍḍē-kōḷū̃

taken-having somewhere in-a-different-place conceal, where of-you-from

sawā hōrī-kahī̃-ā̃h khabar nā hōwē. Matā̃ Khudā nā
except other-anyone-to knowledge not may-be. So-that God not

karē, patshāhī tusiḍḍē-kōḷū̃ khassī-vañē, te tusā̃h
may-(so)-do, (that)the-kingdom of-you-from be-snatched-away, and to-you

rupăĭā̃nī lōṛ pawē, te tusī̃ kahī̃nē mothāj thīō.'
of-rupees need may-fall, and you of-anyone dependents may-become.'

Patshāhneā̃-puttrā̃ āpṇē-piūnē ākhaṇ-mūjib trähā̃-lāl
By-the-king's-sons of-their-own-father saying-according-to the-three-rubies

mähle-chō̃ kaḍḍh-ke shāharnē bāhir hikk-ujṛī-hōī-jāĭ-vichch,
the-palace-from-in taken-out-having of-the-city outside a-desolate-become-place-in,

jitthē lōkā̃nā̃ āwuṇ vañuṇ ghaṭṭ ähā, vañ dabbē.
where of-people coming going little was, having-gone were-buried.

2. Kahī̃-dehāṛeā̃-kōḷū̃ pichchhē patshāh mar-gēā. Patshāhī
2. Some-days-from after the-king died. The-kingdom

dushmanā̃ khass-ghittī, te patshāhneā̃-puttrā̃ vakht
by-the-enemies was-snatched-(and-)taken, and (to)the-king's-sons adversity

pä-gēā. Jehṛē-vēlē kharchō̃ taṅg thīē, āpas-vichch
fell. At-what-time from-expenditure in-straits they-became, themselves-among

salāh kītīōnē, 'jehṛē lāl piū asā-hā̃ dittē-āhē,
agreement was-made-by-them, 'what rubies by-the-father us-to given-were,

unhā̃ vēch-chhōṛā̃, te kahī̃-hōrī-milkhe-vichch vañ-ke āpṇī-hayātīnē
them let-us-sell-away, and some-other-country-in gone-having of-our-own-life

dehāṛē kaṭṭā̃.' Trä bhirā utthē gäē jitthē lāl dabbē
days let-us-pass.' Three brothers thither went where the-rubies buried

āhē. Jis-vēlē zimī̃ paṭṭīōnē, dō lāl nikhtē, te
were. At-what-time the-earth was-dug-up-by-them, two rubies came-out, and

hikk na laddhā. Vaḍḍē hairān hōē, 'ē kē gall
one not was-found. Much perplexed they-became, 'this what affair

ē? jē kaddī kōī chōr pânā, tā iñ nā
is? if ever any thief had-fallen(upon-them), then thus not

hōnā, jē hikk chā-khaṛēnā̃, te dō
it-would-have-become, that one he-would-up-and-have-taken, and two

päē-rĕhnē. Vi-shakk asā̃-trähāī̃-vichchō̃ kahī̃nī
fallen-would-have-remained. Without-doubt us-the-three-from-among of-someone

niyyat mārī-găĭī-ē. Siḍḍē sawā hōr-kahī̃nā ē kamm
the-conscience gone-wrong-is. Of-us except of-other-anyone this the-deed

nahī̃. Bass, changī gall ē jē asī kāzī-kōḷ vañ-ke
is-not. Enough, good course this that we the-Qāzī-near gone-having

ē sārā hāl dassēī̃hōs, te ō siḍḍā faislā karē,
this whole condition may-show-to-him, and he of-us decision may-make,

te mukaddama khuṭāē.' Sāreā̃ ē gall manzūr kītī,
and the-business he-may-finish.' By-all this course agreed-upon was-made,
te kāzī dāĩ ṭurē.
and the-Qāzī towards they-started.

3. Rāhe-vichch vāneā̃-hōeā̃ hikk ōṭhī unhā̃ mileā.
3. The-road-in as-they-were-going a camelman to-them was-met.
Unhā̃-kōḷū̃ puchchheus, 'tusā̃ iddē kōī uṭṭh vānā diṭṭhā?'
Them-from it-was-asked-by-him, 'by-you hither any camel going was-seen?'
Vaḍḍē-bhirāū ākheā, 'miā̃, tā̃ḍā uṭṭh kāṇā āhā?' Us
By-the-eldest-brother it-was-said, 'Sir, thy camel one-eyed was?' By-him
ākheā jē, 'hā, mā̃ḍā uṭṭh kāṇā āhā.' Vichkarlē-bhirāū
it-was-said that, 'yes, my camel one-eyed was.' By-the-middle-brother
us-kōḷū̃ puchchheā jē, 'tā̃ḍē-uṭṭh-uttē sirkā laddeā-hōeā-āhā?' Us
him-from it-was-asked that, 'thy-camel-on vinegar loaded-become-was?' By-him
ākheā, 'hā-jī, ē vī sachch ē.' Nikṛē ākheā, 'tā̃ḍā
it-was-said, 'yes,-Sir, this also true is.' By-the-younger it-was-said, 'thy
uṭṭh luṇḍḍā vī āhā?' Us ākheā, 'hā, ē gall vī
camel tailless also was?' By-him it-was-said, 'yes, this statement also
sachch ē, jō ākhīnē. Huṇ dassō, mā̃ḍā uṭṭh kiddē gēā
true is, which was-said-by-you. Now show, my camel whither gone
ē.' Trāhāī-bhirāwā̃ hass-ke ākheā jē, 'asā̃ tā̃ḍā uṭṭh
is.' By-the-three-brothers laughed-having it-was-said that, 'by-us thy camel
nahī̃ diṭṭhā. Asā-hā̃ kē k̲h̲abar ē jē kiddē gēā?'
is-not seen. Us-to what knowledge is that whither it-went?'
Ōṭhī ē gall suṇ-ke unhā̃ ākheā, 'Vāh vā,
By-the-camelman this word heard-having to-them it-was-said, 'Wah wah,
tusī̃ ē ajab gall ākhnē-ō, jē kadī tusā̃ mā̃ḍā uṭṭh
you this wonderful statement saying-are, that ever by-you my camel
nahī̃ diṭṭhā, tā innh sārē pattē kīkuṇ dēnē-ō?
is-not seen, then these all distinguishing-marks how giving-are-you?
Mā̃ḍā uṭṭh zarūr tusiḍḍē kōḷ ē. Chaṅgī gall ē, mā̃ḍā uṭṭh
My camel certainly of-you near is. Good course this, my camel
mōṛ dēō, nahī̃-tā̃ kāzī-sāhib-ōrā̃-kōḷ jullō.' Shāhzādeā̃
back-again give-ye, otherwise the-Qāzī-His-Honour-near come.' By-the-princes
ākheā, 'asī̃ āp kāzī-ōrā̃-kōḷ vānē-pāē-ā̃.
it-was-said, 'we ourselves the-Qāzī-His-Honour-near happening-to-be-going-are.
Tū̃ bī siḍḍē-nāḷ jul.'
Thou also of-us-with come.'

4. Mukdī gall, — chārē kāzī-ōrā̃-kōḷ gāē. Pāhlū̃-pāhl
4. Finishing affair,—the-four His-Honour-the-Qāzī-near went. First-of-all

ōṭhī āpṇā dāwā kāzī-ōrā̃ dasseā. Kāzī
by-the-camelman his-own claim to-His-Honour-the-Qāzī was-shown. By-the-Qāzī

hāl suṇ-ke shāhzādeā̃-kōḷū̃ puchchheā, 'tusiḍḍā kē jawāb
the-condition heard-having the-princes-from it-was-asked, 'your what answer

ē?' Shāhzādeā̃ ākheā, 'asā̃ isnā̃ uṭṭh ukkā nahī̃
is?' By-the-princes it-was-said, 'by-us this-one-of the-camel at-all is-not

ḍiṭṭhā. K͟hāh-mak͟hāh siḍḍē-uttē kūṛ jōṛēnā-ē.' Ōṭhī
seen. Without-cause of-us-on a-lie he-fabricating-is.' By-the-camelman

kāzī-ōrā̃ ākheā, 'Garīb-parwar, Sir-Salāmat, ē
to-His-Honour-the-Qāzī it-was-said, 'Cherisher-of-the-poor, Hail, these

kūṛ marēnēn. Tusī̃ inhā̃ puchchhō, "sārē pattē
a-lie are-striking. You them ask, "all distinguishing-marks

mā̃ḍē-uṭṭhenē mā̃h dasāēnē ke nahī̃?" Muṛ ē kiū̃
of-my-camel to-me were-shown-by-them or not?" Then this why

mukarnēn?' Kāzī ōṭhīnā ē hāl suṇ-ke
do-they-deny?' By-the-Qāzī of-the-camelman this condition heard-having

shāhzādeā̃-kōḷū̃ puchchheā. Shāhzādeā̃ manneā̃ jē,
the-princes-from it-was-asked. By-the-princes it-was-acknowledged that,

'vi-shakk, jīkuṇ ōṭhī ākhnā-ē, asā̃ sārē pattē
'without-doubt, as the-camelman saying-is, by-us all distinguishing-marks

dasāēn.' Kāzī ākheā, 'jē tusā̃ isnā uṭṭh nahī̃
were-shown.' By-the-Qāzī it-was-said, 'if by-you of-this-one the-camel is-not

ḍiṭṭhā, tā kivē̃ usā̃h pūrē pūrē pattē usnē-uṭṭh-nē
seen, then how to-him complete complete distinguishing-marks of-his-camel

dassēnē? Ē ajab gall ē.' Vatt vaḍḍē-shāhzādē-dir
were-shown-by-you? This wondrous matter is.' Then the-elder-prince-towards

mū̃h kar-ke puchchheā, 'tusī̃ dassō jē, ē kīkuṇ tusā̃h malūm
face made-having it-was-asked, 'you show that, this how to-you known

hōeā jē uṭṭh kāṇā āhā?' Shāhzādē ākheā,
became that the-camel one-eyed was?' By-the-prince it-was-said,

'is-mūjib mā̃ jātā jē rāhe-uttē mā̃ ḍiṭṭhā-āhā
'this-according-to by-me it-was-known that the-road-on by-me it-seen-was

jē hikkī-passēnē pattar darak͟htā̃nē khādē-hōē malūm hōnē-āhē.
that of-one-side the-leaves of-the-trees eaten-become evident becoming-were.

Bass, jāteum jē uṭṭh kāṇā āhā. Nahī̃-tā
Enough, it-was-known-by-me that the-camel one-eyed was. Otherwise

dūē-passēnē pattar khādē-hōē zarūr hōnē.' Kāzī
of-both-sides the-leaves eaten-become certainly would-have-been.' By-the-Qāzī

vichlē-bhirāū-kōḷū̃ puchchheā jē, 'tū̃ kīkuṇ ākhnā-ē̃ jē
the-middle-brother-from it-was-asked that, 'thou how saying-art that

uṭṭhe-tē sirkā laddeā-hōeā āhā?' Us ākheā, 'sirkēnā
the-camel-on vinegar loaded-become was?' By-him it-was-said, 'of-vinegar

dastūr ē, jē zimī̃-tē pawē, tā us-jāĭnī miṭṭī
the-custom is, if the-ground-on it-may-fall, then of-that-place the-earth

ubhir-ānī-ē. Rāhe-vichchō̃ bahū̃-jāĭ ḍiṭṭhā.
swelling-up-is. The-road-from-on in-many-a-place it-was-seen.

Is-gallū̃ mā̃ yaqīn kītā jē uṭṭhe-tē sirkā
From-this-circumstance by-me certain it-was-made that the-camel-on vinegar

laddeā-hōeā-āhā.' Kāzī nikṛē-bhirāū-kōḷū̃ puchchheā, 'tuddh
loaded-become-was.' By-the-Qāzī the-youngest-brother-from it-was-asked, 'by-thee

kīkuṇ jātā-ē jē uṭṭh lunḍḍā ē?' Us ākheā, 'Kāzī-jī,
how known-is that the-camel tailless is?' By-him it-was-said, 'Qāzi,-Sir,

ē dastūr ē, jis-vēlē uṭṭh zimī̃-uttē bāhē, bhā̃wē̃ uṭhīwē,
this custom is, at-what-time a-camel the-ground-on may-sit, or-else may-rise,

us-vēlē zarūr āpṇē-pūchhal-ā̃h zimī̃-uttē marēnā̃. Usnē
at-that-time certainly his-own-tail (acc.) *the-ground-on he-strikes. Of-that*

nishān zimī̃-uttē lagg-vānēn. Rāhe-uttē bahū̃-jāĭ mā̃
marks the-ground-on become-attached. The-road-on in-many-a-place by-me

ḍiṭṭhā jē uṭṭhnē bāhaṇniā̃ hōr sāriā̃ nishāniā̃ zimī̃-uttē
it-was-seen that of-the-camel of-sitting other all marks the-ground-on

majūd-an, par pūchalenī nishānī zimī̃-uttē kidāĭ nahī̃.
present-are, but of-the-tail mark the-ground-on anywhere is-not.

Is-gallū̃ mā̃ jātā, "uṭṭh lunḍḍā e."'
This-circumstance-from by-me it-was-known, "the-camel tailless is."'

Kāzī shāhzādeā̃niā̃ innh gallā̃ suṇ-ke unhā̃nī akal-te
By-the-Qāzī of-the-princes these words heard-having of-them cleverness-and

danāī-hā̃ salāheus. Unhā̃h chaṅgī-izzat-nāḷ āpṇī-jāī-tē
wisdom-as-for it-was-praised-by-him. Them good-honour-with his-own-place-on

ghinn-gēā.
he-took-away.

FREE TRANSLATION OF THE FOREGOING.

In olden time there was a King of Egypt. He had three sons. Such was God's will, he became very ill. Although the physicians did their best to cure him, his recovery seemed hopeless. At last the King, seeing himself failing day by day, thought, 'I shall not survive.' Seeing moreover trouble in his kingdom he called his three sons. Then he said to them, 'Boys, you are still young, and this is my condition. I am dying. My enemies seeing this have surrounded my kingdom on all four sides. I am anxious about you. I do not know what will become of you after my death. Seeing this I have called you to-day. In a certain place in my palace there is a secret chamber built in the time of my ancestors, and in it there are three rubies. They are worth lakhs of rupees. Take them and hide them somewhere in a secret place of which no one save yourselves may know. So that, should God so will that the kingdom be taken from you, and you have need of money, you may be dependent on no one.' The King's sons according to their father's directions took the three rubies out of the palace and went and buried them outside the city in a desolate place where people seldom came and went.

Some days after this the King died, the enemy took the kingdom, and adversity befell the King's sons. When they were in straits for money they agreed together (saying), 'Let us sell the rubies our father gave us, and go to some other country and spend the days of our life.' The three brothers went to the place where they had buried the rubies, but when they dug up the ground, only two rubies appeared, and one was not to be found. They were greatly perplexed (saying), 'How is this? If ever a thief had come on them, it would not have happened that he would take away one, and that the two would remain. Certainly the conscience of one of us three has gone wrong. Except you no one else could have done this. It is best that we go to the Qāzī and tell him the whole story, and let him decide between us and settle the matter.' They all agreed to this and started towards the Qāzī.

On the way a camelman met them. He asked them: 'Have you seen a camel going this way?' The eldest brother said: 'Sir, was your camel blind of an eye?' He said: 'Yes, Sir, my camel was blind of an eye.' The second brother asked: 'Was there vinegar laden on the camel?' He said: 'Yes, Sir, it is also true as you have said.' The youngest said: 'Was your camel also without a tail?' He said: 'Yes, Sir, it is also true as you have said. Now tell me where has my camel gone.' The three brothers laughed and said: 'We have not seen your camel; how do we know where it has gone?' The camelman hearing this said to them: 'Indeed! You say a strange thing. You have not seen my camel! Then how do you tell me all about it? You must have my camel. You had better give me back my camel, or else come to the Qāzī.' The Princes said: 'We happen ourselves to be going to the Qāzī. Come along with us.'

In short, all four went to the Qāzī. First the camelman made his claim before the Qāzī. The Qāzī heard his story and asked the Princes: 'What is your answer?' The Princes said: 'We never saw his camel. He makes this false claim against us unjustly.' The camelman said to the Qāzī: 'Hail, cherisher of the poor! They are lying. Ask them whether or no they told me all about my camel. Then why do they deny it?' The Qāzī on hearing this from the camelman asked the Princes. The Princes said: 'Certainly, as the camelman says, we told him all about it.' The Qāzī said: 'If you did not see his camel, how did you tell him all about his camel? This is strange.' Then looking towards the eldest Prince he asked: 'You say how you knew that the camel was blind of an eye.' The Prince said: 'I knew, because on the way I saw that the leaves of the trees on one side only appeared to have been eaten. So I knew that the camel was blind of an eye, as otherwise the leaves on the other side would certainly have been eaten.' The Qāzī asked the second brother: 'How do you say that vinegar was laden on the camel?' He said: 'Usually if vinegar fall on the ground, the earth swells up at that place. On the road I saw this in many places. From this I made sure that vinegar was laden on the camel.' The Qāzī asked the youngest brother: 'How did you know that the camel was without a tail?' He said: 'Sir Qāzī! usually, when a camel sits down on the ground or rises, he is certain to strike his tail on the ground, and its marks are left on the ground. On the way I saw in many places that there were on the ground all the marks of a camel's sitting down, but there was no mark of his tail on the ground. From this I knew that the camel had no tail.' The Qāzī on hearing these remarks of the Princes praised their intelligence and wisdom, and took them to his house with great honour.

[*The tale breaks off here without describing the fate of the missing ruby. Those curious in such matters will find another version of this story on pp. 442ff. of Vol. IX, Pt. I of this Survey, given as one of the specimens of Bundēlī. In that version, the ruby is satisfactorily recovered, and no blame falls on any one.*]

AWĀṆKĀRĪ OR AWĀṆKĪ.

The Awāṇs are an important tribe, whose habitat centres round the Western Salt Range, extends into the adjoining portions of Mianwali, Shahpur, and Jhelum Districts, and includes Kalabagh on the west bank of the Indus, the seat of the head of all the Awāṇs.

So far as the Salt Range is concerned, their language has been already discussed in connexion with the dialect of that locality. In the District of Attock they occupy the country at the north-western end of the Salt Range. They own practically the whole of the Tallaganj, and the centre of the Pindi Gheb Taḥṣīl from the Soan river to the Kala Chitta Range separating the Pindi Gheb from the Attock Taḥṣīl. This country is so essentially in the possession of the Awāṇs that it is known as the 'Awāṇkārī.'

The language of this Tallaganj Taḥṣīl is also called Awāṇkārī or Awāṇkī.

We may here discuss the other forms of Lahndā spoken in the Attock District. This district includes four Taḥṣīls, Attock in the north; Pindi Gheb in the west centre; Fattehjang in the east centre, and Tallaganj in the south.

Paṣhtō is spoken in the Makhad Ilaka of Pindi Gheb on the bank of the Indus and in the Chhachh, or northern plain of the Attock Taḥṣīl. Elsewhere the language is Lahndā. The boundary between Paṣhtō and Lahndā is remarkably clear, running a few miles east of the Indus. In Pindi Gheb Taḥṣīl, the local form of Lahndā is known as Ghēbī and is closely allied to the dialect of the Salt Range. It will be dealt with immediately after Awāṇkārī and the dialect of Kohat (see pp. 468ff.). The Fattehjang Taḥṣīl lies on both sides of the valley of the river Soan, and the dialect is called Sawain. This is not a North-Eastern form of Lahndā. It is a continuation of the Dhannī form of North-Western Lahndā spoken in the Chakwal Taḥṣīl of Jhelum immediately to the south. It is, however, mixed with Ghēbī. In Attock Taḥṣīl the local dialect has no special name, but like Sawain, it is a mixture of Ghēbī with North-Western Lahndā. Sawain and the dialect of Attock will be dealt with on pp. 542ff. under the head of Dhannī and will not be referred to again here.

The estimated figures for the population of Attock speaking North-Eastern Lahndā are, therefore, as follows:—

Awāṇkārī	89,901
Ghēbī	90,308
TOTAL	180,209

If we add to this 188,051, the number of people speaking North-Western Lahndā, we get a total of 368,260 for the number of people speaking all kinds of Lahndā in Attock District. These figures are all estimates based on the returns of the Census of 1891. No detailed figures are available for 1901 or 1911.

Other minor variations[1] of the language in Attock may also be mentioned here. The speech of the Khattrīs is said to differ from that of the ordinary cultivators. No particulars are given as to how the two forms of speech differ, but it is probably rather a difference of refinement than of dialect. The Gūjars, who keep to themselves, have a dialect of their own, which is described at length on pp. 925ff. of Vol. IX, Part IV of this Survey.

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[1] See Attock Gazetteer (1907), p. 63.

A dialect very similar to Awāṇkārī is spoken by Hindūs across the Indus in the North-Western Frontier District of Kohat. Here the main language of the district is Paṣhtō, but the speakers of Awāṇkārī are scattered all over the district. In Kohat the language is called indifferently, Hindkī, Hindkō, Awāṇkārī, Awāṇkī, or Kōhāṭī. We may note that Kohat with its Lahndā of the North-Eastern type, and a genitive in *nā̃*, has to its south the Lahndā of Bannu which belongs to the standard Southern form of the language with a genitive in *dā*, and has to its north the Pēshāwarī Lahndā of Peshawar which is of the North-Western type, and also has a genitive in *dā*.

The following are, therefore, the estimated number of people speaking Awāṇkārī:—

Attock	89,901
Kohat	34,000
TOTAL	123,901

Two specimens of Awāṇkārī will be found below, and also the customary List of Words and Sentences on pp. 522ff. One of the specimens is a version of the Parable of the Prodigal Son and the other a statement made by a villager in regard to a civil case.

As will be seen from the following notes on forms occurring in these specimens, the language closely resembles that of the Salt Range.

Vocabulary.—This is practically the same as in the Shahpur Salt Range. We may note the following unusual forms of words. The verb 'to arise' is *uṭṭharuṇ*, not *uṭṭhuṇ*. For 'become,' *hō* is used, not *thī*. The verb *päwuṇ*, to fall, with its past participle *pēā* (plural *paē*) is very commonly used to form compound verbs, without apparently affecting the meaning. Thus, *jī-pēā*, he lived; *wañā-pēā*, he was lost; *lagg-paē*, they began; *pēā-karēnā̃*, I am doing; *paē-karnēn*, they are doing (Specimen II).

Pronunciation.—Nasalization is as frequent as in the Salt Range. Nearly every long vowel can optionally be nasalized. Instances of nasalization are so common, and so optional, that forms whose only peculiarity is that they are nasalized will not be recorded in the following notes.

The letter *ä* of the dialect of the Salt Range and of the Shahpur Doab is in the Awāṇkārī specimens as received often represented by *ai*. This is merely a mode of spelling, and in the present section, the system of representing it by *ä*, as in Shahpur, will be followed.

There is a tendency to omit the aspiration of sonant aspirates. Thus, *bhī*, even, becomes *bī*. On the other hand *h* is prefixed in *hikaṭṭhā*, together; in *hē*, this; and in *hus* or *us*, the oblique case singular of *oh*, that.

In the word *khēḍnē̃-nā̃*, of dancing, the *l* of the Hindōstānī *khēlnā* has become *ḍ*.

Declension.—In the declension of nouns, those nouns which in the Dōāb end in *ur*, like *puttur*, a son, and *chhōhur*, a boy, often drop the *u*, becoming, e.g., *puttr* and *chhōhr*. Similarly the corresponding *i* of the feminine is also liable to be dropped, so that we also have *chhōhr*, for *chhōhir*, a girl (List, 129 and 131).

Masculine nouns ending in a consonant add *e* to form the oblique form singular as in the Salt Range. Thus, *puttre, dile, ghare, naukre, ābbāse* (Specimen II). The *e* is not always added. For instance, in the Parable we have *us mulkhnē̃*, not *us mulkhenē̃*, of that country.

The oblique singular of *mā̃*, a mother, is *māũ* (Specimen II).

The postposition of the dative is usually *ā̃*, instead of *ā̃h* or *hā̃*. Thus, *piū-ā̃*, to the father; *naukre-ā̃*, to the servant. Another postposition of the dative is *dāī̃*, to, in the sense of direction to, connected with which is an ablative postposition *dāī̃õ* (List, 103, 104), from.

The following pronominal forms may be given. The most noteworthy are the genitive singular of the first two personal pronouns, ending in *ḍhā*:—

		I.	Thou.
Sing.			
	Nom.	*mā̃*	*tū̃.*
	Ag.	*mā̃*	*tā̃* or *tuddh.*
	Dat.	*mā̃h* or *mā̃-kō*	*tā̃h* or *tā̃-kō.*
	Gen.	*mā̃ḍhā*	*tū̃ḍhā* or *tō̃ḍhā.*
	Obl.	*mā̃*	*tā̃* or *tuddh.*
Plur.			
	Nom.	*asī̃*	*tusī̃.*
	Ag.	*asā̃*	*tusā̃.*
	Gen.	*asiḍḍā*	*tusiḍḍā, tsuḍḍā.*
	Obl.	*asā̃*	*tusā̃.*

Tuddhēnā̃ means 'of thee alone.'

The demonstrative pronouns, also used for the third person, are: –

		This.	That.
Sing.			
	Nom.	*eh, ē,* or *hē*	*oh, ō, hō.*
	Dat.	*isā̃h* or *isăh*	*usā̃h* or *usăh.*
	Obl.	*is*	*us, hus,* or *os.*
Plur.			
	Nom.	*innh*	*unnh.*
	Obl.	*inhā̃*	*unhā̃.*

Emphatic forms are *ăh-ī*, this indeed; *īhā*, he only (Specimen II); *isē*, to this very person (Specimen II); *ōhā*, he only (Specimen II).

The Interrogative Pronoun is *kōr*, as in the Salt Range, with a genitive singular *kā̃ḍhā* (List, 239). *Kijjh* is 'anything.'

We see from forms like *kitṇā̃k* (List, 221) and *jitṇā* (Specimen II) that the Dōābī forms with *ṇ* are used, not the Salt Range ones with *r* (*kitrā, jitrā*).

Conjugation.—There are several forms of the verb substantive. Thus:—

Present.

	Sing.	Plur.
1.	*ā̃h, ā̃*	*ā̃h, ā̃, ăyā̃.*
2.	*ā̃h*	*hō, ō, ăyō.*
3.	*ăh, ăyē, ē, -wē*	*ăhn, ăyan.*

In the Parable, we have *nā̃h*, I am not (worthy).

Past.

	Sing.	Plur.
1.	*ähō̃*	*ähō̃.*
2.	*ähō̃*	*ähō.*
3.	*ähā*	*äh, āhē.*

The above are masculine forms. In the second specimen, we have *ähī*, she was.

Negative forms are *nāhē̃ dēnā̃*, he was not giving, and *nähā*, he was not (Specimen II).

The Conjugation of the Active verb presents few peculiarities. We may note the present participle *khänā̃*, eating, and a polite imperative *dēh*, please to give.

The future of *ākhuṇ*, to say, is *ākhsā̃*, not *akhēsā̃*, I will say. Similarly, in the second specimen, *ākhsē̃*, thou wilt say. The present tense of *karuṇ*, to do, is *karēnā̃*, I am doing, in the Parable, but *karnē̃n*, they are doing, in the second specimen.

For the past conditional we have the standard *karā̃hā*, we should have made, and also *karīā̃*, I might have made (rejoicing), both in the Parable.

As an example of the passive we have *vēkhīē*, it is being seen, and *ḍhē-wañē*, it may be given, both in the second specimen.

The masculine plural of *pēā*, fallen, is *paē*.

[No. 30.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

AWĀṆKĀRĪ. (DISTRICT ATTOCK.)

SPECIMEN I.

Hikkī-jaṇēnẽ dõ puttar āhē. Unnhā̃-vichchõ nikṛē
Of-one-man two sons were. Them-from-among by-the-younger

piū-ā̃ ākheā, 'piū, mālnā̃ jehṛā hissā mā̃h
the-father-to it-was-said, 'father, of-the-property what share to-me

ānā̃ mā̃h waṇḍ-dēh.' Piū āpṇā̃ māl
(is)coming to-me divide-please-give.' By-the-father his-own property

unnhā̃ waṇḍ-dittā. Thōṛē-dihāṛē lagghē-āhē, jē nikṛā
(to-)them was-divided(-and)-given. A-few-days passed-were, that the-younger

puttr habbhā-kijjh hikaṭṭhā kar-kē kadaī̃ dūr-mulkh
son everything together made-having somewhere (to-)a-far-country

laggā-gēā. Utthē āpṇā māl luchchpuṇē-vichch wañā-chhōṛeus.
went-off. There his-own property debauchery-in was-caused-to-go-by-him.

Jis-vēlē habbhā-kijjh khā̃-pī-rēhā, us-mulkh-vichch waḍḍā
At-what-time everything eaten-drunk-remained, that-country-in a-great

kā̃ḷ pä-gēā, te oh muthāj hōwaṇ laggā. Watt oh
famine fell-down, and he needy to-become began. Then he

us-mulkhnẽ kahī̃-ādmī-kōḷ laggā-gēā. Us usā̃h āpṇī-zimmī̃-vichch
of-that-country some-man-near he-went-off. By-him as-for-him his-own-field-in

sūr charā̃waṇē-wāstē muñ-dittā. Usnẽ-dile-vichch ānā̃-ähā jē,
swine feeding-for it-was-sent. His-heart-in coming-it-was that,

'āpṇā̃ ḍhiḍḍh unnhā̃-chhillū̃-nāḷ, jehṛiā̃ sūr khänẽ-āhē, bharā̃.'
'my-own belly those-husks-with, which the-swine eating-were, I-may-fill.'

Hōr kōī ādmī usā̃h kijjh nahẽ-dēnā̃. Watt jis-vēlē us
And any man to-him anything was-not-giving. Then at-what-time by-him

dile-vichch dhiān kītā jē, 'mā̃ḍhē-piūnẽ bahū̃-naukrā̃-kōḷ
heart-in reflection was-made that, 'of-my-father many-servants-near

wadhīk rizaq äh, te mā̃ bhukkhā pēā marnā̃. Mā̃
spare daily-bread is, and I hungry fallen am-dying. I

uṭṭhar-kē piū-kōḷ wā̃nā̃, te usā̃h ākhsā̃, "piū, mā̃
arisen-having the-father-near will-go, and to-him I-will-say, "father, by-me

Khudānā̃ gunā̃h kītā te tō̃ḍhā bī kītā; haṇ mā̃ tō̃ḍhā
of-God sin was-done and of-thee also was-done; now I thy
puttr akhwāwaṇē̃ jōgā nā̃h rēhā, mā̃h āpṇā̃ hikk naukar
son to-be-called worthy I-am-not remained, me thine-own one servant
baṇā-kē rakkh-ghinn."' Tā̃ oh uṭṭhar-kē āpṇē̃-piū-kōḷ
made-having keep."' Then he arisen-having his-own-father-near
āeā. Oh ajjē dūr-ī ähā jē usnē̃-piū usā̃h takk
came. He still distant-even was that by-his-father to-him sight
ghiddā. Usā̃h tars ā-gēā. Bhajj-kē gaḷē-nāḷ
was-taken. To-him compassion came. Run-having the-neck-with
ghiddeus, te piār dittōs. Puttre usā̃h
he-was-taken-by-him, and kissing was-given-by-him. By-the-son to-him
ākheā, 'piū, mā̃ Khudānā̃ gunā̃h kītā te tō̃ḍhā bī
it-was-said, 'father, by-me of-God sin was-done and of-thee also
kītā; mā̃ haṇ tō̃ḍhā puttr akhwāwaṇē̃ jōgā nā̃h rēhā.'
was-done; I now thy son to-be-called worthy I-am-not remained.'
Par piū āpṇē̃-naukrā̃ ākheā jē, 'sāreā̃-kōḷō̃ chaṅgē
But by-the-father (to-)his-own-servants it-was-said that, 'all-than good
chiṛē āṇō̃, isäh pawāeō; te usnē̃-hatthē-vichch mundrī
garments bring-ye, on-this-very-one put-ye-on; and his-hand-on a-ring
te pärā̃-vichch juttī pawāeō; nāḷē khäā̃h te khushī
and feet-on shoes put-ye-on; moreover let-us-eat and rejoicing
karā̃; kiū̃ke eh mā̃ḍhā puttr mar-gēā-ähā, haṇ watt jī-pēā;
let-us-make; because this my son died-gone-was, now again lived;
eh waññā-pēā-ähā, haṇ labbh-pēā.' Watt oh khushī karaṇ
he lost-was, now was-got.' Then they rejoicing to-make
lagg-paē.
began.

Us-vēlē usnā̃ waḍḍā puttr zimmī̃-vichch ähā. Jis-vēlē oh
At-that-time his great son the-field-in was. At-what-time he
āeā, te ghare-kōḷ pauhtā, us gā̃waṇē̃-te-khēḍṇē̃nā̃ awāz
came, and the-house-near arrived, by-him of-singing-and-sporting sound
suṇeā̃. Us hikkī-naukre-ā̃ sadd-kē puchchheā jē, 'eh
was-heard. By-him one-servant-to called-having it-was-asked that, 'this
kē gall ē?' Us usā̃h ākheā jē, 'tō̃ḍhā bhirā
what matter is?' By-him to-him it-was-said that, 'thy brother
ā̃-rēhā, te tō̃ḍhē-piū rōṭī kītī-ē, jē oh khärī-mihrā̃
come-has, and by-thy-father bread made-is, because he safe-and-sound
labbh-pēā.' Oh kauṛī hōeā, te andar nā̃h-waṛeā. Usnā̃-piū
was-got.' He angry became, and within not-entered. His-father

bāhr āeā, te usnā̃ minnat-thōrā kītiōs. Us
outside came, and of-him entreaty-favour was-made-by-him. By-him
piū-ā̃ ākhēā, 'bahū̃-muddat-thī̃ mā̃ tõḍhī khizmat pēā-karēnā̃,
the-father-to it-was-said, 'much-period-from I thy service fallen-doing-am,
kaddī bī tõḍhī gall nahī̃ mōṛī ; par tuddh kaddī mā̃h hikk
ever even thy word not was-disobeyed ; but by-thee ever to-me one
bakkrā bī nahī̃ dittā, jē mā̃ āpṇē̃-dōstā̃-nāḷ k̲h̲ushī
goat even not was-given, that I my-own-friends-with rejoicing
karīā̃. Par jis-vēlē tõḍhā eh puttr āeā-ī-ē, jis
might-have-made. But at-what-time thy this son come-even-is, by-whom
tõḍhā māl kañjarīā̃-uttē wañā-dittā, tuddh usnī̃ k̲h̲ātrī rōṭī
thy property harlots-on was-wasted, by-thee of-him for bread
kītī-ē.' Piū usā̃h ākheā, 'puttr, tū̃ har-vēlē
made-is.' By-the-father to-him it-was-said, 'son, thou at-every-time
mā̃ḍhē-kōḷ rahnā̃, te jō-kijjh mā̃ḍhē-kōḷ äh, oh tuddhēnā̃ äyē.
of-me-near remainest, and whatever of-me-near is, that of-thee-verily is.
Chaṅgī gall äh-ī ähī jē asī̃ k̲h̲ushī karā̃hā, tū̃
Good matter this-verily was that we rejoicing should-have-made, thou
bī k̲h̲ush hō, kiū̃ke eh tõḍhā bhirā mar-gēā-ähā, haṇ watt
also happy may-be, because this thy brother died-gone-was, now again
jī-pēā ; te wañā-pēā-ähā, haṇ labbh-pēā.'
lived ; and lost-was, now was-got.'

[No. 31.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

AWĀṆKĀRĪ DIALECT. (DISTRICT ATTOCK.)

SPECIMEN II.

Siḍḍē-girā̃ēnā̃ hikk jaṇā Abbās nā̃ āhā. Usnā̃ puttur kōī
Of-our-village one man Abbās name was. Of-him son any
nāhā-hōnā̃. Us chār wiyāh bī kītē-āhē. Hikkā
was-not-becoming. By-him four marriages also made-were. One-only
dhī pāhlē-wiyāh-chō̃ hōius. Ajjē oh māūnā̃ duddh
daughter the-first-marriage-from became-to-him. Still she of-mother milk
pīnī̃-āhī jē usnī̃ mā̃ mar-gaī. Waḍḍī-khizmat-te-kazīā̃-nāḷ us
drinking-was that of-her mother died. Great-service-and-trouble-with by-him
usā̃ pāḷeā. Jis-vēlē oh waḍḍī hōī, tā̃
as-for-her it-was-cherished. At-what-time she of-full-age became, then
usnā̃ wiyāh us āpṇē-chāchēnē̃-putre-nāḷ kar-dittā. Abbāse, eh
of-her marriage by-him his-own-uncle-of-son-with was-made. By-Abbās, this
jāṇ-kē jē, 'mā̃ḍhī zimī̃ hōr-kōī marnē-kōḷō̃ pichchhē na
considered-having that, 'my land other-some-one dying-from after not
chā-ghinnē̃, mā̃ isē-jawātrī-ā̃ likkh-dēā̃; jitṇē̃-tāī̃
may-up-and-take, I this-verily-son-in-law-to may-write-(and)give; as-much-during
mā̃ jīnā̃ rāhsā̃, tã āp khānā̃ rāhsā̃,' te us-nāḷ
I living shall-remain, then I-myself eating will-remain,' and him-with
pakk-pakēj kar-ghiddius, 'jē kōī mā̃ḍhā puttur ḥōeā, tā̃ tū̃
certainty made-was-taken-by-him, 'if any my son became, then thou
mā̃-kō zimī̃-wāstē kijjh nā̃ ākhsē̃,' zimī̃ usā̃h
me-to the-land-for anything not shall-say,' the-land to-him
likkh-dittius, par kabzā āpṇā̃ rakkheus.
was-written-(and)given-by-him, but possession his-own was-kept-by-him.
Trā-chāū̃-warihā̃ pichchhō̃, jehṛā chhēkṛā wiyāh kītā-āeus, us-chō̃
Three-four-years from-after, what last marriage was-made-by-him, it-from
usnā̃ puttur hōeā. Jawātrī-ā̃ ākheus jē, 'zimī̃ mā̃h
of-him a-son became. The-son-in-law-to it-was-said-by-him that, 'the-land to-me
mōṛ-dē.' Us nā̃h likkh-dittī. Abbāse mansūkhī-
return.' By-him not was-it-written-(and) given. By-Abbās of-cancelling-

hibbnā̃ dāwā kītā. Oh kharaj hō-geā. Apīl
deed-of-gift claim was-made. It struck-off became. Appeal

Chip-Kōrṭ-tāī̃ kītius. Kijjh nā̃ baṇeus, par
Chief-Court-up-to was-made-by-him. Anything not was-made-for-him, but

eh hukam ḍhēus jē, 'tō̃ḍhā putr dāwā kar hagnā̃.' Haṇ
this order was-given-to-him that, 'thy son claim make can.' Now

usnē̃-putre-nē̃ tarfō̃ pēā mukaddmā̃ hōnā̃. Zimī̃-tē ajjē-tāī̃
of-his-son from-side fallen case is-becoming. The-land-on still-up-to

kabzā Abbāsenā̃, te ōhā khānā̃-pīnā̃. Haṇ wēkhīē
possession of-Abbās, and he-alone (is)-eating-drinking(-it). Now it-may-be-seen

kē hōnā̃. Lōk Abbāse-shōhdēnā̃ armān paē-karnē̃n.
what (is)-becoming. People of-Abbās-poor-fellow pity are-making.

Shālā us-kō zimī̃ ḍhē-wañē.
Please-God him-to the-land may-be-given.

FREE TRANSLATION OF THE FOREGOING.

In our village there was a man named Abbās. He had no son although he had married four times. He had only one daughter by his first marriage. While she was still being suckled her mother died, and Abbās brought her up with great care and trouble. When she grew up, he married her to the son of his uncle, and considering that someone might get hold of his land after his death he thought it best to make it over to his son-in-law by a deed of gift, he retaining the profits of it during his lifetime. He also took from the son-in-law a firm agreement that if he (Abbās) should subsequently have a son, the son-in-law should make no claim to the land. In this way he made over the land, retaining, however, the possession of it in his own hands. Three or four years afterwards Abbās had a son by his last marriage, and he asked the son-in-law to return the land to him, but he refused. So Abbās brought a suit for cancelment of the deed of gift. This was given against him. He then appealed to the Chief Court, but failed to win the case, although the decision was that the son was entitled to make a claim himself.

So now a case has been brought in the name of the son. The land is still in the possession of Abbās, and he alone is enjoying the profits derived from it. Now let us see what will be the result. All the people sympathize with poor Abbās. Please God, the land will be given to him.

HINDKŌ OF KOHAT.

The main language of the North-Western Frontier District of Kohat is Paṣhtō. There are, however, scattered over the district numerous Hindūs, as well as other people, principally Awāṇs, immigrants from Jhelum, Attock, and Rawalpindi. These latter all speak a form of Lahndā, which goes under various names, such as Awāṇkārī, Awāṇkī, Hindkī, Hindkō, and Kōhāṭī. Under whatever name it is referred to it is essentially the same tongue. This, as we may expect from the tribes that speak it, is a mixture of various Lahndā dialects, amongst which the Awāṇkārī of the Salt Range predominates. The vocabulary also freely borrows from Paṣhtō, under circumstances which need not be repeated here as they are well described in the second of the two specimens of the dialect. The number of speakers of this dialect is estimated at about 34,000.

Besides the usual List of Words and Sentences on pp. 522ff., two specimens of the Hindkō of Kohat are given below. The first is a version of the Parable of the Prodigal Son, and the second is an account of the Kohat District and of the tribes that inhabit it. Upon these is based the following account of those particulars in which the Hindkō of Kohat differs from the Standard Lahndā of Shahpur.

In *Pronunciation* the only important point to be noted is the frequent omission of an aspirate. Thus we have *bahū̃* or *baū̃*, much; *tudd*, not *tuddh*, by thee; *kujj*, not *kụjjh*, anything; *ḍhiḍḍ*, for *ḍhiḍḍh*, the belly; *kall*, for *kallh*, yesterday. On the other hand we have *hachchhā*, for *achchhā*, good, and a transferred *h* in *hijeā*, for *ijehā*, of this kind.

The *Vocabulary* is full of Paṣhtō words. They are so frequent that it is unnecessary to quote examples here.

The *Declension* of nouns closely follows Awāṇkārī. We may quote the following examples:—

Peō, a father; obl. *peō;* plur. nom. *peō*, obl. *peōā̃*.
Jaṇā, a person; obl. *jaṇē;* plur. nom. *jaṇē*, obl. *jaṇeā̃*.
Dhī, a daughter; obl. *dhī;* plur. nom. and obl. *dhīā̃*.
Bẵt (fem.), a blow with a stick; plur. nom. *bẵtā̃*. So *rannā̃*, women; *gallā̃*, words; *katthā̃*, statements; *qāmā̃*, tribes.
Gā̃, a cow, has plur. nom. *gẵīā̃*, and *bhäṇ*, a sister, has sing. obl. *bhäṇū̃*.

Masculine nouns ending in a consonant usually add *e* in the oblique singular. Thus, *puttar*, a son, obl. *puttre; sir*, the top of a hill, *sire; mulkh*, a country, *mulkhe; kōhāṭ, kōhāṭe*. On the other hand we have *ghar-vichch*, in the house; *mädān-vichch*, in a plain; *shauq-nāḷ*, with fondness.

As an example of the oblique plural, we can quote *yārā̃-vichch*, among friends.

The usual postpositions and case-terminations are *nā̃*, etc., of; *ā̃*, *kō*, and *daī̃*, to; *kōḷ*, near; *kōḷō*, from near; *vichchō̃*, from within. It will be observed that the termination *ō* or *ō̃* gives an ablative signification. So also in *hukmō̃*, (outside) from (thy) order.

If we may judge from forms such as *chaṅgē jaṇeā̃nā̃*, of good men, etc., in Nos. 125ff. of the List of Words and Sentences, adjectives ending in *ā* do not change the *ā* to *eā̃* in the oblique plural, but retain the form of the nominative plural as in Hindōstānī.

The following forms in the declension of *Pronouns* have been noted :—

mā̃, I ; ag. *mā̃ ;* gen. *mē̃ḍā ;* dat. *mē̃ḍēā̃* or *mäā̃ ;* obl. *mā̃ : assī*, we ; ag. and obl. *assā̃;* gen. *asāḍā.*

tū̃, thou ; ag. *tū̃* or *tudd ;* gen. *tē̃ḍā ;* obl. *tā̃ : tussī*, ye ; ag. and obl. *tussā̃ ;* gen. *tuḍḍā.*

ē, this ; obl. *is*, emph. *isē ;* dat. *isā̃ : ē, in*, these ; obl. *inā̃* or *inhā̃.*

ō, that ; obl. *us*, emph. *usē ;* dat. *usā̃ : ō, un*, those ; obl. *unā̃* or *unhā̃.*

jē or *jēṛā*, who, which (in Specimen II, once *jō*) ; obl. *jis :* plur. nom. *jē ;* obl. *jinā̃, jinhā̃.*

kōī, who ? *kē̃ḍā*, whose ?

kē, what ? *kōī*, anyone, obl. *kaī̃ ; kujj*, anything ; *jē-kujj*, whatever ; *kittā*, how much ? *kaī*, several.

For the *Verb Substantive* we have :—

Present, 'I am,' etc.

	Sing.	Plur.
1.	*ā̃, ē̃*	*ā̃.*
2.	*ē̃*	*ō.*
3.	*ē, wē, hēwē*	*an, hēwan.*

After a vowel the *a* of *an* of the 3rd person plural is dropped, as in *Bangshī-n*, they are Bangshīs, *i.e.* Bangashes. So also, as an auxiliary verb, we have the 3rd person plural feminine of the present tense, *ākhnīā̃-n*, they (fem.) speak ; *karnīā̃-n*, they (fem.) do ; *juṛnīā̃-n*, they (fem.) are put together.

There is also a negative verb substantive of which the following forms occur in the specimens :—*nā̃*, I am not ; *naī̃ ākhnī̃*, they (fem.) do not speak.

For the past we have :—

'I was,' etc.

	Sing.	Plur.
1.	*häā̃, häō̃*	*häā̃.*
2.	*häō̃*	*häō.*
3.	*häā*	*haē.*

The above are masculine forms. For the feminine we have *haī*, she was ; *haīā̃*, they (fem.) were.

Both *hōwuṇ* and *thīwuṇ* are used for 'to become.'

The Active Verb has a few unexpected forms.

The Infinitive ends either in *-uṇ* (oblique *-aṇ*) or in *-ṇā*, oblique *-ṇē*. Thus, *māruṇ*, obl. *māraṇ*, to strike ; *khāwaṇ-daī̃*, for eating ; *karaṇ laggē*, they began to make ; *māraṇ laggē*, they began to strike ; *mārṇā*, to strike, obl. *mārṇē ; charāoṇē-daī̃*, for grazing (swine) ; *hoṇë lāiq*, worthy to be ; *gāṇē-nachchṇē-kā awāz*, the sound of singing and dancing ; *wā̃ṇē-tē*, on going ; *bharṇē-daī̃*, for filling (pitchers) ; *thīṇē laggā*, he began to be (in want) ; *ākhnē laggā*, he began to say.

It will be observed that the cerebral *ṇ* is preserved even after *r*.

The present participle ends in *nā*, as in *mārnā*, striking, plur. *mārnē;* fem. *mārnī*, plur. *mārnīā̃*. As usual the final vowel is often nasalized, as in *mārnā̃*, etc.

The past participle ends in *ā*, not *eā*. Thus, *mārā*, struck; *ākhā*, said. The following more or less irregular past participles may be noted:—*geā*, gone, plur. *gaē;* fem. *gaī*, plur. *gaīā̃ : peā*, fallen, plur. *paē* (often used in compound verbs like *labbhī peā ē*, he is got) : *riā*, remained; fem. *raī : wiñjātā*, lost: *nikklā*, not *nikhtā*, come out.

The Imperative singular is, as usual, only the bare root, as in *mār*, strike thou; plur. *mārō*, strike ye.

For the Old Present, now used both as a Present Subjunctive and as a Future, the following forms occur:—

1st sing. *bharā̃*, I may fill; *thīwā̃*, I will become; *wāā̃*, I will go; *ākhā̃*, I will say.
1st plur. *khāwā̃*, we may eat; *karā̃*, we may do.
3rd plur. *khāwan*, they may eat; *hōwan*, they may be.

The present is thus conjugated:—

'I strike,' etc.

	Sing.	Plur.
1.	*mārnā-ē̃*	*mārnē-ā̃.*
2.	*mārnā-ē̃*	*mārnē-ō.*
3.	*mārnā-ē*	*marnēn.*

So *wēnā-ē̃*, I go; *wēnēn*, they go. The above are masculine. For feminines we have (all in the second Specimen) *ākhnīā̃-n*, they speak; *karnīā̃-n*, they do; *juṛnīā̃-n*, they put together.

For the Imperfect, we have *marnā hāā̃*, I was striking; *wasnē̃-haē*, they were dwelling; *wēnīā̃-haīā̃*, they (fem.) were going.

The Future is thus conjugated:—

'I shall strike,' etc.

	Sing.	Plur.
1.	*mārsā̃*	*mārsā̃.*
2.	*mārsē̃*	*mārsō.*
3.	*mārsī*	*mārsan.*

It will be observed that an *ē* is not inserted before the *s* in the case of a transitive verb.

It should also be noted that, as pointed out above, the old present may be used in the sense of the future. The same occurs regularly in Kashmīrī.

In the first specimen there is one example of the past conditional—*mā̃ karā̃ hāā*, I might have made. It will be seen that the tense is formed by adding the 3rd singular past tense of the verb substantive to the old present.

As regards tenses formed from the past participle we may note the following :—

'I went,' etc.

	Sing.	Plur.
1.	*geā̃*	*gayā̃.*
2.	*geō̃*	*gayō.*
3.	*geā* (f. *gaī*)	*gaē* (f. *gaīā̃*).

Transitive verbs do not change. We have *mẵ mārā*, I struck (him).

For the Perfect we have *mẵ mārā-ē*, I have struck (him); *nā̃ riā*, I have not remained, I am not (worthy).

The verb which in the Standard Lahndā takes the form *wañuṇ* or *wanjuṇ*, to go, in Kohat takes the form *wẵṇā*. The following forms of this verb occur in the Specimens, and List :—

wẵṇē-tē, on going.
wēnā, fem. *wēnī*, going.
wẵ, go thou.
wăā̃, I may go.
wēnā-ē̃, I go, and so on.
geā, etc., gone.

The verb 'to remain' appears under the forms *rā gaē*, they remained, and *nā̃ riā* (f. *raī*), I did not remain.

Causal roots are often formed by adding *l*. Thus, *khawāluṇ*, to give to eat; *piwāluṇ*, to give to drink; *pawāl dēwuṇ* or *pā dēwuṇ*, to put clothes on to a person.

[No. 32.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKŌ DIALECT. DISTRICT KOHAT.

SPECIMEN I.

Hikk-jaṇēnē̃ dō puttar haē. Nikṛē-puttre peō-ā̃ ākhā,
Of-one-man two sons were. By-the-younger-son the-father-to it-was-said,

'bābā, jē-kaḍē mē̃ḍā bark̲h̲ā tē̃ḍē-māle-vichchō̃ paüchnā-ē, tā
'father, if my share thy-property-from-among arriving-is, then

mē̃ḍē-ā̃ (*or* mää̃) dē-chhōṛ.' Tad us āpṇē-jīneā̃
of-me-to (or *to-me*) *give-up.' Then by-him in-his-own-living* (i.e. *while yet alive*)

us-kō (*or* usā̃) wē̃ḍ-dittā. Thōṛē-dihāṛeā̃-vichch usnē̃-nikṛē-puttre
him-to (or *to-him*) *it-was-divided-out. A-few-days-in by-his-younger-son*

sārā māl ikaṭṭhā kar-kē atē hikk-bahū̃-dūr-mulkhe-daī̃
all property together made-having and a-very-distant-country-to

geā-chalā ; atē us utthē ō sārā māl k̲h̲arābātī-vichch
it-was-gone-away ; and by-him there that all property wickedness-in

barbād kar-chhōṛā. Atē jadō̃ habbā kujj k̲h̲arch
destroyed was-completely-made. And when all anything expended

kar-ditteōs, us-mulkhe-vichch hikk waḍī qāt thī-gaī, te ē
was-made-by-him, that-country-in a great famine became, and this-one

bahū̃ kaṅgāl thīṇē laggā. Atē hikk-ādmī-kōḷ, jē usē-mulkhenā̃
very destitute to-become began. And one-man-near, who of-that-very-country

wasṇē-wālā hää, chalā-geā. Tā us usā̃ sūr charāoṇē-daī̃
inhabitant was, he-went-away. Then by-him as-for-him swine feeding-for

muñj-dittā. Us-nē̃-dile-vichch ē hää jē, 'un chillaṛ jēṛē sūr
it-was-sent. His-heart-in this was that, 'those husks which the-swine

khāwan, unā̃-nāḷ mā̃ āpṇā ḍhiḍḍ bharā̃.' Barē ō bī usā̃
eat, them-with I my-own belly may-fill.' But those even to-him

kā̃ nā dittē. Us-kōḷō pichchhō ō hōsh-tē āeā, atē
by-anyone not were-given. That-from from-after he sense-on came, and

ākhṇē laggā jē, 'mē̃ḍē-peō-kōḷ kittē mazūr hēwan, jinhā̃-kōḷ
to-say he-began that, 'my-father-near how-many labourers are, whom-near

khāwaṇ-daī̃ bahū̃ ṭukar hēwē, atē mā̃ itthē bhukkhā̃-nāḷ peā marnā-ē̃.
eating-for much bread is, and I here hungers-with fallen dying-am.

Uchchā thīwā̃, atē āpṇē-peō-kōḷ chalā-wää̃, atē usā̃
Upright I-may-become, and my-own-father-near I-may-go-away, and to-him

ākhā̃ jē, "bābā, mā̃ tē̃ḍā atē Rabbnā̃ gunāh kītā-hēwē; huṇ mā̃
I-may-say that, "father, by-me of-thee and of-God sin done-is; now I
tē̃ḍā puttar hōṇē lāiq nā̃. Mā̃ā̃ āpṇē-mazūrā̃ wā̃gaṇ hikk
thy son to-be worthy am-not. Me (acc.) *thine-own-labourers like one*
mazūr gaṇ."' Tad uchchā thīā, atē peō-kōḷ geā-chalā.
labourer count."' Then upright he-became, and the-father-near went-away.
Ē ajjē kujj-witthā̃-tē hāā, jē peō usā̃
This-one still some-short-distance-on was, that by-the-father as-for-him
wēkh-ghiddā; atē baū̃ tars āeōs, atē usā̃ gaḷ-wāṅgṛī
it-was-observed; and much compassion came-to-him, and to-him neck-embracing
kar-ghiddiōs, atē chumeōs. Watt usā̃ puttre ākhā,
was-done, and he-was-kissed-by-him. Then to-him by-the-son it-was-said,
'bābā, mā̃ tē̃ḍā atē Khudānā̃ gunāh kītā-ē; huṇ mā̃ tē̃ḍī-
'father, by-me of-thee and of-God sin done-is; now I of-thy-
puttarwālīnā̃ lāiq nā̃ riā.' Tad peō āpṇē-nōkrā̃-kō
sonship worthy am-not remained.' Then by-the-father his-own-servants-to
ākhā jē, 'hikk hachchhē chīṛē bāhr ghinn āṇō,
it-was-said that, 'a good (set-of) garments outside having-taken bring,
atē isā̃ pawāl-dēō; atē usnē̃-hatthe-vichch mundrī pā-dēō, atē pāṇā̃
and to-this-one put-ye-on; and his-hand-on a-ring put-ye-on, and shoes
pawāl-dēō; jē assī khāwā̃ atē khushiā̃ karā̃; is-wāstē jē ē
put-ye-on; that we may-eat and rejoicings may-make; this-for that this
mē̃ḍā puttar mar-geā-hāā, huṇ watt jīnā̃ thī-geā-ē; tē wiñjātā-geā-hāā, huṇ
my son dead-gone-was, now again living become-is; and lost-gone-was, now
labbhī-peā-ē.' Tad ō khushiā̃ karaṇ laggē.
got-become-is.' Then they rejoicings to-do began.

Atē usnā̃ waḍḍā puttar paṭṭē-vichch hāā. Jad ō ṭurā, atē
And his elder son the-field-in was. When he started, and
gharnē̃ nēṛē āeā, atē gāṇē-nachchṇēnā̃ awāz us-nē̃-kannā̃-vichch
the-house-of near came, and of-singing-dancing sound his-ears-on
āeā, tā us hikk-nōkre-ā̃ kūk-kē puchchhā jē, 'ē kē
came, then by-him a-servant-to shouted-having it-was-asked that, 'this what
sabab ē?' Us ākhā jē, 'tē̃ḍā bhirā āeā-ē. Jad
cause is?' By-him it-was-said that, 'thy brother come-is. When
peō usā̃ chaṅgā-bhalā ḍiṭṭhā, ta-tā̃ waḍḍē-hallē-gullē-nāḷ
by-the-father as-for-him safe-sound it-was-seen, then great-revelry-with
us rōṭī kītī-ē.' Jēṛē-vēḷē us ē suṇā, tā̃ baū̃
by-him bread made-is.' At-what-time by-him this was-heard, then much
khafā thī-geā, atē andar wā̃ṇē-tē usnā̃ dil nā thīā. Tad
angry he-became, and within going-on his heart not became. Then

usnā̃ peō bāhr nikklā, atē usā̃ maṇā-kē ghar
his father outside came-out, and him (acc.) *reconciled-having the-house*

ghinn-geā. Watt us peō-kō ākhā jē, 'tū̃ fikar
took-inside. Then by-him the-father-to it-was-said that, 'thou consideration

tā̃ kar jē mā̃ kittī-muddatnā̃ khizmat peā-karnā-ē̃, atē kadī
verily make that I of-how-much-period service fallen-doing-am, and ever

tē̃ḍē-hukmō̃ bāhr nā̃ chalā, atē tudd kadī bakrīnā̃
from-thy-order outside I-am-not gone, and by-thee ever of-a-goat

bachchā bī nā-dittā, jē yārā̃-vichch khushiā̃
the-young-one even not-was-given, that friends-among rejoicings

karā̃-häā; atē jadō tēḍā̃ ē puttar āeā,
I-might-have-made; and from-when thy this son came,

jis sārī dunyā̃ kañjarā̃-tē khawāl-piwāl-dittī-ē,
by-whom all the-worldly-goods harlots-on causing-to-eat-causing-to-drink-given-is,

hijaī rōṭī kītī-ē.' Peō usā̃ jawāb dittā, 'puttar, tū̃
such bread made-is.' By-the-father to-him answer was-given, 'son, thou

hamēsha mā̃-kōḷ rähnā-ē̃, atē jē-kujj mā̃-kōḷ hēwē, ō tē̃ḍā
always me-near remaining-art, and whatever me-near is, that thy

māl ē; barē ē bhirā tē̃ḍā mar-geā-häā, huṇ watt jīnā̃
property is; but this brother thy dead-gone-was, now again living

thī-geā; atē wiñjātā-geā-häā, huṇ labbhī-peā-ē; khushī karṇī̃ darkār
became; and lost-gone-was, now got-become-is; rejoicing to-be-made proper

ē.'
is.'

[No. 33.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKŌ DIALECT. DISTRICT KOHAT.

SPECIMEN II.

1. Naqal karnē̃n jē Kōhāṭ hikkī-rājēnā̃ hāā, jē us
1. Story they-make that Kohat of-one-king was, that by-him
ābād kītā-hāā. Atē pēlō-pēlō Kōhāṭ-vichch Urakzaī lōk
populated it-made-was. And at-first-at-first Kohat-in the-Orakzai people
chiniā̃-uttē wasnē̃-haē. Hamēsha siālē-vichch Baṅgshī lōk
the-springs-upon dwelling-were. Always the-winter-in the-Bangash people
jē Pēwār-atē-Shalōzān-vichch wasnē̃-haē, ṭabrā̃-nāḷ itthē
who Pewar-and-Shalozan-in dwelling-were, families-with here
ānē̃-honē̃-haē, atē Jarwaṇḍē-vichch ḍhērī-uttē ḍērā
coming-being-were, and Jarwanda-in the-high-ground-on camp
thīnē̃-honē̃-haē. Baṅgshiā̃niā̃ rannā̃ pāṇī bharṇē̃-daī̃ chiniā̃-tē
becoming-being-were. Of-the-Bangashes women water filling-for the-springs-on
wēniā̃ haiā̃. Hikkī-dihāṛē jē rannā̃ gaiā̃, tā Urakzaī
coming were. On-one-day that the-women went, then the-Orakzais
unā̃nē gharē waṭṭeā̃-te-tīrā̃-nāḷ māraṇ laggē. Kaī gharē
their pitchers stones-and-arrows-with to-hit began. Several pitchers
unā̃nē̃ bhannē-gaē. Is-vichchkār unā̃-dōā̃-qāmā̃-vichch waḍḍā jhagṛā
of-them broken-went. This-meanwhile those-two-tribes-among great quarrel
te fasād machch-geā. Kaī ādmī mārē-gaē, te kaī
and disturbance became-excited. Several men were-killed, and several
zak͟hmī thī-gaē. Baṅgshiā̃nī̃ madat baū̃ ā-gaī. Āk͟har
wounded became. Of-the-Bangashes aid much came. At-last
Urakzaī Kōhāṭ chhōṛ-kē partā̃-tē chalē-gaē, atē
the-Orakzais Kohat deserted-having the-hills-on went-away, and
hōneā̃-hōneā̃ Baṅgshī itthā-ī̃ rā-gaē.
in-becoming-in-becoming (i.e. *gradually*) *the-Bangashes here-entirely remained.*

2. Asal-vichch Baṅgshiā̃nī̃ zabān Paṣḥtō haī, par Awāṇ lōk
2. Reality-in of-the-Bangashes tongue Paṣḥtō was, but the-Awāṇ people
āpṇī-madat-daī̃ itthē mangāē, lakā K͟harmātū-te-Bilīṭāṅgā̃-nā̃ lōk
their-own-aid-for here were-called, such-as Kharmatu-and-Bilitanga-of people

inā̃nā̃ hamsāyā hāā. Inā̃-kō zimiā̃ te daftar
of-these dependent was (i.e. *were*). *These-to lands and holdings*
dittēnē, atē ābād kītēnē. Inā̃-lōkā̃-nāḷ gallā̃
were-given-by-them, and populating was-done-by-them. These-people-with words
katthā̃ te muāmlē karneā̃-karneā̃ Hindkō atē Paṣḥtō ral-mil-kē
talking and businesses in-doing-in-doing Hindkō and Paṣḥtō mixed-up-having
hikk nawī̃ bōlī juṛ-gaī, nā Paṣḥtō raī te nā
a new language built-up-remained, not Paṣḥtō it-remained and not
Hindkō. Huṇ chār qāmā̃ Kōhāṭeniā̃ asal mudaī te mālak an.
Hindkō. Now four tribes of-Kohat real proprietors and owners are.
Hikk Bēzādī lōk, jē asal Baṅgshī-n; dūē Malakmīrī lōk;
One Bēzādī people, who real Bangashes-are; second the-Malakmīrī people;
in bī Baṅgshī-n. In dō qāmā̃ Paṣḥtō te Hindkō dōē
these also Bangashes-are. These two tribes Paṣḥtō and Hindkō both
ākhnīā̃-n. Trī, Jaṅgal K͟hēl; te chauthī Pīr K͟hēl.
speaking-are. Three, Jangal Khēl; and fourth Pīr Khēl.
Inā̃-dōā̃-qāmā̃nī̃ zabān Paṣḥtō ē, atē hamēsha
Of-these-two-tribes the-tongue Paṣḥtō is, and always
gallā̃-katthā̃ Paṣḥtō-vichch karnīā̃-n. Hindkō
words-talking (i.e. *conversation*) *Paṣḥtō-in making-they-are. Hindkō*
naī̃ ākhnī̃.
they-are-not speaking.

3. Kōhāṭe-vichch chār-qismnā̃ pāṇī hōnā-ē. Hikk, wāṇnā̃
3. Kohat-in of-four-kinds water becoming-is. One, of-ravine
pāṇī; jō Tīrā-vichchō ānā-ē; jisnā̃ nā̃ Tōī ē. Dūā,
water; which Tirah-from-in coming-is; of-which name 'Tōī' is. Second,
chinīā̃nā̃ pāṇī ē. Trīā, khūā̃nā̃ pāṇī ē. Chauthā, bambeā̃nā̃
of-springs water is. Third, of-wells water is. Fourth, of-pumps
pāṇī ē.
water is.

4. Kōhāṭenā̃ shahr hikk-mädān-vichch peā-hōeā-ē; jisnē̃
4. Of-Kohat the-city a-plain-in fallen-become-is; of-which
ās-pās dō-trä-mīlā̃-uttē part an. Partā̃nē̃ lōk sārē Paṭhān
on-all-sides two-three-miles-on hills are. Of-the-hills people all Pathans
an.
are.

5. Kōhāṭenē̃ ṣhālpaṭkē baū̃ mashhūr an. Sāhb-lōk
5. Of-Kohat the-silken-turbans much famous are. European-gentlemen
te hōr lōk baū̃-shauq-nāḷ mull-ghinnēn. Atē khēṛīā̃
and other people much-fondness-with purchase. And leather-sandals

mardānā te zanānā baū̃ hachchhiā̃ juṛniā̃-n, sādiā̃
for-men and for-women much good being-put-together-are, simple

hōwan yā tillēdār hōwan.
they-may-be or embroidered they-may-be.

6. Ajj-kall itthē Sarkārī-fauj-te-chhāoṇīnē̃ sabab-nāḷ baū̃
6. Nowadays here of-Government-army-and-cantonment cause-with much

raunaq te ābādī ē. Is-jagānī̃ āb-o-hawā tandrust atē
flourishing and populous it-is. Of-this-place water-and-air healthy and

hachchhī ē.
good is.

FREE TRANSLATION OF THE FOREGOING.

The story goes that Kohat was founded by an ancient king. Before this, the Orakzais had lived in Kohat above the springs. The Bangashes, who lived in Pewar and Shalozan, used to come down to Kohat in the winter and pitch their camps on the high ground in Jarwanda. The Bangash women used to come to the springs to draw water, and one day, when they were so employed, the Orakzais fired stones and arrows at the pitchers, several of which were broken. Thereupon a great riot and tumult sprang up between the two tribes, and several men were killed and wounded. Help came to the Bangashes, and at last the Orakzais were driven from Kohat and took refuge in the mountains. After that the Bangashes gradually took up their permanent residence in Kohat.

2. The original tongue of the Bangashes was Paṣhtō. The Awāṇs who came to help them had their followers belonging to places such as Kharmatu and Bilitanga. The Bangashes distributed land amongst these followers and accepted them as colonists. Owing to intercourse and mutual business relations with these people, a new language has gradually come into existence, neither Hindkō nor Paṣhtō, but a mixture of both.

At the present time four tribes are the original proprietors and owners of Kohat, *viz.* the Bēzādīs and Malakmīrīs who are in reality Bangashes. These two tribes speak both Hindkō and Paṣhtō. The third and fourth are the Jangal Khēl and the Pīr Khēl. These two speak only Paṣhtō. They do not speak Hindkō.

3. In Kohat the water supply comes from four different sources, *viz.* the ravine water which comes from Tirah and is called 'Tōī'; the water of springs; the water of wells; and that supplied by pumping machinery.

4. The town of Kohat lies in a plain, surrounded on all sides, at a distance of two or three miles, by hills. These hills are inhabited only by Paṭhāns.

5. The silken turbans made in Kohat are famous, and are much liked by European gentlemen and others. Excellent leather sandals, plain or embroidered, for men and for women, are also manufactured.

6. Nowadays, owing to the presence of troops and the cantonment, Kohat is flourishing, and its population has largely increased.

Its climate is very healthy.

GHĒBĪ.

In the Pindi Gheb Taḥṣīl of the Attock District, the local form of Lahndā is called Ghēbī and is closely allied to Awāṇkārī. Like the latter, it belongs to the North-Eastern type.

To the east of Pindi Gheb lies the Taḥṣīl of Fattehjang, which has to its south the Chakwal Taḥṣīl of the Jhelum District. The Fattehjang Taḥṣīl lies on both sides of the valley of the river Soan, and the local dialect is called Sawain, which is commonly identified as a form of Ghēbī. It appears, however, from the accounts of the dialect which I have received from the local authorities that this can hardly be said to be the case.

The dialect of Chakwal, immediately to the south of Fattehjang, is the Dhannī form of North-Western, not North-Eastern, Lahndā. This North-Western dialect runs northward through Fattehjang into the Attock Taḥṣīl of the Attock District. In Fattehjang it is, as we have said, called Sawain and appears to be much mixed with Ghēbī, which accounts for its classification as a form of that dialect.

In the Attock Taḥṣīl two languages are spoken. In about thirty villages of the Chhachh *ilāqa*, the language is Paṣhtō. In the rest of the Taḥṣīl the language was originally described as a mixture of Pēshāwarī and Pōṭhwārī. As it is certain that Pōṭhwārī does not extend so far to the west, and as Pēshāwarī Dhannī, and the language of Hazara immediately to the north are all forms of North-Western Lahndā, it is safe to assume that the same is the case as regards Attock Taḥṣīl. Like the dialect of Fattehjang it is probably a mixture of Ghēbī and North-Western Lahndā.

No specimens have been received from the Fattehjang or from the Attock Taḥṣīl, and no separate figures have been supplied for their dialects. All the figures available are the total for the so-called Ghēbī spoken in the three Taḥṣīls of Pindi Gheb, Fattehjang, and Attock. This was said to be 278,389. If we divide this proportionately to the number of speakers of all kinds of Lahndā in each of the three Taḥṣīls, we get the following figures :—

Ghēbī of Pindi Gheb	90,338
Sawain of Fattehjang	106,010
Mixed North-Western dialect of Attock Taḥṣīl	82,041
TOTAL	278,389

We may, therefore, for want of better materials, provisionally assume that the number of speakers of Ghēbī in Pindi Gheb Taḥṣīl is 90,308. The dialect of Fattehjang and Attock will be dealt with under the head of Dhannī (pp. 542ff. *post*).

Ghēbī is practically the same as the Lahndā of the Western Salt Range, agreeing with that dialect where it differs from Awāṇkārī. There are a few slight variations of pronunciation, such as *viñāṇā*, as well as *vañāṇā*, to cause to go, and *ghīṇā*, instead of *ghinṇā*, to take.

As elsewhere there are variations of the form of the verb substantive. Besides the regular Salt Range forms we have also :—

Present, 'I am,' etc.

	Singular.	Plural.
1.	*ā̃h*	*ā̃h.*
2.	*ē̃h*	...
3.	*äh, ähē*	*ähn.*

So, we have the following additional forms for the past :—

Past, 'I was,' etc.

	Singular.	Plural.
1.	*aheā̃*	*aheā̃.*
2.	*aheẵ*	*aheō, ahyō.*
3.	*aheā, ähā*	*ahē, ahyē, ähē.*

Two specimens are given of Ghēbī. The first is a short passage from a version of the Parable of the Prodigal Son. The second is a poem, describing the effects of a flight of locusts. The latter, being in verse, has some grammatical forms altered for the sake of metre, but they will easily be identified. I am indebted to Mr. F. H. Burton, I.C.S., Deputy Commissioner of Attock, for much kind help in interpreting several difficult passages.

[No. 34.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

GHĒBĪ DIALECT. (DISTRICT ATTOCK.)

SPECIMEN I.

Hikkī-jaṇēnē dō puttar ahē. Unhā̃-vichchō̃ nikṛē
One-man-of two sons were. Them-from-among by-the-younger

piūā̃ ākheā, 'ō piū, jehṛā wanḍā mālenā̃ mā̃h
to-the-father it-was-said, 'O father, what share of-the-property to-me

ānā̃-āhē mā̃h chā-dē.' Tā̃ us māl unhā̃ wanḍ-dittā.
coming-is to-me up-(and)-give.' Then by-him the-property in-them was-divided-out.

Thōṛē-dēhāṛeā̃-pichchhō̃ nikṛā puttur jehṛā māl āhus,
A-few-days-afterwards the-younger son what property was-to-him,

habbā-kujjh sambhālnā̃ atē ghīnā̃, hikkī-dūr-mulkhe-vichch vañ-nikhtā, atē
every-thing collecting and taking, a-far-country-in went-forth, and

utthē jehṛā māl āhus māṛeā̃-kammā̃-tē viñā-dittehus. Jehṛē-vēlē
there what property was-to-him evil-deeds-on was-caused-to-go. At-what-time

habbā̃-kujjh viñā-rēhā, utthē waḍḍā kāl āṇ-peā, atē
every-thing had-been-caused-to-go, there a-great famine came-(and-)fell, and

oh matthāj āṇ-thīā. Us-vēlē us-mulkhenē̃ hikkī-sardāre-kōḷ vañ-
he miserable became. At-that-time of-that-country one-rich-man-near he-went-(and-)

rēhā. Us usā̃ āpṇē-khētrā̃-vichch bhāṛē charāvṇē-āstē muttā;
remained. By-him as-for-him his-own-fields-in swine feeding-for it-was-sent;

atē usnā̃ dil thīā je, 'jehṛā̃-chhillū̃ bhāṛē khānē-an, unhā̃-nāḷ
and his heart was that, 'what-husks the-swine eating-are, them-with

āpṇā ḍhiḍḍ bharā̃,' jē usā̃ kōī kujjh nāhus-dēnā.
my-own belly I-may-fill,' for to-him any-one anything not-were-to-him-giving.

[No. 35.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

GHĒBĪ DIALECT. (DISTRICT ATTOCK.)

SPECIMEN II.

Rabbā, har-jiyā̃ peā rōzī dēnā,
O-God, (to)-all-living-beings ... daily-bread (thou art) giving,
Tuhḍiā̃ bē-parwāhiā̃.
(Such is) Thy independence (plural) (i.e. *might*).

Pahāṛā̃-vichchō̃ makṛī niḵẖtī,
The-hills-from-in the-locust-swarm emerged,
Us ā̃-kē wāgā̃ chāiā̃.
By-it came-having the-reins were-raised.

Hāṭhā̃ bannh bannh ānī-āhī,
Dark-clouds forming forming bringing-it-was,
Tā paṛhnā lōk dōhāiā̃.
Then (is) reciting the-people lamentations.

Rakkhē Āp, tā mārē kōr?
(If) protectest Thou, then may-strike who?
Tuhḍiā̃ bē-parwāhiā̃.
(Such is) Thy might.

Puṭhwārē-vichch jē kaṇkā̃ thiā̃,
Puṭhwār-in what wheat-crops were,
Unnh nassū, yār, hilāiā̃. 5.
They are-not, O-friends, shaken. 5.

Aggē aggē makṛī hōnī-āhī,
In-front in-front the-locust-swarm becoming-was,
Pichchhē bū̃dā̃ āiā̃.
Afterwards drops-of-rain came.

Jitthē thōṛā-jēhā dihū̃ laggnā āeōs,
Where a-little sunshine beginning came-to-it,
Utthē khab saurēnī-āhī tāiā̃.
There wings arranging-it-was then.

Jitthē rāt makṛī hōnī-āhī,
Where at-night the-locust-swarm becoming-was,

Chhillū̃ bī ālaiā̃.
Barks-of-trees even coming-were-taken.

Trai kōh pā̃ḍā rōz karēnī-āhī,
Three kōs journey a-day making-it-was,
Amdhālē khōriā̃ lāiā̃.
At-Amdhāl encampments were-fixed.

Kaṇkā̃ makṛī khā-chhōṛiā̃,
The-wheat-crops by-the-locust-swarm were-eaten-up,
Aggō̃ ōṛhiā̃ nikkal-āiā̃. 10.
Then the-furrows emerged. *10.*

Aggō̃ Ghēbēnī tartīb ā-baddheōs,
Next of-Ghēb attention was-bound-by-it,
Muḍḍhō̃ paṭṭ-wagāiā̃.
From-the-root they-were-bitten-away.

'Is-waṭan-tē Rabb mā̃h muttā;
'This-land-upon by-God in-regard-to-me sending-was-done;
'Lōk marēnēn kāiā̃?
'People are-killing why?

'Kaṇkā̃ chhōlē tā mā̃ chhōṛēsā̃ nahī̃.
'The-wheat-crops gram-crops therefore I will-release not.
'Kōlō̃ dēnī-āhī sāiā̃.
'From (my-possession) giving-it-was earnest-money.

'Jyō̃ jyō̃ lōk mā̃h marēsī.
'As as people me will-kill.
'Pūng mā̃ dēsā̃ tāiā̃.'
'Larva-swarms I will-give then.'

Makṛī ā-kē pūng dittā,
By-the-locust-swarm come-having the-larva-swarm was-given-forth,
K͟hilqat waglī ā̃ sipāhiā̃. 15.
The-world was-surrounded having-come by-soldiers. *15.*

Jis-vēlē nuqra nikkal-peā,
At-what-time the-spotted (larva-swarm) emerged,
Bannh-kē nik͟htā dhāiā̃.
Bound-having it-emerged an-invasion.

Hatthā̃-vichch jē rambē kahiā̃ dēnē,
Hands-in as spuds mattocks (they are) giving,
Charā̃-ā̃ khaṭāiā̃.
Trenches were-caused-to-be-dug.

Har vāṛī-vichch pūng jē variā,
Every thorn-hedge-in the-larva-swarm as it-entered,

Aggī lōkā̃ lāiā̃.
Fires by-the-people were-applied.
Har-sha'ī farzand piārē,
(*To-*)*every-*(*living*)*-thing offspring are-dear,*
Muṛ muṛ ā̃dī-āhī tāiā̃.
Again again coming-it-was then.
Jandālī-vichch jē jō thiē,
Jandālī-in what barley-crops were,
Kaṇkā̃ hatth na āiā̃. 20.
(*And*) *wheat-crops to-the-hand not were-forthcoming.* *20.*
Jaṇḍē-vichch jē chhōlē thīwan
Jaṇḍ-in what gram-crops were
Makṛī k͟hūnā̃ lāiā̃.
By-the-locust-swarm massacres were-applied.
Pūng jō utthē suntī aiṭhā
The-larva-swarm which there (*for*) *circumcision sat*
Lihṛē baṇ-gaē nāiā̃.
Profits were-made by-the-barbers.
Aggō̃ pūng jō chaṛheā Nararē-tē
Next the-larva-swarm which mounted Narar-on
Vēkhō bātshāhiā̃.
See (*its*) *royal-powers.*
Pūng jyō̃ ṭhilleā vichch Sōāē̃
The-larva-swarm as it-floated in the-river-Soan
Khōles, yār, sarnāhiā̃.
Were-untied-by-it, O-friends, (*as if*) *on-inflated-goat-skins.*
Waṅ-kē ḍiṭṭhā Jabbī Tarāp,
Gone-having it-was-seen (*in*) *Jabbī* (*and*) *Tarāp,*
Utthē bēlē vēkhō kāhiā̃. 25.
There in-the-lowland see the-kāhī-grass. *25.*
Aggō̃ pūng jō chaṛheā vichch Vanā̃ḍē,
Next the-larva-swarm when it-mounted amid Vanā̃ḍā,
Lōkē phūṛiā̃ bannh-kē chāiā̃.
By-the-people mats tied-up-having were-lifted.
Dānē gharō̃ laddhē nahīnē,
Grains in-the-house got are-not,
Pār nahī laggē-āhē tāiā̃.
(*Their-*) *feet not applied-were therefore.*
Us-sāl chaṅgē chaṅgē lōk ḍiṭṭhē-āhē,
In-that-year excellent excellent people seen-were,

Unhā̃ kitiā̃ lāiā̃.
By-them were-done field-labours.
Akkhī-nāḷ paē-vēkhō, yārē,
Eye-with see, O-friends,
Iñhē bātshāhiā̃.
Such (are) the-royal-powers.
Makṛī kaṇkā̃ khā-chhōṛiā̃-āhiā̃,
By-the-locust-swarm the-wheat-crops eaten-up-were,
Aggō̃ pōhliā̃ nikkal-āiā̃. 30.
Afterwards the-pōhlī-crops germinated. *30.*
Hatthā̃-vichch trē̃gal ghinn-kē,
Hands-in pitchforks seized-having,
Dātriā̃ ā̃-dandāiā̃.
Sickles were-toothed (i.e. *sharpened*).
Jaṇē ghar jē kamm karēn,
Men at-home because work they-do,
Trīmatī̃ kap kap pōhliā̃ lāiā̃.
By-the-women cutting cutting the-pōhlī-crops were-brought-into-use.
Waḍḍē-vēlēdiā̃[1] chapliā̃ truṭṭiā̃,
Of-early-morning shoes broken,
Pachchhā̃ ā̃-gaḍāiā̃.
In-the-evening were-repaired.
Aggē pōhliā̃ kōī puchchhnā nahī āhyā,
Formerly the-pōhlī-crops anyone asking not was,
Us-sāl lōkē ḍangrā̃-nāḷ gahāiā̃.
In-that-year by-the-people oxen-by they-were-threshed.
Khalwārēā̃-tē waṅ hachchhiā̃ kītiā̃,
Threshing-floors-on (passive) cleaned they-were-made,
Miṇṇ miṇṇ chhaṭṭā̃-ichch pāiā̃. 35.
Measuring measuring bullock-sacks-in they-were-deposited. *35.*
Pōhlī bhalē chīhaṛ nappī,
The-pōhlī by-much glutinousness was-caught,
Chakkiā̃ khūb ghassāiā̃.
The-millstones well rubbed-smooth.
Trīmatiā̃ kuttī ‘ādat,
By-the-women (following their) bitch (i.e. *bad*) *habit,*
Pōhlī jawā̃-vichch ralāiā̃.
The-pōhlī-crops barley-seeds-with were-mixed.
Jinhā̃ pōhlī tā̃ paī-khādī,
By-whom pōhlī then was-eaten,

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[1] Note this genitive. It belongs to the North-Western dialect.

Unhā̃ qīmat pāī.
By-them value was-obtained.

Rabb-sachchēnā ḥukm thīā,
Of-God-the-True order was,

Makṛī Rabb wañāī.
The-locust-swarm by-God was-caused-to-go

Ustād maĩḍā Maliy̤ār äh,
Master my Maliyār is,

Eh gall tā̃ k͟hūb baṇāī. 40.
This affair therefore well was-made. 40.

FREE TRANSLATION OF THE FOREGOING.

1. O Mighty God! To every living creature dost Thou give his daily bread.
2. From the hills issued the locusts, coming at full gallop.
3. They brought masses of black cloud, and the folk invoked God (in terror).
4. 'If, O God, Thou protect, none can injure us. Mighty indeed art Thou.'
5. The wheat-crop of Pōṭhwār was not even shaken by them. (For it was protected by Thee.)
6. The locusts indeed came, but they were followed by a shower of rain.
7. Only where there was a little sunshine, there could you see them drying their wings.
8. But where the locusts halted for the night, even the bark of the trees was pulled off by them, and eaten.
9. They travelled at the rate of three *kos* a day, and (the first evening) they fixed their camp at Amdhal.
10. The wheat-crop was devoured by them till even the furrows on the ground became visible.
11. Next they turned their attention to Gheb, and there the crops were bitten away down to the roots.
12. (Cried the locusts), 'God has sent me to this land. Why are the people killing me?
13. 'I will not spare the wheat or the gram. Such earnest-money (*i.e.* vow) am I giving from my pocket.
14. 'The more people kill me, the more larvæ will I produce.'
15. So the locusts came and brought forth their larvæ, and the world was as it were surrounded by an army of soldiers (*i.e.* by the officials who gathered the people together to kill the larvæ).
16. As soon as the spotted host of larvæ emerged, they made an invasion of the whole country.
17. Spuds and mattocks were put into the people's hands, and they were made to dig long trenches.

18. As soon as the larvæ entered the thorn hedges, these were set on fire by the people.

19. To every living creature its offspring is dear, and hence the locusts came again and again (as if to visit the burial place of their young ones).

20. In Jandali, where there is much barley, no wheat-crops were obtainable (for the locusts).[1]

21. But the gram in Jand was all massacred by them.

22. As the larvæ became circumcised (*i.e.* threw off their old skins), their barbers made huge profits.[2]

23. Next the larvæ attacked Narar. See the havoc done by them.

24. When the larvæ came to the River Soan they floated on it and crossed it as easily as if they had untied and mounted upon inflated goat-skins.

25. Next they were seen visiting the lowlands of Jabbi and Tarap. Watch how they devour the kahi grass.

26. Next the larvæ attacked Vananda. There the people packed up their mats (*i.e.* goods and chattels), and deserted their homes.

27. For, having no grain in store, their feet could not stay there any longer.

28. In that year you could see quite respectable people doing field labour.

29. See with your own eyes, my friends, what royal havoc they are making.

30. When the wheat-crops had been eaten up by the locusts, the pohli grass germinated.

31. Then men took pitchforks in their hands, and had their sickles sharpened.

32. The men occupied themselves with the household affairs (being ashamed to cut the pohli), while the women cut the pohli as if it were a cultivated crop.

33. Shoes which were torn every morning were repaired every evening, so much work was there to be done.

34. Formerly, no one ever cared for pohli, but in that year they were threshing it with oxen.

35. It was cleaned and winnowed on the threshing-floors, and carefully measured into bullock sacks.

36. The pohli was so full of glutinousness that the millstones were worn smooth in grinding it.

37. The women, following their evil habit, adulterated the barley with pohli.

38. Those who had pohli to eat in those days, thought they had something of great value.

39. The True God gave the order, and He sent away the locusts.

40. My master was Maliyar, and therefore was this story well made by me.

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[1] Barley is an early crop, and had been reaped before the locusts came.

[2] It is one of the duties of a barber to circumcise children. He gets a fee for this.

PŌṬHWĀRĪ.

'Pōṭhwār' is the name of tract of country lying west of the river Jehlam, and east of Chakwal. It includes the whole of the present District of Rawalpindi, except the hill country in the north and west, and the east of the District of Jhelum as far south as the Salt Range.

The language spoken in the Pōṭhwār is called Pōṭhwārī. It is spoken over the whole of the District of Rawalpindi except in the hill country to the north, where we find a closely related dialect locally called Pahāṛī. In Jhelum, Pōṭhwārī is spoken in the Jhelum Taḥṣīl,[1] in the eastern part of the Chakwal Taḥṣīl, and in the eastern half of the Salt Range in the Pind Dadan Khan Taḥṣīl. In the west of Chakwal, and of the Pind Dadan Khan Salt Range, the language is quite different, being the Dhannī variety of North-Western Lahndā. Further south in Pind Dadan Khan Taḥṣīl, we have the Thaḷī form of Southern Lahndā described on pp. 383ff. *ante*.

Pōṭhwārī is also spoken in the north-west corner of the District of Gujrat across the Jehlam. Here the Pabbi Range runs across the district from north-east to south-west, and in the corner between this range and the Jehlam, the people speak Pōṭhwārī.

Pōṭhwārī, as we shall see, is closely connected with the dialect spoken in the Shāhpur Salt Range. Thus, it has *nā* for the genitive termination, and masculine nouns ending in a consonant have an oblique form in *ē*. So also for the other typical peculiarities of the Western Salt Range dialects. It has a few peculiarities of vocabulary which constitute the Shibboleth of the dialect. As one informant writes: the genitive in *nā* is a marked peculiarity of the dialect, but in common speech the recognised distinction is the use of *achhṇā* for 'to come,' *gachhṇā* for 'to go,' *mā̃ḍā* for 'my,' and *tā̃ḍā* for 'thy.' Everyone who hears these words knows that he is faced with the Pōṭhwārī dialect. It will be remembered, however, that *mā̃ḍā* and *tā̃ḍā* both also occur in the Western Salt Range.

The number of speakers of Pōṭhwārī has been estimated for the purposes of this Survey as follows:—

Rawalpindi	475,973
Jhelum	183,389
Gujrat	25,000
TOTAL	684,362

Although Pōṭhwārī is nearly the same as the dialect of the Western Salt Range, and although it would be quite sufficient to note the few points in which it differs, yet, as it is a well-known and recognised form of Lahndā, a comparatively full account will now be given. Three specimens are printed, a version of the Parable of the Prodigal Son from Rawalpindi, another from Jhelum, and a portion of a folk-tale from the latter district. It is unnecessary to give specimens of the Pōṭhwārī of Gujrat, which is the same as that of Jhelum. The usual List of Words and Sentences will be found on pp. 523ff.

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[1] Along the right bank of the Jehlam (Jhelum) river, the language is identical with the Lahndā of the District of Gujrat on the opposite bank, but the number of speakers is not sufficiently important to invalidate the statement that Pōṭhwārī is the language of the Jhelum Taḥṣīl.

Vocabulary.—We have already drawn attention to the words *achhṇā*, instead of *āwuṇ*, to come, and *gachhṇā*, instead of *vañjuṇ* or *vañuṇ*, to go, as typical of Pōṭhwārī. We may note that the root *gachh* also occurs in Kāshmīrī under the form *gat̲s̲h*.[1] In Pōṭhwārī, however, although *achhṇā* and *gachhṇā* are the more common forms, we also find *āṇā* and *jāṇa* used with the same meaning. Several examples occur in the specimens.

Other Pōṭhwārī words which may be noted are:—

bujjhṇā, to hear. *Cf.* Kāshmīrī *bōzun*.

ghiddīā̃ (Specimen III), an oblique feminine plural, used as a postposition meaning 'owing to,' 'on account of,' as in *sharᵃmī̃-nīā̃ ghiddīā̃*, owing to shame.

ghaliyā̃, equivalent to *akēlī*, alone.

ghaṭṭhā, equivalent to *ikaṭṭhā*, together, in one place.

labbhṇā or (Jhelum) *laddhṇā*, to get.

Order of Words.—It is worth noting that in the compound tenses of verbs, the auxiliary in Jhelum sometimes precedes the participle, as in Kāshmīrī, instead of following it, as in most Indian languages. Thus:—

(Specimen II.)

Bahū̃ dihāṛē nahī̃ suṇ laṅghthē, many days had not passed.

Kōī ādmī us-kī kijjh nahī̃ sī dēṇā, no one was giving him anything.

(Specimen III.)

Oh bāhar sadāgarī-kī nahī̃ sī jāṇā̃, he was not going forth to trade.

Pronunciation.—As in the Western Salt Range, practically every final long vowel may optionally be nasalized. Numbers of examples of this will be found in the specimens, and the point will not again be referred to. As examples we may quote *bahū* or *bahū̃*, many; and the termination of the genitive which is almost at random written *nā* or *nā̃*, *nē* or *nē̃*, *nī* or *nī̃*.

The vowel *i* when unaccented tends to become *a*. Thus, *bīmār*, sick, becomes *bamār*, as in the third specimen.

The diphthong *ai* is almost always pronounced like *ä*, again as in the Salt Range and Awāṇkārī, as in *hä* for *hai*, is; *mä̃* for *maĩ*, I; *pärä̃* for *pairā̃*, on the feet. So also we have *rähṇā*, to remain, as if for *raihṇā*, the equivalent of Shahpur *rĕhṇā*. Sometimes, however, when the *ai* is not accented it is weakened to *a*, as in *shatān*, for *shaitān*, devil. So also unaccented *au* becomes *a* in *sadāgar*, a merchant (Specimen III).

There is a tendency to add an *h* to a monosyllabic word ending in a long vowel, as in *dēh*, give thou; *jāh*, go thou; *nā̃* or *nā̃h*, I am not. This *h* is not itself sounded, but it raises the tone, or pitch, of the preceding syllable.

As regards consonants the letter *chh* is often pronounced *sh*, but this is said to be incorrect and vulgar. Thus we have *achhṇā* and *ashṇā*, to come, and *gachhṇā* and *gashṇā*, to go. In the Rawalpindi specimen we have *lāī-shōṛeās*, as compared with the Jhelum *gā̃wā-chhōṛeus*, for '(when) he had squandered.'

As usual, in the verb *lagāṇā*, to apply, the medial *g* is always dropped, so that we have *lawāṇā* with a conjunctive participle *lā* or *lāī*.

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[1] Forms related to *achhṇā* and *gachhṇī* also occur in several of the Western Pahāṛī dialects.

There is an instance of *d* being hardened to *t* in the word *kāgat* (for *kāgad*), paper (Specimen III).

Metathesis of consonants is common. Thus we have :—

jākat, for *jātak*, a boy.
mahēsha, for *hamēsha*, always.
sabāb (3rd specimen), for *asbāb*, goods.
wahēlī (1st specimen), for *hawēlī*, a house.

DECLENSION.—Nouns Substantive.

The rules of the Western Salt Range dialect are followed. All regular masculine nouns in the oblique singular take *ē*, and the termination of the genitive is *nā* (*nā̃*). Thus :—

		Obl. Sing.	Nom. Plur.	Obl. Plur.
ghōṛā,	a horse	*ghōṛē*	*ghōṛē*	*ghōṛeā̃*.
ghar,	a house	*gharē*	*ghar*	*gharā̃*.
ādmī,	a man	*ādmīē*	*ādmī*	*ādmīā̃*.
puttur,	a son	*puttrē*	*puttar*	*puttrā̃*.
peō,	a father	*piū*	*piū*	*pēwā̃* or *peoriā̃*.
ghōṛī,	a mare	*ghōṛī*	*ghōṛīā̃*	*ghōṛīā̃*.
dhī,	a daughter	*dhīū*	*dhīā̃*	*dhīā̃*.
saṭṭ,	a blow	*saṭṭ*	*saṭṭā̃*	*saṭṭā̃*.
bhäṇ,	a sister	*bhäṇū*	*bhäṇā̃*	*bhäṇā̃*.

The above list includes specimens of some of the irregular nouns (*peō*, *dhī*, and *bhäṇ*) as well as those that are regular.

The more common postposition and case-terminations are :—

Accusative-Dative, the postpositions *kī* and *ā̃* as in *piū-kī*, *piū-ā̃*, and the termination *nū̃*, as in *piūnū̃*. *Kī* is used after verbs of saying; *piū-kī ākheā*, he said to the father.

Ablative-Instrumental, *piū-kōḷō̃*, *piū-thī̃*, *piū-nāḷ* : *pēwā̃-vichchō̃*, from among the fathers.

Genitive, *piūnā*, obl. masc. sing. and plur. nom. *-nē* ; fem. *-nī*, plur. *-nīā̃*. These are often nasalized to *-nā̃*, *-nē̃*, *-nī̃*.

Locative, *vichch*, in; *kōḷ*, near. But the oblique form is often used alone, as in *gharē*, in the house.

Adjectives are treated as usual. Thus :—

changā ādmī, a good man.
changē ādmīēnā, of a good man.
changē admī, good men.
changeā̃ (or *changē*) *ādmīā̃nā*, of good men.
changī zanānī, a good woman.
changīā̃ zanānīā̃, good women.

As examples of comparison we may quote :—

usnā bhrā usnī bhāṇū̃-kōḷū̃ lammā ä, his brother is taller than his sister.
sāreā̃-nāḷō̃ chaṅgē chilē, the best garments.

Pronouns.—For the first two personal pronouns, we have :—

	I.	Thou.
Sing.		
Nom.	*mā̃*	*tū̃.*
Ag.	*mā̃*	*tū̃, tuddh.*
Dat.	*mi-kī, mig͟hī*	*tä-kī, tuddh-ā̃.*
Gen.	*mā̃ḍā, mahāḍā, mahāṛā, māṛhā*	*tā̃ḍā, tuhāḍā, tuhāṛā.*
Obl.	*mä*	*tä, tuddh.*
Plur.		
Nom.	*asī̃, as*	*tusī̃, tus.*
Ag.	*asā̃*	*tusā̃.*
Gen.	*asāḍa, asāṛā, sāḍā, sāṛā*	*tusāḍā, tusāṛā.*
Obl.	*asā̃*	*tusā̃.*

The dative singular *mig͟hī*, to me, has been reported from Rawalpindi ; *mi-kī* occurs in both districts. Bhāī Maya Singh's dictionary gives *mekī*, probably a representation of *mä-kī*.

The Demonstrative Pronouns are :—

	This.	That.
Sing.		
Nom.	*eh*	*oh.*
Obl.	*is*	*us.*
Plur.		
Nom.	*in, eh*	*un, oh.*
Obl.	*inhā̃, inā̃*	*unhā̃, unā̃.*

The Relative Pronoun is :—

	Sing.	Plur.
Nom.	*jehṛā, jä*	*jehṛē.*
Obl.	*jehṛē, jis, jä*	*jinhā̃.*

The Interrogative Pronouns are :—

	Who ?	What ?
Sing.		
Nom.	*kehṛā, kuṇ*	*käh.*
Obl.	*kis*	*kis.*
Plur.		
Nom.	*kehṛē*	...
Obl.	*kinhā̃*	...

The Indefinite Pronouns are *kōī*, obl. *kussä* or *kusä*, anyone, and *kijjh* or *kujjh*, anything. *Habbā kījjh* is 'everything' and *jä-kijjh*, whatever.

Pronominal suffixes will be described under the head of verbs.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

There are many slightly variant forms of the present tense of the verb substantive. Thus:—

	Sing.	Plur.
1.	*hā̃, ā̃*	*hā̃, ā̃.*
2.	*hē̃, ē̃, hẵ, ẵ*	*hō, ō.*
3.	*hē, ē, hä, ä, äh, -wē*	*han, an, hẵ, ẵ, -n.*

The *-wē* and *-n* of the third person are enclitic as in—

tuhāṛā nā̃ kä-wē, what is your name?

tā̃ḍē piü-nē kitṇē puttar-n, how many sons are there in your father's (house)?

'I am not' is *nā̃* or *nā̃h*, both forms being in the Rawalpindi specimen.

There are two separate forms of the past tense, as follows:—

I.

	Sing.	Plur.
1.	*äā̃*	*äā̃.*
2.	*ẵ*	*ähō.*
3.	*ähā* (f. *ähī*)	*ähē* (f. *ähīā̃*).

II.

	Sing.	Plur.
1.	*sā̃*	*sā̃.*
2.	*sẵ*	*sō.*
3.	*sā* (f. *sī*)	*sē* (f. *sīā̃*).

In Jhelum we also have the Pañjābī form *sī*, used for any person of either number and either gender. Also in the same district there is a third person plural *suṇ*, which reminds us of the Pañjābī *san* (Wazirabad *sāṇ*).

For 'to become' we have *thīṇā*, as in (Spec. I) *dō puttar thīē-sē*, two sons had become. *Hōṇā* is also used, as in *muthāj hōṇ laggeā*, he began to be in want.

B.—The Active Verbs.

The model verb is *kuṭṭṇā*, to strike.

The Infinitive is formed by adding *ṇā* (or, after *r* or *l*, *nā*) to the root. As usual, the final *ā* is often nasalized. Thus, *kuṭṭṇā* (*kuṭṭṇā̃*), to strike; *karnā* (*karnā̃*), to do. It has an oblique form in *ṇē* (*nē*), as in *ū̃dhē charāṇē-wāstē*, for feeding swine (Spec. I); *khuwāwṇē jōgā*, worthy of being called (Spec. II).

There is also a weak form of the infinitive ending in *aṇ* (*an*), as in *hōṇ laggeā*, he began to be (in want); *karan laggē*, they began to do (rejoicing).

The **Present Participle** adds *nā* (or *nā̃*) to the root, as in *kuṭṭnā* (*kuṭṭnā̃*), striking. But this form is liable to confusion with the infinitive, so that we more often have the termination *ṇā*, as in *kuṭṭṇā* (*kuṭṭṇā̃*). In the specimens we have usually the form in *ṇā* (*ṇā̃*), except, of course, after *r* or *l* as in *karnā*, doing.

It should be noted that an *ē* is not inserted before the *nā* in the case of transitive verbs. Thus we have *karnā*, not *karēnā*, doing.

The Past Participle ends, as elsewhere in Lahndā, in *eā*. Thus, *kuṭṭeā*, (plur. *kuṭṭē*; fem. *kuṭṭī*), struck.

There are, as usual, several irregular past participles. The following occur in the specimens :—

	Past Participle.
gachhṇā or *jāṇā*, to go	*gēā*.
päṇā, to fall	*pēā*.
achhṇā, to come	*āeā*.
marnā, to die	*mōeā*.
rähṇā, to remain	*rēhā*
dēṇā, to give	*dittā*.
karnā, to do	*kītā*.
ghinnṇā, to take	*ghiddā*.
labbhṇā, to get	*laddhā*.
laṅghṇā, to elapse	*laṅghthā* (Jhelum).
pahū̃chṇā, to arrive	*paũhtā*.

The Conjunctive participle is formed by adding *ī* to the root, as in *kuṭṭī*, having struck. Usually, *kē* is added. Thus, *kuṭṭī-kē*. The final *ī* is often dropped, as in *uṭṭh-kē*, having arisen. The *ī* is most often dropped in intensive compounds: *mar-gēā*, he died; *ghinn achhō*, bring ye. But we also have *ī* in these compounds, as in *bannhī chhōṛ*, tie him up and leave him (sentence 236); *baṇḍī dittā* (Rawalpindi) and *baṇḍ dittā* (Jhelum), he divided.

As an example of the Noun of Agency we have (Spec. II) *rähṇēālā*, a dweller.

The Imperative 2nd Person singular is the same in form as the root. Thus, *kuṭṭ*, strike. If the root be a monosyllable and ends in a long vowel, *h* is added, as in *dēh*, give thou; *jāh* (Spec. III), go thou; but *baṇā*, make thou, because the word is not a monosyllable. Regarding the effect of this *h* on the sound of the word, see p. 478.

The plural adds *ō* as in *achhō*, come ye; *lawāō*, put ye on. With a pronominal suffix we have (Spec. I) *lawāus*, put ye on him.

A Respectful Imperative occurs in (Spec. III) *kaṛ-ghinnī̃*, do (what you please).

For the Old Present, now used as a Present Subjunctive, we have *kuṭṭā̃*, I may strike; *hōā̃*, I may be; *karā̃*, we may do; *khā̃*, we may eat; *bharē*, he may fill; *khāē*, he may eat.

The Present Tense is formed by suffixing the present tense of the Verb Substantive to the present participle. The forms are generally contracted.

Thus we have, in the masculine :—

'I am striking,' etc.

	Sing.	Plur.
1.	*kuṭṭnā-ā̃*, *kuṭṭnā̃*	*kuṭṭnē-ā̃*.
2.	*kuṭṭnā-ẵ*, *kuṭṭnẵ*	*kuṭṭnē-ō*.
3.	*kuṭṭnā-ä*, *kuṭṭnä*	*kuṭṭnē-ẵ*, *kuṭṭnē̃*.

Other forms of the verb substantive may be used. Thus in Specimen II we have *jehṛā hissā mi-kī achhṇā-hä*, the share which is coming to me. Also, of course, the termination of the present participle may be nasalized at option, as in *chārnā̃-ä*, he is feeding (sentence 229).

No forms of the feminine have been noted. They are doubtless quite regular.

The Imperfect is formed with the present participle and the past tense of the Verb Substantive. Thus, *kuṭṭnā-sā̃*, I was striking. So (Specimen II) *achhṇā-sī*, it was coming (into his heart); *khāṇē-suṇ*, (the husks which the swine) were eating. In the same specimen we have an instance of the order of words being reversed, the auxiliary being placed before the participle: *kōī ādmī̃ us-kī kijjh nahī̃ sī dēṇā*, no one was giving him anything. In the first specimen, in the same passage, we have an example of the use of a pronominal suffix with this tense, *dēṇā-sās*, was giving to him.

The Future tense is conjugated as follows. It should be noted that (as in the case of the present participle) in transitive verbs an *ē* is not inserted between the root and the termination. We have *ākhsā̃*, not *akhēsā̃*, I will say.

'I will strike,' etc.

	Sing.	Plur.
1.	*kuṭṭsā̃*	*kuṭṭsā̃.*
2.	*kuṭṭsē̃*	*kuṭṭsō.*
3.	*kuṭṭsī*	*kuṭṭsan.*

Other examples are *gäsā̃* (irregular; from *gachhṇā*), I will go; *ākhsā̃*, I will say; *achhsē̃* (Spec. III), thou wilt come; and (Spec. III) *ā-rähsā̃*, I will arrive.

There are no examples forthcoming of the Past Conditional, but it is doubtless formed as usual by employing the Present Participle alone.

In the third specimen the past indicative, *paũhteus*, I arrived, is used as a conditional.

The Tenses formed from the Past Participle are formed as usual. Thus:—

mã gēā,	I went.
mã kuṭṭeā,	I struck him.
mã gēā hā̃,	I have gone.
mã kuṭṭeā hä,	I have struck him.
mã gēā sā̃,	I had gone.
mã kuṭṭeā sā,	I had struck him.

Other examples of the Perfect are *mã guṇāh kītā äh* (or *hä*), I have done sin; *oh labbhī-pēā äh*, he has been found; *āeā äh*, (thy brother) has come; *mazmānī pakāī äh*, a feast has been cooked; *tuddh nahī̃ dittā*, thou hast not given (a kid) (Spec. II).

A contracted form is *rēhā̃* for *rēhā-ā̃* (Spec. I), I have remained.

As examples of the Pluperfect we may quote:—*bahū̃ dihāṛē nahī̃ suṇ laṅghthē*, many days had not passed (Spec. II. Note that here, again, the auxiliary is placed before the participle); *mōeā-hōeā sā*, he had died; *gumī-gēā sā*, he had been lost; *gēā-hōeā sā*, (the elder son) had gone to the fields.

The Past Tense is very frequently used with pronominal suffixes.

The junction vowel is usually *ā* in Rawalpindi and *u* in Jhelum. Examples are :—

(*a*) Intransitive verbs :—

āeās, (sense) came to him (Spec. I).
laggī gēās, he embraced him (I).
paũhteus, I arrived ; used with the meaning of a conditional (if) I (do not) arrive, (if) I shall (not) have arrived (III).

(*b*) Transitive verbs :—

ākheās, he said (I).
kītās, he made (I).
lāī-shōṛeās (I),
gãwā-chhōṛeus (II), } he lost.
lā-ghiddeus (II), he embraced him.
dittās, (a kiss) was given to him, or by him (I).
chummeus, kissed him (II).
suṇīs, (the sound, fem.) was heard by him (I).
gall puchchhīs, the affair (fem.) was asked by him (I).
puchchheus, he was asked by him (II).
ḍiṭṭhās, it was seen by him (I).

Passive Voice.—There are no certain examples of the Lahndā passive, formed by adding *ī* to the root, noted in the specimens. *Gumī-gēā sā*, he had been lost, and *labbhī-pēā ăh*, he has been found, are possibly passives, but *gumī* and *labbhī* may be either active or passive, as the conjunctive participles are the same in both voices. The List of Verbs (Nos. 202-204) gives examples of a passive formed as in Pañjābī and Hindī by conjugating the past participle with the verb *gachhṇā* or *jāṇā*.

Thus, *mā̃ kuṭṭeā gēā ā̃*, I am being struck ;
mā̃ kuṭṭeā gēā sā̃, I was being struck ;
mā̃ kuṭṭeā gāsā̃, I shall be struck.

Altogether irregular passives are *akhwāwā̃*, I may be called (Rawalpindi), and *khuwāwṇē jōgā*, worthy to be called (Jhelum).

Causal Verbs are made as usual. Examples are :—

chārnā, to feed (sentence 229).
charāṇā, to feed (Rawalpindi).
chugāṇā, to feed (Jhelum).
lawāṇa=Hindī *lagānā*, to apply, put clothes on some other person. This verb often takes the form *lāṇā*, and should not be confused with the Hindī *lānā*, to bring.

Compound Verbs.—Intensive compounds are frequent, and are formed on the usual lines. *Chā* is frequently prefixed to a verb to imply quickness, suddenness, or unreasonableness. Thus, *chā dēh* (Rawalpindi *chāī dēh*), up and give! *chā-ghinn*, up and take! Compounds with *gachhṇā* or *pāṇa* for the second number are common. Thus, (Jhelum) *mar-gēā sī*, *gãw-gēā sī*, he had died, he had been lost; (Rawalpindi) *jī-pēā-ăh*, *gumī-gēā sā*, *labbhī-pēā ăh*, he is become alive again, he had been lost, he is found.

Ghinnī achhṇā (Specimen I) or *ghinn achhṇā* (II), to bring, is equivalent to the Hindī *lē ānā*, and *ghinn jāṇā* (Spec. III), to take away, is equivalent to the Hindī *lē jānā*, but these are not true intensive compounds. *Ghinnṇā* occurs in several other compounds, as *ghinn-dēṇā*, to give (III); *rakh-ghinnṇā*, to keep (II); *takk-ghinnṇā*, to take notice, to see (II); *lā-ghinnṇā*, to apply (II); *kar-ghinnṇā*, to do, to act (III); and *manā-ghinnṇā*, to get a person's consent (III). Other miscellaneous examples are: *ā-rāhsā̃* (III), I will arrive; *baṇḍī* (or *baṇḍ*) *dēṇā*, to divide out; *bannhī-chhōṛnā*, to tie up and leave, to tie up thoroughly (sentence 256); *lāī-shōṛnā* (I) or *gāwā-chhōṛnā* (II), to squander completely.

Examples of inceptive compounds are given under the head of the infinitive.

One example of a frequentative compound occurs in the 3rd specimen:—*ghinn-jāeā kar*, make thou a practice of taking away. We see that, as elsewhere, *jāeā* is used, not *gēā*.

[No. 36.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

PŌṬHWĀRĪ DIALECT. DISTRICT RAWALPINDI.

SPECIMEN I.

Hikkas-jaṇēnē dō puttar thīē-sē. Unhā̃-vichchū̃ nikkē
Of-one-person-man two sons been-were. Them-from-among by-the-younger

piū-kī eh gall ākhī, 'ajī, mālēnā̃ jehṛā baṇḍā mig͟hī
the-father-to this word was-said, 'father, of-the-property what share to-me

achhnā (*or* ashnā), mig͟hī chāī-dēh.' Us-vēlē us māl
coming-is, to-me up-and-give.' At-that-time by-him the-property

baṇḍī-dittā. Firī (*or* phirī) thōṛeā̃-dihāṛeā̃-kī nikkā puttur
was-divided(-and)-given. Afterwards a-few-days-after the-younger son

habbā-kijjh ghaṭṭhā karī-kē, kisē-dūr-mulkē-vichch uṭṭhī-gēā.
everything together made-having, some-distant-country-in rose-up(-and)-went.

Utthē māl āpṇā luṇḍpuṇē̃-vichch kharāb kītās.
There the-property his-own debauchery-in destroyed was-made-by-him.

Jis-vēlē sārā lāī-shōṛeās, us-mulkē-vichch bahū̃ kāl pēā,
At-what-time all was-wasted-by-him, that-country-in a-great famine fell,

tē oh garīb hōī-gēā. Is-gallā̃ karī-kē oh us-mulkēnē
and he poor became. This-thing on-account-of he of-that-country

hikkas-muqaddamē-kōḷ gēā. Us us-kī āpṇīā̃-bāṛīā̃-vichch ū̃dhē
one-person-chieftain-near went. By-him him-as-for his-own-fields-in swine

charāṇē-wāstē pēseā. Usnī marjī ehī sī kē unhā̃-
feeding-for it-was-sent. Him-of desire this-verily was that those-

chhilṛā̃-thī̃, jinhā̃-kī ū̃dhē khāṇē̃, khāē; ki kōī kujjh
husks-with, which (acc.) *the-swine eat, he-may-eat; for anyone anything*

nahī̃ dēṇā̃-sās. Jis-vēlē hōsh āeās, ākheās,
not giving-was-to-him. At-what-time sense came-to-him, it-was-said-by-him,

'mahāṛē-piū-kōḷ bahū̃ majdūr rōṭī khāṇē̃, tē mā̃ fāiqē-kaṭṇā̃-ā̃.
'my-father-near many servants bread eat, and I starving-am.

Hisē-vēlē uṭṭhī, tē āpṇē-piū-kōḷ chalā-gāsā̃, atē piū-kī
At-this-time having-arisen, and my-own-father-near I-will-go, and the-father-to

eh gall ākhsā̃, "ajī, Rabbēnā̃ tē tuhāṛā gunāh kītā-āh, tē
this word I-will-say, "father, of-God and of-thee sin done-is, and

huṇ mā̃ is-gallā̃ jōgā nā̃ kē tuhāṛā puttur akhwāwā̃.
now I of-this-word worthy am-not that thy son I-may-be-called.

Mig̲h̲ī āpṇē-kamm-karnēwālēā̃-vichchū̃ hikkas jehā baṇā."' Us-vēlē
Me thine-own-work-doers-from-among one-person like make."' At-that-time

utṭhī tē āpṇē-piū-kōḷ gēā; atē ajjē oh dūr-ī
having-arisen and his-own-father-near he-went; and still he distant-verily

sā, kē piū-kī takkī-kē chaṅgā laggā, atē
was, that the-father-to seen-having good he-seemed (i.e. *he-was-liked*), *and*

dauṛī-kē gaḷē-nāḷ laggī-gēās, tē bahū̃ piyār dittās.
run-having the-neck-with embraced-was-he, and much kissing was-given-to-him.

Puttrē piū-kī ākheā kē 'hē ajī, mā̃ Rabbēnā̃ tē
By-the-son the-father-to it-was-said that, 'O father, by-me of-God and

tuhāṛā gunāh kītā-āh, tē huṇ is-gallā̃ jōgā nā̃h kē tuhāṛā
of-thee sin done-is, and now of-this-word worthy I-am-not that thy

puttur akhwāwā̃.' Piū āpṇē-naukrā̃-kī eh gall
son I-may-be-called.' By-the-father his-own-servants-to this word

ākhī kē, 'bahū̃ chaṅgī pushāk kaḍhī, tē ghinnī
was-said that, 'very good garment having-brought-out, and having-taken

achhō, tē isī lawāō; tē vichch hatthēnē chhāp,
come-ye, and to-this-very-person put-ye-on; and on of-the-hand a-ring,

tē pārā̃ juttī lawāus; as khā̃ tē k̲h̲ushīā̃
and on-the-feet shoe put-ye-on-to-him; we may-eat and rejoicings

karā̃; jē mahāṛā puttur mōeā-hōeā sā, huṇ phir jī-pēā
we-may-make; because my son dead-become was, now again living

āh; gumī-gēā sā, huṇ labbhī-pēā āh.' Us-vēlē oh k̲h̲ushīā̃
is; become-lost was, now got is.' At-that-time they rejoicings

karaṇ laggē.
to-do began.

Tē usnā̃ baḍḍā puttur bāṛīā̃-vichch gēā-hōeā sā. Jis-vēlē
And his great son the-fields-in gone-become was. At-what-time

gharē-kōḷ āeā, gāṇē-tē-nachchṇēnī wāj suṇīs.
the-house-near he-came, of-singing-and-dancing sound was-heard-by-him.

Us-vēlē hikkas-naukrē-kī saddī-kē eh gall puchchhīs
At-that-time one-person-servant-to called-having this word was-asked-by-him

kē, 'eh kāh gall āh?' Us us-kī ākheā kē, 'tuhāṛā
that, 'this what affair is?' By-him him-to it-was-said that, 'thy

bhrā āeā āh, atē tuhāṛē-piū baṛī mazmānī pakāī āh,
brother come is, and by-thy-father a-great feast cooked is,

is-sababū̃ kē bhalā-chaṅgā ḍiṭṭhās.' Oh k̲h̲afā hōeā,
on-this-reason that safe-(and-)sound he-was-seen-by-him.' He angry became

atē andar na baṛeā. Us-vēlē piū bāhar jāī-kē
and within not entered. At-that-time by-the-father outside gone-having

sirchāyā. Us. piū-kī ākheā kē, 'takk, mā̃
he-was-remonstrated-with. By-him the-father-to it-was-said that, 'see, I

bahū̃ muddat hōī tuhāṛī khidmat karnā̃ rēhā̃, atē kadī
much period having-been thy service doing remained, and ever

tuhāṛā hukam nahī̃ mōṛeā. Tū̃ kadī hikkas bachcha
thy command not was-turned-aside. By-thee ever one-individual young-one

bakrīnā̃ vī mig͟hī nahī̃ dittā, kē mā̃ saṅgiā̃-nāḷ k͟hushī
of-goat even to-me not was-given, that I companions-with rejoicing

karā̃. Jis-vēlē tuhāṛā eh puttur āeā, jis tuhāṛā
may-make. At-what-time thy this son came, by-whom thy

māl harāmkārī-vichch gā̃wāī-chhōṛeā sā, tū̃ usnē wāstē bahū̃
property debauchery-in caused-to-go was, by-thee of-him for great

mazmānīā̃ pakāīā̃.' Us us-kī ākheā kē, 'mahāṛeā puttrā, tū̃
feasts are-cooked.' By-him him-to it-was-said that, 'O-my son, thou

har-vēlē mahāṛē-kōḷ ā̃, tē jehṛā mahāṛā āh, oh tuhāṛā āh. Firī
at-every-time of-me-near art, and what mine is, that thine is. But

k͟hushī karnā̃ atē k͟hushī manāṇā̃ chaṅgā sā; is-wāstē kē,
rejoicing making and rejoicing to-celebrate good is; this-for that,

eh tuhāṛā bhrā mōeā-hōeā sā, huṇ jīā āh; atē gumī-gēā sā,
this thy brother dead-become was, now alive is; and become-lost was,

huṇ labbhī-pēā āh.'
now got is.'

[No. 37.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

PŌṬHWĀRĪ DIALECT. DISTRICT JHELUM.

SPECIMEN II.

Hikk-jaṇēnē dō puttar suṇ. Unã-vichchõ nikkē-puttrē

Of-one-person two sons were. Them-from-among by-the-younger-son

piū-kī ākheā, 'ajī, mālēnā jehṛā hissā mi-kī

the-father-to it-was-said, 'father, of-the-property what share me-to

achhṇā-hä, mi-kī chā-dēh.' Is appar piū āpṇã māl

coming-is, me-to up-and-give.' This after by-the-father his-own property

unã-kī baṇḍ-dittā. Bahũ dihāṛē nahĩ suṇ laṅghthē,

them-to was-divided(-and)-given. Many days not were passed,

nikkā puttur habbā-kijjh ghaṭṭhā kar-kē hikk-dūrnẽ-mulkh-vichch

the-younger son everything together made-having one-of-distance-country-in

ṭur-gēā, tä utthē āpṇã māl māṛeã-kammã-vichch gãwā-chhōṛeus.

went-away, and there his-own property bad-deeds-in was-lost-by-him.

Jã oh habbā-kijjh kharach kar-rēhā, us-mulkh-vichch ḍhāḍhā kāl

When he everything expended made-was, that-country-in severe famine

pēā, tä oh muthāj hōṇ laggeā. Tã oh us-mulkhnẽ

fell, and he poverty-stricken to-become began. Then he of-that-country

kussä-rähṇēālēnẽ kōḷ uṭṭh-gēā, jis us-kī āpṇiã-

of-a-certain-dweller near arose(-and)-went. by-whom him-as-for his-own-

bāṛiã-vichch bāhrlē chugāṇē-taĩ pēs-dittā. Usnẽ-dilē-vichch achhṇā-sī

fields-in swine feeding-for it-was-sent. His-heart-in coming-it-was

kē āpṇā ḍhiḍḍ unã-chhillṛã-nāḷ bharē, jehṛē bāhrlē khāṇē-suṇ.

that his-own belly those-husks-with he-may-fill, which the-swine eating-were.

Hōr kōī ādmĩ us-kī kijjh nahĩ sī dēṇā. Tä jehṛē-vēlē

And any man him-to anything not was giving. And at-what-time

us dilē-vichch dhiān kītā, tä us ākheā kē,

by-him heart-in consideration was-made, and by-him it-was-said that,

'mahāṛē-piūnẽ kitṇeã-ṭahliã-kōḷē bahũ rizk hä, mã bhukkhā

'of-my-father how-many-servants-near much bread is, I hungry

marnã-ã. Mã uṭṭh-kē piū-kōḷ jāṇā-ã, tä us-kī ākhsã,

dying-am. I arisen-having the-father-near going-am, and him-to I-will-say,

“ ä ajī, mā̃ Khudānā̃ tä tuhāṛā gunāh kītā-hä, tä tuhāṛā
“ O father, by-me of-God and of-thee sin done-is, and thy
puttur khuwāwṇē jōgā nahī̃ rēhā, mi-kī āpṇā ṭahliā
son to-be-called worthy not I-remained, me (acc.) *thine-own servant*
jaṇ-kē rakkh-ghinn.” ’ Tā̃ oh uṭṭheā tä āpṇē-piū-kōḷ
considered-having keep.” ’ Then he arose and his-own-father-near
āeā. Par ajjē bahū dūr sī kē us us-kī takk-ghiddā;
came. But yet very distant he-was that by-him him-as-for notice-was-taken;
us-kī sahm āeā, khurī-kar-kē gaḷē-nāḷ lā-ghiddeus, tä
him-to pity came, run-having the-neck-with was-applied-by-him, and
chummeus. Puttrē us-kī ākheā, ‘ ä ajī, mā̃
he-was-kissed-by-him. By-the-son him-to it-was-said, ‘ O father, by-me
tuhāṛā tä Khudānā̃ vī gunāh kītā-hä, tä tuhāṛā puttur khuwāwṇē
of-thee and of-God also sin done-is, and thy son to-be-called
jōgā nahī̃ rēhā.’ Par piū ṭahliā̃-kī ākheā kē,
worthy not I-remained.’ But by-the-father servants-to it-was-said that,
‘ sāreā̃-nāḷō̃ chaṅgē chilē ghinn-achhō, tä us-kī lawāō;
‘ all-than good garments taking-come (i.e. *bring*), *and him-to put-ye-on;*
tä us-nē-hatthē-nāḷ chhāp tä pärā̃ juttī lawāō; tä as khā̃
and his-hand-on a-ring and on-feet shoe put-ye-on; and we may-eat
t ä khusī karā̃; jāṇē̃ mahāṛā puttur mar-gēā-sī,
and rejoicing may-do; we-may-know (i.e. *because*) *my son died-had,*
huṇ phir jī-pēā-hä; oh gā̃w-gēā-sī, huṇ labbh-pēā-hä.’ Phir
now again alive-become-is; he lost-gone-was, now found-become-is.’ Then
oh khusī karan laggē.
they rejoicing to-do began

Us-vēlē usnā baḍā puttur bāṛī-vichch sī. Jis-vēlē oh
At-that-time his elder son the-field-in was. At-what-time he
āeā tä gharē-kōḷ paũhtā, us gāṇē-tä-nachchṇēnī wāj
came and the-house-near arrived, by-him of-singing-and-dancing sound
bujjhī. Us hikk-ṭahliē-kī saddeā, tä puchchheus, ‘ käh
was-heard. By-him one-servant-to it-was-called, and it-was-asked-by-him, ‘ what
gall hä ? ’ Us us-kī ākheā kē, ‘ tuhāṛā bhrā ā-rēhā-hä,
thing is ? ’ By-him him-to it-was-said that, ‘ thy brother come-has,
tä tuhāṛē-piū mazmāṇī dittī-hä, kiō̃-jē us-kī khäri-mihrī
and by-thy-father a-feast given-is, because him-to safe-and-sound
labbh-pēā-hä.’ Oh rōhē̃ hōeā, tä andar nā baṛeā. Is-par usnā
he-has-become-got.’ He in-anger became, and within not entered. This-on his
peō bāhar āeā, tä us-kī minnat-muthājī kītī. Us
father outside came, and him-to remonstrance-entreaty was-made. By-him

piū-kī jabāb dittā, 'takk, mā̃ bahū̃-sāreā̃-warheā̃-thī̃ tuhāṛī
the-father-to answer was-given, 'see, I many-all-years-from thy
ṭahl karnā-ā̃, kussā-vēlē vī mā̃ tuhāṛī gall nahī̃
service doing-am, at-any-time also by-me thy word not
mōṛī; par tuddh mi-kī kadī hikk bakrōṭā vī
was-returned (i.e. *disobeyed*); *but by-thee me-to ever one kid even*
nahī̃ dittā, jē mā̃ āpṇē-dōstā̃-nāḷ khusī karā̃. Par
not was-given, that I my-own-friends-with rejoicing may-make. But
jis-vēlē eh tuhāṛā puttur āeā, jis tuhāṛā māl
at-what-time this thy son came, by-whom thy property
kañjriā̃-appar uḍā-chhōṛeā, tū̃ usnē̃ lihājē-pichchhē
harlots-on was-caused-to-fly-away, by-thee his sake-after
mazmāṇī dittī-hä.' Piū us-kī ākheā. 'puttrā, tū̃ mahēshā
a-feast given-is.' By-the-father him-to it-was-said, 'O-son, thou always
mahāṛē-kōḷ rähṇā-ē̃, tä babbā-kijjh jehṛā mahāṛē-kōḷ hä, tuhāṛā
of-me-near remaining-art, and everything which of-me-near is, thine
hä. Eh gall chaṅgī sī ki, as khusī karnē-ā̃, tä tū̃
is. This thing good was that, we rejoicing making-are, and thou
vī khus hō-jā, kiō̃-jē eh tuhāṛā bhrā mar-gēā-sī, huṇ phir
also happy may-become, because this thy brother died-had, now again
jī-pēā-hä; tä eh gā̃w-gēā-sī, phir laddh-pēā-hä.'
alive-become-is; and he lost-gone-was, again found-become-is.'

[No. 38.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

PŌṬHWĀRĪ DIALECT. JHELUM DISTRICT.

SPECIMEN III.

Hikk sadāgar sī. Oh āpṇī-janānī-kī ghaliyā̃ chhōṛ-kē bāhar
One merchant was. He his-own-wife (acc.) *alone left-having out*

sadāgarī-kī nahī̃ sī jāṇā̃. Hikk-dihāṛē janānī us-kī ākheā,
trade-for not was going. On-one-day by-the-wife him-to it-was-said,

'kurē sadāgarī gachh (*or* gash).' Oh usnē̃-ākhē-appar
'somewhere (*for*)*-trade go* (?).*' He her-said-thing-on*

māl-sabāb ghinn-kē kudhrē ṭur-pēā. Ṭurneā̃
property-(*and-*)*goods taken-having somewhither started. On-starting*

janānī us-kī ākheā kē, 'tū̃ ṭur-tē-juḷeā ē̃, par
by-the-wife him-to it-was-said that, 'thou start(*ed*)*-and-gone art, but*

mahāṛē-nāḷ karār kar jāh kē kichrē-kī tū̃ achhsē̃ (*or* ashsē̃).'
me-with promise making go that how-long-after thou wilt-come.'

Us ākheā kē, 'mā̃ chhēā̃-mahīneā̃-kī falāṇē-dihāṛē ā-rāhsā̃.
By-him it-was-said that, 'I six-months-after on-such-and-such-day will-arrive.

Jē is-karārē-appar nāh paũhteus, tā̃ āpṇā ḍiṭṭhā suṇeā
If this-promise-upon not I-did-not-reach, then your-own seen heard

kar-ghinnī̃.' Usnā̃ hikk lēlā vi sī, phir (*or* fir) us janānī̃-kī hikk
please-to-do.' Of-him one lamb also was, moreover by-him wife-to one

gōlī ṭahlē-tāī̃, tē hikk mānā̃ jī bhalāṇē̃-tāī̃, tē hikk kuttī
maid-servant service-for, and one mainā mind diversion-for, and one bitch

gharenī̃ rākhī-tāī̃ ghinn-dittī. Sadāgarnē̃ jāṇē-pichchhē
of-the-house watch-for was-given. Of-the-merchant going-after

gōlī har-dihāṛē bāgē-vichchō̃ kusā-maliyārē-kōḷō̃
the-maid-servant on-every-day (*a*)*garden-in-from a-certain-gardener-from*

bārā̃ phull sajjrē sadāgarnī janānīnē̃ hār lāṇē̃-tāī̃
twelve flowers fresh the-merchant's the-wife's garland preparing-for

ghinn achhnī (*or* ashnī)-sī. Bāgēnē rāhē-vichch kusā-hōr-
having-taken coming-was. Of-the-garden the-way-in of-a-certain-other-

sadāgarnā̃ haṭṭ sī, jis-kī us-sadāgar tē usnī̃ janānīnā̃ eh
merchant shop was, whom-to that-merchant and of-him the-wife's this

karār malūm-sī. Is gōlī-kī ākheā kē,
promise known-was. By-this(*man*) *the-maid-servant-to it-was-said that,*

' mahāṛē-kōḷō̃ bārā̃-phullā̃nī̃ jāī̃ ṭhārā̃ phull tē hōr
' me-from of-twelve-flowers in-the-place eighteen flowers and more

jä-kijjh lōṛ hōwē ghinn jāeā-kar, par sadāgarnā̃ karār
whatever need may-be having-taken go-habitually, but the-merchant's promise

laṅghṇē̃-appar mahāṛē-nāḷ is-bīwīnī̃ duā bannhā-dē.' Gōlī
passing-upon me-with of-this-woman marriage fasten.' By-the-maid-servant

sadāgarnī̃ janānī-nāḷ eh gall kar-kē, us-kī manā-
of-the-merchant the-wife-with this saying done-having, her-as-for she-was-

ghiddī. Chhēā̃ mahīneā̃-vichch sadāgarnā̃ kōī kāgat pattar
caused-to-consent. Six months-in of-the-merchant any paper letter

nā āeā. Jā̃ karārēnā̃ dihāṛā āeā, tē gōlī us
not came. When of-the-promise the-day came, and the-maid-servant that

haṭṭālē-kī sadd-kē us-bīwīnē̃ ghar ghinn gaī.
shopkeeper-to called-having of-that-woman in-the-house having-taken went.

Jā̃ oh bīwīnē̃ ghar paũhtā, tē usä-wakht usnā̃
When he of-the-woman the-house reached, then at-the-same-time of-her

gharēālā vī wahēlīnē̃ darwājē-appar ā-paũhtā. Unhā̃ haṭṭālē-
the-husband also of-the-building the-door-at arrived. By-them the-shopkeeper-

kī hikk-hōr-kōṭhē-vichch chhapā-dittā, tē bīwī shar^{a}mī̃nīā̃
as-for one-another-room-in it-was-concealed, and the-wife of-shame

ghiddīā̃ bamār baṇ baiṭhī. Sadāgar andar āeā, tē
on-account sick having-become sat. The-merchant inside came, and

gōlī-kōḷō̃ puchchheā kē, 'bīwī-kī käh hōeā ?'
the-maid-servant-from it-was-asked that, 'the-wife-to what became ?'

Gōlī jabāb dittā kē, 'bamār hä.' Usä-wēlē
By-the-maid-servant answer was-given that, 'sick (she)is.' At-that-very-time

sadāgar kusä-siyāṇē-kī shahrē-vichch lōṛnē-tāī̃ gēā.
the-merchant a-certain-exorcist-to the-city-in searching-for went.

Ichrā̃ unhā̃ haṭṭālē-kī andrō̃ bāhar kaḍḍ-
Meanwhile by-them the-shopkeeper-as-for inside-from out he-was-turned-

chhōṛeā. Jā̃ hikk-siyāṇē ā-kē us-kī puchchheā kē,
out-and-left. When by-an-exorcist come-having her-to it-was-asked that,

'bīwī, käh hāl hä ?' Bīwī akheā.
'O-woman, what the-matter is ?' By-the-woman it-was-said.

Cetera desunt.

FREE TRANSLATION OF THE FOREGOING.

There was once on a time a merchant, who would not go abroad to trade, as he did not wish to leave his wife alone in the house. One day his wife urged him to go off to trade, and he consented, and taking some goods started off on his journey. As he was going away his wife asked him to promise to come back by some fixed time, and so he promised to return in six months, adding that if he did not come back by that time she might go her own way and do what she liked. He left with his wife a lamb, a maid-servant to do her service, a *mainā* for her diversion, and a bitch to guard the house.

After he had gone, the maid-servant used to go every day to a garden, and buy from the gardener twelve flowers to take home and make a garland for the merchant's wife. On the way to the garden there was the shop of another merchant, and he knew of the promise which the husband had made to the wife. So one day he said to the maid-servant, as she passed by, 'instead of the twelve flowers which you buy from the gardener, take eighteen from me, and, in fact, take anything from me that you require; and then, as soon as the period of the merchant-husband's promise has expired, get the wife to marry me.' So the maid-servant told this to the wife, and got her consent.

During the six months that the merchant-husband was away no paper or letter came from him, and on the date of the expiry of the promise, the maid-servant called the other merchant and brought him to the house of the wife. At that very time the merchant-husband arrived home, and came to the door of the house. They hid the other merchant in one of the rooms, and the wife fell sick out of sheer shame.

The merchant-husband came inside, and asked the maid-servant what was the matter with his wife. The maid-servant told him that she was sick. So he went off at once to the city to look for an exorcist, and while he was away they bundled the other merchant out of the house.

The exorcist came, and said, 'Madam, what is the matter with you?' She replied—

(*Here the story ends abruptly.*)

LAHNDĀ OF THE HILL COUNTRY.

ḌHŪṆḌĪ-KAIṚĀLĪ.

Lahndā is also spoken in the hill country between the District of Rawalpindi and Kashmir. It has various names, such as Chibhālī, the language of the Chibhs, Ḍhūṇḍī, the language of the Ḍhūṇḍs, Kaiṛālī, that of the Kaiṛāls, and so on. This, however, is misleading, for the Chibhs speak several forms of Lahndā, spread over a comparatively wide tract of country, while the Ḍhūṇḍs and Kaiṛāls speak the same dialect, with only a few insignificant points of difference. It is best therefore to group the dialects according to locality, and we shall first consider that spoken in the hills round Murree. This includes a portion of the east of Hazara District and the northern, or hill, portion of Rawalpindi. In the former tract it is called Ḍhūṇḍī after the Ḍhūṇḍs who are among the principal inhabitants. It may with equal correctness be called Kaiṛālī. In the latter tract it is called simply 'Pahāṛī.'

Whatever it is called the dialect is the same over the whole tract with a few local variations which may be expected in so mountainous a country. I give two specimens. The first is a version of the Parable of the Prodigal Son in Ḍhūṇḍī-Kaiṛālī. I am indebted for it to the Rev. T. Grahame Bailey. The second specimen is a folk-tale and comes from Rawalpindi District.

The number of speakers of this form of Lahndā was estimated for the purposes of this Survey as follows:—

Hazara Ḍhūṇḍī-Kaiṛālī	29,820
Rawalpindi Pahāṛī	57,957
TOTAL	87,777

It will be seen from the specimens that this form of Lahndā is really the same as the Pōṭhwārī of the Rawalpindi plains. It will be sufficient to draw attention to the few points of difference. A more complete account of Ḍhūṇḍī-Kaiṛālī as an independent dialect will be found in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908.

In Pronunciation we sometimes find *u* instead of *a*, as in *luchpuṇā*, for *luchpaṇā*, debauchery. Again *i* is used instead of *u* in *milkh*, a country. In the latter word we also note that a final hard consonant has been aspirated. This is the regular rule in Kāshmīrī.

In the Pōṭhwārī of Rawalpindi we saw that in the word *mi-kī*, to me, the *k* may be softened to *g̲h̲*, so that we get *mig̲h̲ī*. The same is the case in the second specimen (from the Rawalpindi hills), and in the first specimen (Ḍhūṇḍī-Kaiṛālī) it is *migī*. At the same time, in the first specimen *g* has become *g̲h̲* in *g̲h̲unāh*, a sin. The tendency to soften *k* appears in other words. Thus, in the first specimen, we have *ṭōgṛā*, for *ṭukṛā*, a piece, and in the second *pagṛī*, for *pakaṛī*, having seized; *nigṛa*, for *nikṛā*, small (sentence 233). On the other hand, an initial *gh* has become *kh* in *khiddhī*, having taken.

The Declension of nouns is the same as in Pōṭhwārī and calls for very few remarks. As in that dialect masculine nouns ending in a consonant take *ē* in the oblique singular.

Thus, *naukar*, a servant; *naukarē-kī*, to a servant. The same is the case in the hill dialect. Pōṭhwārī also has *ādmīē*, to a man, and this form occurs in the Rawalpindi hills, but Ḍhūṇḍī-Kaiṛālī has *ādmīā-kī*, with *ā* instead of *ē*. The same dialect has *jis-wēḷā* for 'when,' while the Rawalpindi hills have the Pōṭhwārī *jis-vēlē*. The Pañjābī Agent case in *nē* is not uncommon in the former specimen.

In regard to pronouns, the forms *mig͟hī* and *migī* have already been mentioned. The genitives singular of the first two personal pronouns are *mhāṛā* or *mahāṛā*, my, and *tuhāṛā*, thy, the plurals being *sāhṛā*, our, and *suāhṛā* or *tusāhṛā*, respectively. The Demonstrative Pronouns *ēh*, this, and *ōh*, that, have, in the nominative singular, feminine forms, *yāh*, this, and *wāh*, that. Several instances of these will be found in the second specimen.

The genitive of the reflexive pronoun is *apṇā*, not *āpṇā*.

The Verb Substantive is thus conjugated:—

Present.

	Sing.	Plur.
1.	*ā̃, eā̃*	*ā̃, eā̃.*
2.	*ē̃, ẵ*	*ō, eō.*
3.	*ā* (fem. *ī*), *ä*	*ē* (fem. *eīā̃*), *dē.*

We shall see that the *dē* of the 3rd plural reappears in a much fuller form in Punchhī.

The past is:

	Sing.	Plur.
1.	*aseā̃*	*aseā̃.*
2.	*asaī̃*	*aseō.*
3.	*asā* (fem. *asī*).	*asē* (fem. *asīā̃*).

In the Rawalpindi hills, the first *a* is long. Thus, *āsā*, he was.

The Negative verb substantive is as follows:—

Present, 'I am not,' etc.

	Sing.	Plur.
1.	*nā̃*	*nā̃.*
2.	*nē̃*	*neō.*
3.	*nā* (fem. *neī*)	*nē* (fem. *neīā̃*).

Past, 'I was not,' etc.

	Sing.	Plur.
1.	*naseā̃*	*naseā̃.*
2.	*nasaī̃*	*naseō.*
3.	*nasā* (f. *nasī*)	*nasē* (f. *nasīā̃*).

Mr. Bailey draws attention to another form of the present of the verb substantive which means 'to be in a place,' 'to exist.' It is as follows:—

	Sing.	Plur.
1.	*theā̃*	*theā̃.*
2.	*thaī̃*	*theō.*
3.	*theā* (f. *theī*)	*thaē* (f. *theīā̃*).

e.g. *masīt theī*, is there a mosque? *theī*, there is; *ghar-vichch chiṭṭē ghōṛē-nī kāṭhī theī*, in the house is the saddle of the white horse.

Regarding the conjugation of the active verb few remarks are necessary. Mr. Bailey gives the following as the conjugation of the old present, now chiefly used as a present subjunctive :—

'I may beat,' etc.

	Sing.	Plur.
1.	*mārā̃*	*mārā̃.*
2.	*mārē̃*	*mārō.*
3.	*mārē*	*māran.*

In the Parable we have an *ī* added to the third person singular in *jō hissa achhē-ī,* what share may come.

In the future, the third person plural is *mārsun,* as well as *mārsan.*

The following are the more important irregular verbs :—

gachhṇā, to go ; fut. *gäsā̃ ;* past part. *gā,* pl. *gaē, gē ;* f. *geī,* pl. *geīā̃.*
achhṇā, to come ; past part *äeā.*
hōṇā, to become ; past part. *huā* or *hwā,* pl. *hōē ;* f. *hōī,* pl. *hōīā̃.*
dēṇā, to give ; past part. *dittā.*
karnā, to do ; past part. *kītā.*
ghinṇā, to take ; past part. *ghindā.*
päṇā, to fall ; past part. *pēā,* pl. *paē ;* f. *peī,* pl. *peīā̃.*

[No. 39.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

DIALECT OF MURREE HILLS.

SPECIMEN I.

(ḌHŪṆḌĪ-KAIṚĀLĪ FROM HAZĀRĀ.)

(The Rev. T. Grahame Bailey, M.A.)

Hiks-ādmīānē dō puttar asē. Nikkē apṇē-piū-kī
Of-one-man two sons were. By-the-little-one his-own-father-to
ākheā, 'ajī, tērē-mālē-bichchō jō hissa achhē-ī, ōh hissa
it-was-said, 'father, thy-property-from-in what part may-come, that part
migī chāī-dē.' Ōs apṇā māl unhā̃-bichch baṇḍī-dittā.
to-me up(-and)-give.' By-him his-own property them-among was-divided-out.
Thōṛeā̃-dihāṛeā̃-pichchhē nikkē-puttrē apṇā māl baṭlā kītā,
A-few-days-after by-the-little-son his-own property together made-was,
te dūr-milkh-bichch ṭurī-gā ; te us-jāē-bichch apṇā māl
and far-country-in he-went-away ; and that-place-in his-own property
k͟hud-luchpuṇē-nāḷ luṭāī-ditta. Jis-wēḷā ōh sārā k͟harch
much-licentiousness-with was-squandered-away. At-what-time he all spending
karī-rehā, us-milkh-bichch ḍāhḍā kāl päi-gēā, te ōh taṅg
had-made, that-country-in a-severe famine fell, and he straitened
hōṇē laggā. Te ōh hiks-ōs-jāēnē-ādmīā-kōḷ rahī-pēā. Ōs
to-be began. And he one-of-that-place-man-near remained. By-him
apṇī-jīmī̃-bichch zanaur charāēnē wāstē ghalleā. Jō phalīā̃
his-own-land-in animals of-feeding for-the-sake he-was-sent. What husks
zanaur khāṇē-asē ōh chāhṇā-asā ki, 'mē̃ inhā̃-nāḷ apṇā ḍhīḍḍh
the-animals eating-were he wishing-was that, 'I these-with my-own belly
bharā̃ ;' te kōī us-kī nasā dēṇā. Jis-wēḷā ōh apṇē-hōshē-
may-fill ;' and anyone him-to not-was giving. At-what-time he own-sense-
bichch āeā, ōs ākheā, 'mhāṛē-piūnē kitnē mazūr thaē,
in came, by-him it-was-said, 'of-my-father how-many labourers are,
ki rajjī-tē ruṭṭī ṭōgṛā khāṇē, te mē̃ bhukkhā marnā-eā̃.
that been-satisfied-having bread piece they-eat, and I hungry dying-am.

Mē̃ uṭhī-tē gäsā̃, te us-kī ākhsā̃, "ai apṇeā ajī, mē̃
I arisen-having will-go, and him-to I-will-say, " O my-own father, by-me
Khudānā te tuhāṛā ghunāh kītā. Mē̃ huṇ tuhāṛā puttur ākhṇē
of-God and of-thee sin was-done. I now thy son to-say
jōgā nā̃; migī apṇē-kusä-mazūr jehā āṇ."' Bas, uṭhī-tē
worthy not-am; me thy-some-labourer like bring."' Well, having-arisen
apṇē-piūnē pās ṭurī-pēā. Asā wī dūr, te us-kī
of-his-own-father near he-went-away. He-was even far, and him (acc.)
dikkhī us-kī tars achhī-gā, te dauṛī-tē us gachhī
having-seen him-to pity came, and run-having by-him having-gone
apṇē-galh-nāḷ lāī-ghindā, te us-kī piyār dittā.
his-own-neck-with he-was-attached-(and-)taken, and him-to love was-given.

Puttrē us-kī ākheā, 'ai ajī, mē̃ Khudānā te tuhāṛā
By-the-son to-him it-was-said, 'O father, by-me of-God and of-thee
ghunāh kītā. Mē̃ huṇ tuhāṛā puttur ākhṇē jōgā nā̃.'
sin was-done. I now thy son to-say worthy am-not.'

Piū apṇeā̃-naukarā̃-kī ākheā, 'changē-thī̃ changā kapṛā
By-the-father his-own-servants-to it-was-said, 'good-than good garment
kaḍḍhī-tē us-kī luāṇā; te anglī-nāḷ chhāp, te pärā̃-nāḷ
taken-out-having him-to cause-to-attach; and finger-with a-ring, and feet-with
juttī luāō; te paḷē-hōē-bachchhē-kī āṇī-tē halāl karō;
shoe cause-to-attach; and kept-calf (acc.) *brought-having lawful make;*
tā̃ as khāī khush hōā̃; mhāṛā ēh puttur marī-gā-asā,
that we having-eaten happy may-be; my this son dead-gone-was,
phir jīṇā hōī-gā; gā̃wī-gā-asā, huṇ labbhī-rehā.' Bas, ōh
again living became; lost-gone-was, now being-found-remained.' Well, they
khushī-bichch āē.
happiness-in came.

Usnā baṛā puttur apṇī-bāṛī-bichch asā. Jis-wēḷā ōh apṇē-gharēnē
His big son his-own-field-in was. At-what-time he of-his-own-house
kōḷ paūcheā, ōs gāṇē-bajāṇēnā nachṇēnā āwāz suṇeā. Te
near arrived, by-him of-singing-playing of-dancing sound was-heard. And
hiks-naukarē-kī bulāī puchchhṇ laggā, 'yō kä hōī-rehā?'
one-servant-to having-called to-ask he-began, 'this what is-going-on?'
Ōs us-kī ākheā, 'bhrā āī-gā, te tuhāṛē-piū-nē paḷeā-hwā
By-him him-to it-was-said, 'brother is-arrived, and thy-father-by the-kept
bachchhā halāl karāeā, is-wāstē us-kī cangā bhalā
calf lawful was-caused-to-be-made, this-because him-to well sound
labbhī-gā.' Ōh khafē hwā te us-kī andar gachhṇā nā sā
he-was-got.' He angry became and him-to in of-going not was

lōṛ. Usnā pē gachhī bāhar, us-kī manāṇ laggā. Ōs
need. His father having-gone out, him (acc.) *to-persuade began. By-him*

apṇē-piū-kī jawāb dittā, 'dikkh, mē̃ kitnē-wars tuhāṛī
his-own-father-to answer was-given, 'see, by-me for-how-many-years thy

khizmat kītī, te kadē tuhāṛā ākhā nā mōṛeā; migī tū̃
service was-done, and ever thy saying not was-turned; to-me by-thee

kadē bik-bakrīnā bachchā nā dittā, mē̃ apṇeā̃-dōstā̃-nāḷ k͟hushī
ever of-one-goat little-one not was-given, I my-friends-with happiness

karā̃. Jis-wēḷā tuhāṛā ēh puttur āeā, jis tuhāṛā sārā
may-make. At-what-time thy this son came, by-whom thy all

māl kanjrīā̃-nāḷ uḍārī-chhōṛeā, usnē wāstē paḷeā-hwā bachchhā
property harlots-with was-squandered, of-him for-the-sake the-kept calf

halāl karāeā?' Us-nē ākheā, 'hē puttur, tū̃ k͟hud
lawful was-caused-to-be-made?' By-him it-was-said, 'O son, thou thyself

mhāṛē pās-ī aĩ, te jehṛī chīz mhāṛī, ōh k͟hud tuhāṛī apṇī.
of-me near-indeed art, and what thing mine, that itself thine own.

K͟hushī hōṇī te k͟hush hōṇā caṅgā asā; tuhāṛā ēh bhrā
Happiness to-be and happy to-be good was; thy this brother

marī-gā-asā, phir jīṇā hōi-gā; gā̃wī-gā-asā, huṇ labbhī-rehā.'
dead-gone-was, again living became; lost-gone-was, now being-found-remained.'

[No. 40.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

DIALECT OF MURREE HILLS.

SPECIMEN II.

(From Rawalpindi District.)

Hikk bādshāh āsā. Usnā nā̃ Sayad-Sultān Mahmūd Bādshāh
One king was. His name Sayyad-Sulṭān Maḥmūd Bādshāh

āsā. Usnē-ghar aulād na-sī laggṇī. Us
was. (In) his-house offspring not-was being-attached. By-him

hikk-saṅglā̃wālē-kī bulāeā. Us-kōḷō̃ us puchchheā kē,
one-astrologer-to it-was-called. Him-from by-him it-was-asked that,

'mhāṛē-ghar aulād kīhā̃ nahī̃ laggṇī, tū̃ mi-kī is-gallā̃nā
'(in) my-house offspring why not (is) being-attached, thou me-to of-this-thing

jawāb dēh.' Us-saṅglā̃wālē muṛī jawāb dittā, 'aulād
answer give.' By-that-astrologer returning answer was-given, 'offspring

tuhāṛē-ghar laggsī.' Phir us ākheā kē, 'mi-kī
(in) thy-house will-be-attached.' Then by-him it-was-said that, 'me-to

is-gallānā jawāb dēh, jē kitnē-mudē-kī puttur hōsī?'
of-this-thing-of answer give, that how-much-period-for a-son will-become?'

Us aggō̃ jawāb dittā jē, 'aṭṭhē̃-rōj tuhāṛē-ghar
By-him on-his-part answer was-given that, '(on) the-eighth-day (in) thy-house

puttur hōsī.'
a-son will-become.'

Us-bādshāh ēh gall ākhī jē, 'hikk-thōṛī-gallā̃nā jawāb dēh.'
By-that-king this word was-said that, 'of-one-small-matter answer give.'

Bādshāh hikk durug khaṇāeā; us-durugē-vichch hikk
By-the-king a pit was-caused-to-be-dug; that-pit-in one

gābaṇ bakrī bahālī-āsī; durug uprō̃ chhāpeā. Phir
pregnant she-goat made-to-sit-was; the-pit from-above was-covered. Then

us-saṅglā̃wālē-kī puchchheā kē, 'mhāṛē-hēṭh kä ā, tū dass.'
that-astrologer-to it-was-asked that, 'of-me-below what is, thou declare.'

Saṅglā̃wālē ākheā, 'tuhāṛē-hēṭh gābaṇ bakrī ī.'
By-the-astrologer it-was-said, 'of-thee-below a-pregnant she-goat is.'

Bādshāh-kī us-kōḷō̃ atbār achhī-gā. Phir bādshāhē us-kōḷō̃
The-king-to him-from trust came. Then by-the-king him-from
puchchheā kē, 'tū̃ dass, migẖī laṛkā kadeā̃ pādā hōsī.'
it-was-asked that, 'thou declare, to-me a-son when produced will-be.'
Us-saṅglā̃wālē ākheā jē, 'aṭṭhē̃-rōj nikkā pādā
By-that-astrologer it-was-said that, '(*on*) *the-eighth-day a-little-one produced*
hōsī.' Aṭṭhē̃-rōj phir nikkā jammeā.
will-be.' (*On*) *the-eighth-day then a-littte-one was-born.*

Ōh bārā̃-barsā̃nā jawān hōī-gā, ta-phir dariāē-wakkh gā.
He of-twelve-years young-man became, then a-river-by-side he-went.
Jis-vēlē utthē gachhnā, utthē aggē Badar Jamāl
At-what-time there he(*-was*)*-going* (i.e. *arrived*), *there in-front Badr Jamāl*
parī saṭṭh suhēlī khindī (*or* khiddhī)-hōī nhāṇī-āsī. Jis-vēlē
the-fairy sixty companions having-taken bathing-was. At-what-time
us-parī sajādē-kī ḍiṭṭhā, us-vēlē wāh us-kī dikkhī
by-that-fairy the-prince-to it-was-seen, at-that-time she him (acc.) *having-seen*
āshak hōī-geī. Phir mō̃hē-aggē achhī khaltī. Us-sajādē
enamoured became. Then face-before having-come she-stood. By-that-prince
vī us-kī ḍiṭṭhā; ōh vī āshak hōī-gā. Phir wāh utthō̃
also her-to it-was-seen; he also enamoured became. Then she from-there
uḍrī-geī, ṭāpūē bashkār gachhī-laggī.
fled-away, in-an-island in-midst having-gone-she-stayed.

Ōh sajāda vī pichchhē-pichchhē chalā-gā. Uṣ-jāī-uppur
That prince also after-after went-away. That-place-upon
khaltā, jitthē wāh laggī-āsī. Us-jāī-uppur us-sajādē-kī Khājā-Khizar
he-stood, where she stayed-was. That-place-upon that-prince-to K͟hwāja-K͟hizr
milī-gā. Tā̃ us-sajādē unhā̃-aggē ākheā kē, 'itthē mhāṛā
was-met. Then by-that-prince him-before it-was-said that, 'here my
hikk mirō̃ khōlī-gā. Ōh migẖī K͟hudā-kōḷō̃
one wild-animal had-got-loose. Him (i.e. *her*) *to-me God-from*
dawāō.' Unhā̃ us-kī ākheā jē, 'is-dariāēnē kaṇḍē
cause-to-give.' By-him him-to it-was-said that, 'this-river-of on-bank
hikk-jagā chhapṛī banāī, hikk muṭṭh jawā̃nī hikk kujjā
(*in*) *one-place a-hut having-got-made, one handful of-barley one jug*
pāṇīnā ghinnī, tē bārā̃-bars bahī rahī. Tā̃
of-water having-taken, and twelve-years having-sat please-to-remain. Then
wāh labbhsīē.'
she will-be-got-by-thee.'

Usā-tarāh ōh utthē bahī raheā. Barā̃-barsā̃
In-that-very-manner he there having-sat remained. Twelve-years

pichchō̃ wāh āī. Ōh suttā āsā. Tā̃ apṇī chhāp
after she came. He asleep was. Then her-own ring
lawāhī, tē usnī-aṅglī-kannē lawāi geī. Jāgeā
having-taken-off, and his-finger-on having-applied (it) she-went. He-awoke
tā̃ wāh chhāp dikkhī, tē armān kītās jē, 'mā̃
and that ring was-seen, and longing was-made-by-him that, '(if) I
jāgṇā-hōṇā, tā̃ wāh mig͟hī labbhī-geī-āsī, pagṛī-ghinnī-āsī.'
had-been-waking, then she to-me would-have-been-got, she-would-have-been-seized.'

Phir utthō̃-thī̃ gā. Ṭāpūē-uppur gachhī dikkhī.
Again thence-from he-went. The-island-on having-gone she-was-seen.
Tā̃ wāh nhāṇī-āsī, atē chhipṛē kōḷ rakkhē-āsēs.
Then she bathing-was, and the-clothes near-by were-placed-by-her.
Sajādē usnē chhipṛē chhapāē, tē nasī-gā, atē
By-the-prince her clothes were-hidden, and he-ran-away, and
apṇī-chhapṛī-vichch achhī bāṭhā. Phir wāh usnē kannē
his-own-hut-in having-come sat. Then she of-him near
laggṇī-āī jē, 'mhāṛē chhipṛē mi-kī chāī-dēh. Mā̃ janāṇī
approaching-came that, 'my clothes me-to up-and-give. I a-woman
eā̃, ate nāṅgī eā̃; yāh mhāṛī bē-pardī hōṇī.' Us-sajādē
am, and naked am; this my uncovered-state becomes.' By-that-prince
usnē chhipṛē us-kī nā dittē, tē hōr chhipṛē dittē, jē
her clothes her-to not were-given, and other clothes were-given, that
pardā karē. Jis-vēlē wāh chhipṛē lāī-rahī,
covering she-may-make. At-what-time she clothes putting-on-remained,
us laṅghī pagaṛī ghindī, tē ghar ghinnī
by-him having-passed-by having-seized she-was-taken, and home having-taken
āeā.
he-came.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king, and his name was Sayyad Sulṭān Maḥmūd. He had no children. One day he called an astrologer and asked him the reason for this. The astrologer answered that he would have a child. The king asked when this would take place. Said the astrologer, 'after eight days you will have a son.'

Then the king said, 'answer me one thing more.' He had a deep pit dug, and in it he put a pregnant she goat. This he covered up and sat upon it. He then challenged the astrologer to say what it was that was below him. Said he, 'it's a pregnant she goat.' Then the king believed in the astrologer, and asked him again, 'when will a boy be born to me?' Said the astrologer, 'on the eighth day a little boy will be born.' And, sure enough, on the eighth day a little boy was born.

When the boy had grown up and become a young fellow of twelve years old, he went one day to the river side. There he came upon the fairy Badr Jamāl bathing with sixty of her companions. When the prince saw her, she also saw him, and became enamoured of him. So she came and stood before him. And when the prince saw her, he too became enamoured of her. Then she flew away and betook herself to a certain island.

The prince followed her and stood at the place where she had been standing. There he met Khwāja Khiẓr (the Prophet Elijah), and complained to him that his quarry[1] had escaped. 'For the love of God, cause her to be given to me,' he cried. The Prophet answered, 'build thou a hut on the bank of this river, and live thou in it for twelve years, with nothing but a handful of barley and a jug of water. Then wilt thou get her.'

So there he stayed as the Prophet told him, and after twelve years she came to him, but he lay asleep. She took off her ring and put it on his finger and went away. When he awoke he saw that ring and lamented, 'if I had only been awake, I should have captured her.'

He set out from thence, and arrived at the island. There he saw her, and she was bathing, with her clothes laid down near by. He hid the clothes and ran off to his hut and sat waiting there. She came to him crying, 'give me my clothes without delay. I am a woman and am naked and exposed to public view. The prince would not give her her own clothes, but gave her others with which to veil herself. While she was putting them on he passed in front of her, and seizing hold of her brought her home.

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[1] *Mirō̃* is wild animal that is hunted (=game) as opposed to a domesticated animal.

CHIBHĀLĪ AND PUNCHHĪ.

According to Drew[1] the Chibhāl country is that part of the outer hill region of Kashmir which lies between the Chenāb and Jehlam rivers.

It derives its name from the Chibhs, the most important tribe of the tract. The local language is called by the Kāshmīrī officials Chibhālī, which is here an appropriate enough name.

North-west of the Chibhāl on both banks of Jehlam river east of Muzaffarabad, as far as Uri, and a little beyond, and up the valley of the Kishanganga river from where it joins the Jehlam at Muzaffarabad to Shardī, there are two tribes, who also speak a language said to be the same as Chibhālī. These tribes are the Bombas and the Khakhas, the former on the north and the latter on the south of the Jehlam. The Khakhas almost certainly represent the ancient Khaśas[2] regarding whom we have written at length in dealing with Pahāṛī.[3]

In the heart of the true Chibhāl country lies the *Jāgīr* of Punch or Prunts̱ (the Kāshmīrī form of the name), the ancient Parṇōtsa.[4] In a mountainous tract like the Chibhāl the dialect naturally varies every few miles, and in the case of Punch this has been emphasized by the fact that although the Musalmān rulers were closely related to the Khakhas of the Jehlam Valley, there is a strong Kāshmīrī element in the population, attesting to the closeness and ancient date of the relation of the present *jāgīr* to Kashmir. Hence the Chibhālī of Punch shows many traces of the influence of the Kāshmīrī language and has a special name of its own—Punchhī.

Chibhālī (including Punchhī) is bounded on the east by the form of Poṭhwārī spoken in the hill country of Murree, and differs very little from that dialect. North of Muzaffarabad it has the Lahndā of Hazara to its east, and no doubt gradually merges into it, but no specimens of the intermediate dialect are available. To its north it has, north of the Kishanganga valley, the Shiṇā spoken in the Chilās country, and, north of the Chibhāl proper, Kāshmīrī. To its south it has the Poṭhwārī of the District of Jhelum, and to its east the Ḍōgrī Pañjābī of Jammu, and further north the Bhadrawāhī dialect of Western Pahāṛī. No specimens have been received of the variety of Chibhālī spoken north of Muzaffarabad and hence it is impossible to say how far the dialect there is affected by Shiṇā, but we shall see that there are traces in other directions of the influence of Ḍōgrī and Bhadrawāhī.

The number of speakers of Chibhālī can only be estimated. No returns have been received from which we can give satisfactory figures. All that we can say is that in the census of 1901 it seems to have been returned indifferently under the names 'Pahāṛī' and 'Pañjābī.' The Chibhāl corresponds to the Bhimbar District and the Punch *Jāgīr* of the Jammu Province of the Kashmir State, and the north-eastern Chibhālī tract to the

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[1] Jammoo and Kashmir territories, p. 57. The words 'Chibh,' 'Chibhāl,' and 'Chibhālī' are usually spelt 'Chhibh,' 'Chhibhāl,' and 'Chhibhālī,' respectively, and the last is so spelt in the map facing p. 233. Mr. Grahame Bailey, who has made special local enquiries on this point, tells me that the correct forms are those given above. This information reached me after the map had been printed off.

[2] Stein, Translation of *Rājataraṅgiṇī*, II, 404.

[3] Vol. IX, Part IV, pp. 2ff.

[4] Stein, *op. cit.*, II, 433.

Muzaffarabad District of the Kashmir Province of the same State. Taking the totals given for Pahāṛī and Pañjābī in these three we get :—

	Pahāṛī.	Pañjābī.	TOTAL.
Bhimbar	118	381,805	381,923
Punch	......	220,069	220,069
Muzaffarabad	55,281	84,134	139,415
TOTAL .	55,399	686,008	741,407

The total population of these three tracts was 872,915, and the balance of 131,508 is principally represented by speakers of Kāshmīrī (31,073) and Gujarī (68,926, mainly in Punch). Dividing the above figures according to dialects, we get :—

Chibhālī—		
Bhimbar	381,923	
Muzaffarabad	139,415	
		521,338
Punchhī		220,069
TOTAL . .		741,407

One specimen of Chibhālī received from the Kashmīr Darbār is printed below. It represents the dialect of the Chibhāl proper.

There are also two specimens of Punchhī and the usual List of Words and Sentences for both on pp. 523ff.

The Punchhī specimens and List, I owe to the kindness of the Rev. T. Grahame Bailey. These have been printed in a slightly different form in his *Languages of the Northern Himalayas.* The spelling in the specimens here given has been altered to agree with the system used in this Survey, and where the original notes sent to me differ from the printed copy, I have followed the former, so that my account does not always exactly agree with the latter. The differences, however, are very slight.

In the following grammatical sketch, we shall take the Punchhī described by Mr. Grahame Bailey as our basis, contenting ourselves with pointing out where Chibhālī differs from it. It will be seen that it closely resembles the hill dialect of Murree, and the Pōṭhwārī of Rāwalpindī. There are, however, traces of the influence of Kāshmīrī, both in vocabulary and pronunciation. Thus we can compare the Chibhālī root *daw*, run, with the Kāshmīrī *daw ; hinnā*, instead of *ghinnā*, to take, with the Kāshmīrī *hyon*^{u} ; and *bujjhnā*, to hear, with the Kāshmīrī *bōzun*. In pronunciation, we should note the almost total absence of the cerebral *ṇ* and *ḷ*, both of which are common elsewhere in Lahndā and in Pañjābī. The dental *n* and *l* are almost always substituted for these letters, and this also is the case in Kāshmīrī. This is an important point, and connects us with very early times; for Hindū grammarians noted the same fact, as regards *ṇ*, in the language of the Piśāchas who in ancient days inhabited the same spot.

There are also occasional instances of the influence of Ḍōgrī Pañjābī. Such are the use of the agent case with *nē* and of the future in *gā*. These are rather instances of direct borrowing than of indirect influence.

As regards the vowel **pronunciation,** that of Chibhālī is much the same as that of Pōṭhwārī. Where Lahndā has *ē*, the Chibhālī shows a strong tendency to change that vowel to *ai*, which, as usual, is pronounced *ă*. Thus, while the termination of the oblique case of masculine nouns in Lahndā is generally *ē*, in Chibhālī it is generally *ă*. Thus, Pōṭhwārī *naukarē-kī*, but Chibhālī *naukarā-kī*. So Chibhālī *dănā*, not *dēnā*, to give, and *mā̃*, not *mē̃*, I. The change does not always occur, and sometimes we see both forms side by side. Thus, in the first specimen we have *nikkē puttră*, by the younger son.

As in Kāshmīrī *ĕ* and *i* are sometimes interchangeable. Thus, Chibhālī *hikk*, Punchhī *hĕkk*, one.

Punchhī sometimes changes *u* to *a* as in *cham*, a kiss.

The treatment of *ā* deserves more than a passing notice. In Chibhālī we find an initial *ā* dropped, as in *smānă-nā*, of heaven. In Punchhī there is a great tendency to pronounce a long *ā* like the English *aw*. I represent this sound by *ó*. Numerous examples occur in the second specimen and in the List of Words, *viz.* :—

Specimen II. *gēnó*, for *gēnā*, going.
apneō̃, for *apneā̃*, own (obl. pl.).
chóhnī, for *chāhnī*, desirable (f.).
List No. 45. *sónó*, for *sōnā*, gold.
53. *janónī*, for *janānī*, a wife.
61. *shaitón*, for *shaitān*, devil.
66. *pónī*, for *pāṇī*, water.
98. *óhō̃*, for *āhā̃*, yes.
159. *neō̃*, for *neā̃*, we are.
165. *aseō̃*, etc., for *aseā̃*, etc., we were.
172. *hóō̃*, or *hōā̃*, I may be.
174. *hōnó*, or *hōnā*, being.
177. *mārnó*, or *mārnā*, striking.
196. *mārnó*, for *mārnā*, thou wilt strike.
198. *mārneō̃*, for *mārneā̃*, we shall strike.
220. *nō̃*, for *nā̃*, name.
241. *girō̃*, for *girā̃*, a village.

It will be observed that the pronunciation of *ā* as *ó* appears to be quite optional.

Very similarly, the vowel *a* is optionally pronounced like the *ŏ* in 'hot.' Thus, *kŏnn*, for *kann*, the ear (List 37); *kŏṇḍ*, for *kaṇḍ*, the upper part of the back (43); *jaṅgut* or *jŏṅgut*, a boy (54).

In the case of one word Mr. Bailey gives an example of the diphthong *ai* being pronounced short. It is *găīv*, a cow (List No. 69).

As regards consonants, the only point to which special attention need be called is, as has already been noted, the non-use of the cerebral letters *ṇ* and *ḷ*. The dental *n* and *l* are always substituted, except in borrowed words.

The **declension** of nouns in Chibhālī closely follows that of Pōṭhwārī and the Murree hills. Masculine nouns ending in a consonant have an oblique singular in *ă* (for *ē*). Thus, *naukar*, a servant, obl sing. *naukarä;* nom. plur. *naukar*, obl. pl. *naukarā̃*. *Pēō*, a father, has its oblique singular *pīū*, its nom. plur. *pērē* (cf. Murree *pēwrē*), oblique plural *pēreā̃*, but in the case of this word, the use of the plural is rare, the singular being used instead. As in Murree the oblique singular of *ādmī*, a man, is *ādmīā*, obl. plur. *ādmīā̃*. So other masculine nouns in *ī*. The declension of masculine nouns in *ā*, like *ghōṛā*, a horse, follows the general Pōṭhwārī rules. *Puttur*, a son, drops the second *u* in the oblique singular. Thus, *putträ-nū̃*.

Punchhī differs in the declension of masculine nouns ending in a consonant. The agent singular ends in *ē*, the obl. sing. in *ā* (not *ä*), and the obl. plur. in *ē̃* (not *ā̃*). Thus :—

	Sing.	Plur.
Nom.	*naukar*	*naukar*.
Ag.	*naukarē*	*naukarē̃*.
Obl.	*naukarā*	*naukarē̃*.

So

Nom.	*ādmī*	*ādmī*.
Ag.	*ādmīē*	*ādmīē̃*.
Obl.	*ādmīā*	*ādmīē̃*.

The same oblique form also obtains in Hazara. In other respects Punchhī agrees with Chibhālī.

As regards feminine nouns, in both dialects those in *ī* closely follow the masculine *ādmī*. Thus :—

	Sing.	Plur.
Nom.	*muṇḍī*, a head	*muṇḍīā̃*.
Ag.	*muṇḍiē*	*muṇḍīā̃* (Punchhī *muṇḍīē̃*).
Obl.	*muṇḍiā*	

As usual *dhī*, a daughter, and *bhän*, a sister, are irregular. The former has its oblique singular *dhīū*, and its nominative and oblique plural *dhīrī̃*. The latter has *bhänū* for its oblique singular.

The postpositions and terminations indicating case are as elsewhere. We have :—

Acc.-Dat.	*kī*, and also the Pañjābī *nū̃*.
Abl.	*thī̃, tī, kōlō̃* or *kōlū̃*.
Gen.	*nā* (*nē, neā̃ ; nī, nīā̃*).
Loc.	*ichch, wichch,* in.

The vowel *ō̃* or *ū̃* added to a word, indicates 'from,' as in *dūrō̃*, from far; *gharō̃*, from the house.

In the case of the Agent case, the Pañjābī-Ḍōgrī form with *nē* is occasionally found, as we have also seen in Ḍhuṇḍī-Kaiṛālī. This is most common in Punchhī. Thus, *nikkē puttrē-nē ākheā*, the younger son said. This *nē* is also used to form an instrumental, as in *luchpunā-nē*, (wasted his substance) by debauchery ; *unhē̃-nē*, (I would fill my belly) with them.

Adjectives call for no remarks. Comparison is made as usual

The first two personal **pronouns** are thus declined. It will be seen that they closely follow the Murree dialect, even in the peculiar genitive plural of the second person.

	I.	Thou.
Sing.		
Nom.	*mē̃, mē̃h*	*tū̃.*
Ag.	*mē̃, mē̃h*	*tū̃.*
Dat.	*mē̃* (Ch. *mighī*)	*tū̃.*
Obl.	*mē̃*	*tū̃.*
Gen.	*mhāṛā*	*tuhāṛā.*
Plur.		
Nom.	*as*	*tus.*
Ag.	*asē̃* (Ch. *asā̃*)	*tusē̃* (Ch. *tusā̃*).
Obl.	*asē̃* (Ch. *asā̃*)	*tusē̃* (Ch. *tusā̃*).
Gen.	*sāhṛā*	*suāhṛā* (Ch. *tusāhṛā*).

As usual Chibhālī often substitutes *ă* for *ē* in the above. Thus, *mẵ, mẵh.* Other Chibhālī forms are indicated by 'Ch.'

The Demonstrative Pronouns are :—

	This.	That.
Sing.		
Nom.	*yē, ēh*	*ōh.*
Ag.	*inī, is*	*unī, us.*
Obl.	*is*	*us.*
Plur.		
Nom.	*ēh*	*ōh.*
Ag. and Obl.	*inhē̃* (Ch. *inhā̃, inā̃*)	*unhē̃* (Ch. *unhā̃, unā̃*).

Punchhī sometimes has the Pañjābī-Ḍōgrī form *us-nē*, for the Agent Singular of *ōh*.

The genitive of the reflexive pronoun is *apnā*, not *āpnā*, thus following the example of Murree.

The relative pronoun is *jō* (obl. sing. *jis*) or *jehṛā* (obl. *jehṛē*). So, *kun* (obl. *kus*, but *kusā kōlū̃*, from whom ?) or *kehṛā*, who, which ? *kāh*, *kă*, or *kai*, what ? *kōī*, obl. *kusē* (Ch. *kusă*), anyone ; *kujjh* or *kijjh*, anything.

CONJUGATION.—A.—Auxiliary Verbs and Verbs Substantive.

There are a great many forms of the present tense of the Verb substantive, which may be grouped as follows :—

'I am,' etc.

I.

	Sing.	Plur.
1.	*ēs* (Ch. *ā̃*)	*ā̃.*
2.	*ī̃* (Ch. *ā̃*)	*ā* (Ch. *aō*).
3.	*ā* (Ch. *ā̃*)	*ē.*

The form given for the 3rd person plural has not been noted in Chibhālī, where, so far as the Specimens and List go, the only form is the *nē* of No. II.

II.

This form is made by prefixing *nā* to No. I. Thus :—

	Sing.	Plur.
1.	*nā-ēs*	*nē-ā̃* (*nē-ō̃*).
2.	*nā-ī̃*	*nē-ā*.
3.	*nā* (f. *nī*), *nā̃-ē* (Ch. *-ä*)	*nē*.

Of the above forms those of the 3rd person singular and plural are the only forms noted in Chibhālī.

III.

The third form prefixes *dā* to No. I. The 1st and 2nd persons plural have not been verified by Mr. Bailey, and hence are not here given. None of the forms have been noted in Chibhālī.

	Sing.	Plur.
1.	*dā-ēs*	...
2.	*dī̃*	...
3.	*dā* (f. *dī*)	*dē*

Here we are reminded of the Paṣhtō ***dai***, he is.

IV.

The fourth form means 'I am (in a place),' 'I exist,' rather than merely 'I am.'

	Sing.	Plur.
1.	*thē̆s*	*thēā̃*.
2.	*thī̃*	*thēā*.
3.	*thēā* (f. *thī*)	*thaē* (f. *thīā̃*).

In the above forms the Punchhī termination of the 2nd person plural, *ā* instead of *ō*, should be noted. The same termination occurs in the Western Pahāṛī of Chambā and the neighbourhood, but not in Ḍōgrī.

There are, similarly, three forms of the past tense, *viz.* :—

'I was,' etc.

I.

	Sing.	Plur.
1.	*asēs*	*aseā̃* (*aseō̃*).
2.	*asī̃*	*aseā*.
3.	*asā* (f. *asī*)	*asē*.

This form has not been noted in Chibhālī. With *asēs*, compare the Kāshmīrī *ósus*.

The second form occurs both in Punchhī and in Chibhālī. The Punchhī forms are as follows :—

II.

	Sing.	Plur.
1.	*sēs*	*seā̃* (*seō̃*).
2.	*sī̃*	*seā*.
3.	*sā* (f. *sī*)	*sē*.

The Chibhālī forms are:—

	Sing.	Plur.
1.	*sā̃*	*sā̃.*
2.	*sē̃*	*sā̃.*
3.	*sā* (f. *sī*)	*sā̃.*

III.

The third form has only been noted in Punchhī, and Mr. Bailey has not verified the forms for the 2nd and 3rd persons singular.

	Sing.	Plur.
1.	*nā-asēs*	*ne-seā̃* (*ne-seō̃*).
2.	...	*ne-seā.*
3.	...	*ne-sē.*

According to the manuscript notes given to me by Mr. Bailey, the *ne* of the plural is short, not *nē* as in his printed grammar.

There is also a negative verb Substantive, as examples of which we have *nais,* I am not, in Punchhī, and *nā̃,* I am not, in Chibhālī, both occur in the Parable in the phrase 'I am not worthy.'

B.—The Active Verb.

This presents few points worthy of special notice, except in the future, which differs entirely from the ordinary Lahndā forms. Throughout the verbs, forms in *ā* are often pronounced as ending in *ŏ*. This must be understood as a general rule, and only the forms in *ā* will be given.

The following are the principal parts of the verb:—

Infinitive.	*mārna,* to strike.
Pres. part.	*mārnā,* striking.
Past part.	*māreā,* struck.
Conjunctive part.	*mārī, mārī-tē* (Punchhī), *mārī-kā* (Chibhālī), having struck.

Regarding the above, there seems to be in Punchhī some confusion in the forms. Thus the past participle is used in the sense of an oblique infinitive in *chāreā jōleā,* he was sent to feed (swine) (Specimen II), and Mr. Bailey shows that the passive is formed not with the past participle, but with a form resembling that of the infinitive. Thus, *ōh mārnō nā,* he is being struck. When a past participle is used attributively, it optionally takes the postposition of the genitive. Thus, (II), *paleā,* kept, but *paleānā baihṛā,* the kept (*i.e.* fatted) calf. The same idiom is common in all the Pahāṛī languages, from Nepal, westwards.

The Imperative *mār,* strike thou, *mārā* (Ch. *mārō*), strike ye. A polite form is *mārī̃,* please to strike.

The only instances of the old present, forming a present subjunctive, are the following:—*hōā̃,* I may be (List No. 172); *mārā̃,* I may strike (194); *bharā̃,* I may fill (Specimens I, II); *khā̃,* let us eat (I); and *karā̃,* let us make (I, II).

The Present and Imperfect are formed as usual. Thus, (Punchhī) *mārnā-ēs,* I am striking; *mārnā asēs,* I was striking.

The Future in Punchhī has a conjugation which is quite peculiar. It is thus given by Mr. Bailey :—

'I shall strike,' etc.

	Sing.	Plur.
1.	*mārsā̃*	*mārneō̃.*
2.	*mārnṓ*	*mārleā.*
3.	*mārsī*	*mārlē.*

The only forms noted in Chibhālī are *mārsā̃*, I shall strike, and *mārsī*, he will strike. The others are not given in the List of Words.

The letter *l* as a sign of the future is common in the Western Pahāṛī dialects from Bhadrawāhī eastwards. The *n* of *marnṓ* and *mārneō̃* is probably only a varied pronunciation of this *l*. The *l* does not occur in the Ḍōgrī future.

The tenses formed from the Past Participle are exactly as in Pōṭhwārī and call for no comment.

Irregular Verbs.—The Verbs for 'to go' and 'to come' are *gachhnā* and *achhnā*, respectively, as in Pōṭhwārī. *Gachhnā* has its present participle *gēnā* (Ch. *gänā*), its past participle *gā* (Ch. *geā*), and its future *gēsā̃*, etc. *Achhnā* has its present part. *ēnā*, and its past participle *āeā*.

Other Verbs form their past participles irregularly. Thus :—

dēnā, to give, past part. *dīnā* (Ch. *dittā*).
hinnā, to take, ,, *hindā*.
karnā, to do, ,, *kītā*.
bahnā, to sit, ,, *bēṭhā* (Ch. *bäṭhā*).
pēnā (Ch. *pänā*), to fall, past part. *pēā* (Ch. *pää*).
hōnā, to become, ,, *hwā* (Ch. *huā*), f. *hōī* (Ch. *huī*).

In Punchhī, the Passive voice is not formed with the past participle, as elsewhere in Pōṭhwārī, but with a form apparently allied to the infinitive. Mr. Bailey gives the following examples :—

ōh mārnō nā, he is being struck.
ōh mārnō nē, they are being struck.

So for the other tenses. It will be observed that *mārnō* does not change for number. We may compare with this the Kāshmīrī passive made by adding the oblique form of the infinitive, *mārana*,—to the verb signifying 'to come.'

Pronominal suffixes of the third person are freely used. Those of the second person have not been noted. There are a few instances of the use of the suffix of the first person, and it is then the same as in Kāshmīrī. Thus we have *ē-s*, I am; and *nai-s*, I am not. *Cf.* Kāshmīrī *chhu-s*, I am. So *asē-s*, I was, Kāshmīrī *ósu-s*. All of these belong to Punchhī.

The cases in which we have suffixes of the third person are the following. Some of them are not regular in their formation, but as a rule they agree with the forms used in the Murree Hills.

Specimen I.—

ākheā-su, he said.
bujjheā-su, he heard.
puchchheā-s, he asked.
takkeā-su, he saw.
maneā-s, he did (not) wish.

Specimen II.—

thī̃-s, they were to him.
chhōṛē-s, he left.
hindē-s, he took.
dīnāē-s, he gave.
chhōṛā-s, leave ye to him.
miṭaunāē-s, he persuaded.

Specimen III.—

mukarīē-s, he refused to him.

Sentence 225. *nī-s,* is (fem.) to her.
239. *bannhī̃-s,* bind him.

[No. 41.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDA OR WESTERN PAÑJĀBĪ.

CHIBHĀLĪ DIALECT. (STATE KASHMIR.)

SPECIMEN I.

Hikk-shakhsänē dō puttar sē. Unhā̃-wichchō̃ jehṛā nikkā puttur

Of-one-person two sons were. Them-from-in what small son

sā, us apnē-pīū-kī ākheā kī, 'ajī, jehṛā hissā

was, by-him his-own-father-to it-was-said that, 'father, what share

mālänā mighī achhnā-ä, mighī dä-dēō.' Tā̃ us

of-the-property to-me coming-is, to-me give-away.' Then by-him

māl unhā̃-kī baṇḍī-dittā. Tä thōṛeā̃-dihāṛeā̃-pichchhū̃ nikkē-putträ

the-property them-to was-divided-out. And a-few-days-from-after by-the-small-son

sab-kijjh jamā karī-kä dūränē-mulkänā safar kītā, tä

everything collected made-having of-distance-of-country journey was-made, and

utthä apnā māl bad-chalnī-nāl kharāb karī-dittā. Phir

there his-own property evil-conduct-with wasted was-made. Then

jis-wēlä sārā kharch karī-rehā, tā̃ us-mulkä-wichch baṛā

at-what-time all expenditure had-been-made, then that-country-in a-great

kāl päī-geā, tä ōh lāchār hōn laggā. Tā̃

famine fell, and he helpless to-be began. Then

us-mulkänē-hikk-baṛē-ādmīā-kōl chalā-geā. Us us-kī

of-that-country-one-great-man-near he-went-away. By-him him-as-for

apnīā̃-zimīā̃-wichch sūr charānē-wāstä bhējeā. Usnē-dilä-wichch ēh

his-own-lands-in swine feeding-for it-was-sent. His-heart-in this

gall āī kī, 'unhā̃-siklīā̃-nāl, jehṛē sūr khānē-nē, apnā ḍhiḍḍ

thing came that, 'those-husks-with, which the-swine eating-are, my-own belly

bharā̃.' Ōh bhī kōī us-kī nahī̃ sī dānā. Phir

I-may-fill.' That even anyone him-to not was giving. Then

hōshä-wichch āī-kä ākheāsu, 'mhāṛē-pīū-kōl kitneā̃-mazdūrā̃-kī

sense-in come-having it-was-said-by-him, 'my-father-near how-many-servants-to

baūh rōṭī milnī-ä, tä mā̃h bhukkhā marnā-ā̃. Mā̃h

much bread being-got-is, and I hungry dying-am. I

apnē-pīū-kōl uṭṭhī-gäsā̃, atä us-kī ākhsā̃ kī, "hä ajī,

my-own-father-near arising-will-go, and him-to I-will-say that, "O father,

mā̃ smānēnā tä tuhāṛā gunāh kītā-ä, hōr hun is-jōgā nā̃
by-me of-heaven and of-thee sin done-is, and now this-worthy I-am-not
kī phir tusāhṛā puttur akhwāwā̃. Mighī apnē-hikkī-majūrä-jehā
that again your son I-may-be-called. Me your-own-one-servant-like
samajh."' Phir uṭṭhī-kä apnē-pīū-kōl ṭureā; tä ajjä
consider."' Then arisen-having his-own-father-near he-went; and still
dūr-hī sā, pīū us-kī takkī-kä tars āeā,
far-indeed he-was, (to-)the-father him (acc.) *seen-having compassion came,*
atä dawī-kä us-kī galā-nāl lāī-hindā, atä us-kī
and run-having him-to the-neck-with he-was-applied(-and)-taken, and him-to
baũh piār dittā. Putträ us-kī ākheā, 'ajī, mā̃
much affection was-given. By-the-son him-to it-was-said, 'father, by-me
smānēnā tä tuhāṛā gunāh kītā, hōr is-jōgā nā̃ kī
of-heaven and of-thee sin was-done, and this-worthy I-am-not that
phir tusāhṛā puttur akhwāwā̃.' Usnē-pīū apneā̃-naukarā̃-kī
again your son I-may-be-called.' By-his-father his-own-servants-to
ākheā kī, 'changē-thī̃ changē kapṛē kaḍḍhī-ānō, tä us-kī
it-was-said that, 'good-than good clothes bring-ye-forth, and him-to
luāō; hōr isneā̃-hatthā̃-nāl chhāp, tä pärā̃-ī̃ juttī luāō; hōr as
put-ye-on; and his-hands-with a-ring, and feet-on shoe put-ye-on; and we
khā̃ hōr khushī karā̃, kī mhāṛā ēh puttur mōā-huā-sā,
may-eat and rejoicing may-do, for my this son dead-was,
hun jī-āeā; gā̃wī-geā-sā, hun labbhī-geā-ä.' Tā̃ ōh khushī
now alive-came; lost-gone-was, now become-got-is.' Then they rejoicing
karan laggē.
to-do began.

Usnā baṛā puttur bāṛī-wichch geā-huā-sā. Jisvēlä gharä-kōl
His great son the-field-in gone-was. At-what-time the-house-near
āeā, atä nachchnä-tä-gänänā wāj bujjheāsu, tā̃
he-came, and of-dancing-and-singing sound was-heard-by-him, then
hikk-naukrä-kī saddī-kä puchchheās kī, 'ēh kä ä?'
one-servant-to called-having it-was-asked-by-him that, 'this what is?'
Us us-kī ākheā, 'tuhāṛā bhrā āeā nā-ä, hōr tuhāṛē-pīū
By-him him-to it-was-said, 'thy brother come is, and by-thy-father
barī ruṭī kītī-ä, is-wāstä kī us-kī changā-bhalā takkeāsu.'
a-great dinner made-is, this-for that him-to safe-sound he-was-seen-by-him.'
Ōh rōhā-ichch hōī-geā. Dilä nā maneās jē andar
He anger-in became. (In-)the-heart not it-was-wished-by-him that within
jāä. Tā̃ usne-pīū bāhar achhī-kä us-kī sarchāeā.
he-may-go. Then by-his-father outside come-having him-to it-was-remonstrated.

Us pīū-kī ākheā, 'takkō, mā̃ kitnē-bars-huē tusāhṛī
By-him the-father-to it-was-said, 'see-ye, I so-many-years-during your
khizmat karnī-ā̃, hōr kadä tusāhṛē-hukmä-thō̃ bāhar na ṭureā. Tä
service doing-am, and ever your-order-from outside not (I)went. And
tusā̃ kaḍä hikk bakrīnā bakrōṭā mighī nahī̃ dittā, kī
by-you ever one of-goat kid to-me not was-given, that
apneā̃-saṅgīā̃-nāl khushī karā̃. Hōr jis-lä tusāhṛā ēh
my-own-friends-with rejoicing I-may-make. And when your this
puttur āeā, jis tusāhṛā māl kañjrīā̃-nāl kharāb kītā,
son came, by-whom your property harlots-with wasted was-made,
tū̃ usnē wāstä baṛī ruṭī kītī.' Us us-kī
'by-thee of-him for a-great dinner was-made.' By-him him-to
ākheā, 'puttar, tū̃h sadā mhā̃ṛē kōl ā̃. Jō-kijjh mhāṛā ä,
it-was-said, 'son, thou ever of-me near art. Whatever mine is,
sō tuhāṛā-hī ä. Atä khushī karnī, hōr khush hōnā
that thine-verily is. And rejoicing to-be-made, and rejoiced to-become
munāsib sā, kī tuhāṛā ēh bhrā mōā-huā-sā, jehṛā jī-āeā;
proper was, because thy this brother dead-was, who alive-came;
hōr gā̃wīā-huā-sā, hun labbhā-ä.'
and lost-was, now got-is.'

[No. 42.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

PUNCHHĪ DIALECT. (STATE PUNCH.)

SPECIMEN II.

(The Rev. T. Grahame Bailey, M.A.)

Hiks-ādmīānē dō puttur thī̃s. Nikkē-puttrē-nē piūnū̃
Of-one-man-of two sons were-to-him. Little-son-by to-father

ākheā, 'abbā, mālēnā jehṛā hissa mē̃ ēnā, mē̃ dē.'
it-was-said, 'father, of-property what part to-me comes, to-me give.'

Us-nē unhē̃-bichchā māl banḍī hindā. Thōṛeā̃-dihāṛeā̃-wichch
Him-by them-from-in property dividing was-taken. A-few-days-in

puttrē sārā māl kaṭṭhā kītā, te dūr-kusē-milkhā-ichch gā
by-the-son all property together was-made, and far-some-country-in went

uṭhī, te us-jāē luchpunā-nē māl sārā barwād
having-arisen, and (in)-that-place licentiousness-with property all ruined

karī-chhōṛēs. Jis-wēlā sārā kharch karī-chhōṛeā us-
making-was-left-by-him. At-what-time all spending made-was-left that-

mulkhā-ichch baṛā kāl pēī-gēā, baũh tāng hwā. Us-
country-in great famine fell, very straitened he-became. In-that-

jāē kusē-girāē̃wālē-kōl gachhī rehā. Unī usnū̃ apnī-bāṛī
place some-villager-near going he-stayed. By-him to-him (in-)his-own-field

sūr chāreā jōleā. Jehṛīā̃ phalīā̃ sūr khānē-sē, ōh ākhnā sā,
pigs to-feed he-was-sent. What husks pigs eating-were, he saying was,

'inhē̃-nē mē̃ apnā pēṭ bharā̃;' tē ōsnū̃ kōī na sā dīnā.
'them-with I my-own belly may-fill;' and to-him anyone not was giving.

Jis-wēlā hōsā-ichch āeā, unī dilā-ichch ākheā, 'mhāṛē-piū-
At-what-time sense-in he-came, by-him heart-in it-was-said, 'my-father-

kōl kitrē mazūr rajjī-tē khādēwālē, mē̃ itthē
near how-many labourers been-satisfied-having eaters(are), I here

bhukkhā marnā ēs. Mē̃ uṭhī piū-kōl gēsā̃, te ōsnū̃
hungry dying am. I having-arisen father-near will-go, and to-him

gachhī ākhsā̃, "ai abbā, mē̃ Khudanā te tuhāṛā gunāh
having-gone I-will-say, "O father, by-me of-God and thy sin

kītā, te tuhāṛā puttur ākhnē jōgā nais rehā. Mē̃
was-done, and thy son to-say worthy not-am-I remained. Me

apnē mazūrā jehā banā."' Fēr uṭhī pīū-apnē-kōl
thine-own labourer like make."' Then having-arisen father-own-near

gā. Ōh ajjē dūrō̃ achhnā te pīū-nē usnū̃ hēreā, te
he-went. He still from-far coming and father-by to-him it-was-seen, and

usnū̃ tars āeā, te dauṛī usnū̃ galā lāī
to-him pity came, and having-run to-him neck(to) attaching

hindēs, te usnū̃ cham dīnāēs. Puttrē usnū̃
was-taken-by-him, and to-him kiss was-given-by-him. By-the-son to-him

ākheā, 'abbā, mē̃ Khudānā te tuhāṛā gunāh kītā, te
it-was-said, 'father, by-me of-God and thy sin was-done, and

tuhāṛā puttur ākhnē jōgā nais rehā.' Pīū naukarē̃
thy son to-say worthy not-am-I remained.' By-father to-servants

ākheā, 'chaṅgē kapṛē khaḍḍh hinī achhā te jōṅgatē
it-was-said, 'good clothes taking-out taking come-ye and quickly

luāī chhōṛā; te aṅglī-te chhāp, te pairē̃ jōṛā
causing-to-be-attached leave-ye; and finger-on ring, and to-feet pair(of-shoes)

lāī chhōṛās; te paleā waihṛā ānī halāl
attaching leave-ye-to-him; and the-kept calf having-brought lawful

karā; as khāī khusī karā̃, mhaṛā yō puttur mari-
make-ye; we having-eaten happiness may-make, my this son dead-

ga-asā, dūī wār jīnā hōī-gā; kutē hōī-gā-sā, phirī
gone-was, second time alive became; somewhere becoming-gone-was, again

labbheā.' Te ōh khusī karn laggē.
was-found.' And they happiness to-make began.

Usnā baṛā puttur jīmī̃-wichch sā. Jis-wēlē apnē-gharā-kōl
His big son land-in was. At-what-time own-house-near

āeā, ōs gānē-bajānē-te-nachchannā āwāz bujjheā. Te
he-came, by-him of-singing-playing-and-dancing sound was-heard. And

naukarā saddī puchchheā, 'yō kai dā?' Unī ākheā,
a-servant having-called it-was-asked, 'this what is?' By-him it-was-said,

'tuhāṛā bhrā achhī-gā; tuhāṛē-pīū paleānā baihṛā halāl
'thy brother came; by-thy-father of-kept calf lawful

karāeā, is-gallā ki usnū̃ chaṅgā bhalā labbheā.'
was-caused-to-be-made, for-this-matter that to-him well sound he-was-found.'

Ōh khafē hwā, andar nehī̃ gēnô. Usnē-pīū bāhar gachhī
He angry became, in not (was)going. By-his-father out having-gone

miṭaunāēs. Unī apnē-pīū ākheā, 'dikkh,
he-was-persuaded-by-him. By-him (to-)his-own-father it-was-said, 'see,

mē̃ kitnē-baras tuhāṛī ṭahl kītī, te kadē tuhāṛī ākhī
by-me how-many-years thy service was-done, and ever thy saying

mē̃ nahī̃ mōṛī; tū̃ kadē mē̃ bakrīānā bakrōṭā naĕ
by-me not was-turned; by-thee ever to-me of-a-she-goat kid not-is

dittā, mē̃ apneō̃-dōstē̃ khāwā̃. Te jis-wēlē yō puttur
given, I my-own-friends(with) may-eat. And what-time this son

tuhāṛā āeā, jis tuhāṛā sārā māl kanjrīē̃-ichch barwād kītā,
thy came, by-whom thy all property harlots-among spoiling was-made,

tū̃ paleānā baihṛā halāl karāeā.' Unī ākheā,
by-thee of-kept calf lawful was-caused-to-be-made.' By-him was-said,

'patturā, tū̃ hamēsh mē̃ kōl dī̃; jehṛā kujjh mhāṛā thēā, yō
'son, thou always me near art; what something mine exists, that

tuhāṛā. Te khusī karnī te khush hōnā chôhnī sī, yō
thine. And happiness to-make and happy to-be desirable was, this

tuhāṛā bhrā marī-gā-asā, dūī wār jīnā hōī-gā; kutē
thy brother dead-gone-was, second time alive became; somewhere

hōī-gā-sā, phirī labbheā.'
becoming-gone-was, again was-found.'

[No. 43.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

PUNCHHĪ DIALECT. (STATE PUNCH.)

SPECIMEN III.

(The Rev. T. Grahame Bailey, M.A.)

Sāhṛē-milkhā-ichch aprāji sī, te mālīā kōī na sā,
Our-country-in self-rule was, and property-tax any not was,
te hiks rājā chaṛheā, laṛāī laggī, jimī̃dārē̃-lōkē̃nīā̃ muṇḍīā̃
and one king came-up, war was-attached, of-farmer-people heads
kappaṇ hōīā̃. Jō sipāhī muṇḍi kappī hinnē usnū̃ panj
to-cut became. What soldier head cutting may-take to-him five
rupayyē rājā bakhsīs dē, te muṇḍī āp hinnē. Jad
rupees king reward may-give, and head himself may-take. When
baū̃h kappaṇ hōīā̃, chār rupayyē dīnē laggā, fēr trai, fēr dō,
many cutting became, four rupees to-give began, then three, then two,
hikk rupayyā, te chhēkuṛ aṭṭh ānē. Jad aṭṭh ānē fī
one rupee, and finally eight annas. When eight annas each
laggī, puttur mukarīēs ki, 'mulkh ujaṛeā,
was-attached, by-the-son it-was-objected-to-him that, 'country is-wasted,
rehā kōī na, is-mulkhā-bichch bassī kun?' Te trīē̃-sakhsē̃nīā̃
remained any-one not, this-country-in will-live who?' And of-three-men
khallā̃ nikhtīā̃, te bhūhē-kannē bharīā̃, te bhējī dīnīā̃
skins were-skinned, and straw-with were-filled, and sending were-given
rājē-kōl, te puttrē ākheā, 'inhē̃-lōkē̃nū̃ mārīē nô. Inhē̃
king-near, and by-son it-was-said, 'to-these-people kill not. Them
mulkhā-ichch basau, te mālīā hinnau.' Mālīā
country-in cause-to-dwell, and property-tax take.' Property-tax
mukarrar kītā-gā.
appointing was-made.

FREE TRANSLATION OF THE FOREGOING.

In former days in this country of ours we ruled ourselves, and there was no property-tax. Then a certain king came upon us and warred against us. The farmer people were beheaded. Whenever a soldier cut off a head, the king gave him a reward of five rupees, and kept the head for himself. When many heads had been cut off, the price went down, and he gave four rupees, then three, then two, then one, and finally only eight annas. His son objected, and complained that the country was being devastated, no one was left to cultivate it, and now who could inhabit it? He had three men flayed, and stuffed their skins with straw. These the son sent to the king saying, 'do not kill these people. Settle them down in the country, and take a property-tax from them.' So a property-tax was inaugurated (and has since continued).[1]

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[1] This interesting legend seems to point to head-hunting days in ancient times, when people collected heads, as philatelists now-a-days collect stamps. The same custom was in existence not so many years ago in the Naga Hills of Assam far to the east.

English.	Salt Range (Shāhpur).	Awāṇkārī (Attock).	Hindkō of Kohat.	Ghēbī.
1. One	Hikk	Hikk	Hikk	Hikk
2. Two	Dōē̃	Dō̃.	Dō	Dō.
3. Three	Trä, trāē.	Trä	Trä	Trä
4. Four	Chār	Chār	Chār	Chār
5. Five	Pañj	Pañj	Pañj	Pañj
6. Six	Chhē̃	Chhē̃	Chhē	Chhē
7. Seven	Satt	Satt	Satt	Satt
8. Eight	Aṭṭh	Aṭṭh	Aṭṭh	Aṭṭh
9. Nine	Nāh	Naũ	Naũ	Naũ
10. Ten	Dāh	Dāh	Das	Dāh, das
11. Twenty	Vīh	Vīh	Wī	Vīh
12. Fifty	Pañjāh	Pañjāh	Pañjāh	Pañjāh
13. Hundred	Sâ	Sau, sä	Sau	Sau
14. I	Maĭ, mā̃	Mā̃	Mā̃	Mā̃
15. Of me	Maĭḍā, mā̃ḍā	Mā̃ḍhā	Mēḍā	Mā̃ḍā
16. Mine	Maĭḍā, mā̃ḍā	Mā̃dhā	Mēḍā	Mā̃ḍā
17. We	Asī̃	Asī̃	Assī	Assī, ass
18. Of us	Asiḍḍā	Asiḍḍā, siḍḍā	Asāḍā	Asḍā
19. Our	Asiḍḍā	Asiḍḍā, siḍḍā	Asāḍā	Asḍā
20. Thou	Tū̃	Tū̃	Tū̃	Tū̃
21. Of thee	Taĭḍā, tā̃ḍā	Tū̃ḍhā, tō̃ḍhā	Tēḍā	Tā̃ḍā
22. Thine	Taĭḍā, tā̃ḍā	Tū̃ḍhā, tō̃ḍhā	Tēḍā	Tā̃ḍā
23. You	Tusī̃	Tusī̃	Tussī	Tussī, tuss
24. Of you	Tusiḍḍā	Tsuḍḍā, tusiḍḍā	Tuḍḍā	Tusḍā, tuḍḍā
25. Your	Tusiḍḍā	Tsuḍḍā, tusiḍḍā	Tuḍḍā	Tusḍā, tuḍḍā

Pōṭhwārī.	Ḍhūṇḍī-Kaiṛālī.	Chibhālī (Kashmir).	Punchhī.	English.
Hikk	Hikk	Hikk	Hĕkk	1. One.
Dō	Dō	Dō	Dō	2. Two.
Trä	Trä	Trä	Trä	3. Three.
Chār	Chār	Chār	Chār	4. Four.
Pañj	Pañj	Pañj	Pañj	5. Five.
Chhē	Chhē	Chhē	Chhē	6. Six.
Satt	Satt	Satt	Satt	7. Seven.
Aṭṭh	Aṭṭh	Aṭṭh	Aṭṭh	8. Eight.
Naū̃	Nau	Naū̃	Nau	9. Nine.
Das	Das	Das	Das	10. Ten.
Vīh	Vīh	Wīh	Wīh	11. Twenty.
Pañjāh	Panjāh	Panjāh	Das te dō wīhā̃	12. Fifty.
Sau	Sau	Sau	Pañj wīhā̃	13. Hundred.
Mā̃	Mē̃, mā̃	Mā̃, mā̃h	Mē̃, mē̃h	14. I.
Mā̃ḍā, mahāḍā, mahāṛā, māṛhā.	Mhāṛā, mahāṛā	Mhāṛā	Mhāṛā	15. Of me.
Mā̃ḍā, mahāḍā, mahāṛā, māṛhā.	Mhāṛā, mahāṛā	Mhāṛa	Mhāṛā	16. Mine.
As, asī̃	As	As	As	17. We.
Asāḍā, asāṛā, sāḍā, sāṛā	Sāhṛā	Sāhṛā	Sāhṛā	18. Of us.
Asāḍā, asāṛā, sāḍā, sāṛa	Sāhṛā	Sāhṛā	Sāhṛā	19. Our.
Tū̃	Tū̃	Tū̃, tū̃h	Tū̃	20. Thou.
Tā̃ḍā, tuhāḍā, tuhāṛā	Tuhāṛā	Tuhāṛā	Tuhāṛā	21. Of thee.
Tā̃ḍā, tuhāḍā, tuhāṛā	Tuhāṛā	Tuhāṛā	Tuhāṛā	22. Thine.
Tus, tusī̃	Tus	Tus	Tus	23. You.
Tusāḍā, tusāṛā	Suāhṛā, tusāhṛā	Tusāhṛā	Suāhṛā	24. Of you.
Tusāḍā, tusāṛā	Suāhṛā, tusāhṛā	Tusāhṛā	Suāhṛā	25. Your.

English.	Salt Range (Shāhpur).	Awāṇkārī (Attock).	Hindkō of Kohat.	Ghēbī.
26. He	Ō	Ō, oh	Ō	Ō, oh
27. Of him	Us-nā̃	Us-nā̃	Us-nā̃	Us-dā, us-nā̃
28. His	Us-nā̃	Us-nā̃	Us-nā̃	Us-dā, us-nā̃
29. They	Unnh, un	Unnh	Un, ō	Oh, unnh
30. Of them	Unnhā̃-nā̃	Unnhā̃-nā̃	Unā̃-nā̃	Un-dā, unā̃-nā̃
31. Their	Unnhā̃-nā̃	Unnhā̃-nā̃	Unā̃-nā̃	Un-dā, unā̃-nā̃
32. Hand	Hatth	Hatth	Hatth	Hatth
33. Foot	Pär	Pär	Pēr	Pär
34. Nose	Nakk	Nakk	Nakk	Nakk
35. Eye	Akkh	Akkh	Akkh	Akkh
36. Mouth	Mū̃h, mū̃h	Mū̃h	Wāt	Wāt
37. Tooth	Dand	Dand	Dand	Dand
38. Ear	Kann	Kann	Kann	Kann
39. Hair	Wāl	Wāḷ	Wāl	Wāl
40. Head	Sir	Sir	Sir	Sir
41. Tongue	Jibbh, zabān	Jibbh	Jīb	Jībh
42. Belly	Ḍhiḍḍh	Ḍhiḍḍh	Ḍhiḍḍ	Ḍhiḍḍ
43. Back	Kaṇḍ	Kaṇḍ	Trikkal	Kaṇḍ
44. Iron	Lōhā	Lōhā	Lōā	Lōhā
45. Gold	Sōnā	Sōnā	Sōnā	Sōnā
46. Silver	Chā̃dī	Chāndī	Chā̃dī	Chā̃dī
47. Father	Peō	Piũ	Peō	Peō
48. Mother	Mā	Mā	Mā	Mā
49. Brother	Bhirā, bhrā	Bhirā	Bhirā	Bharā
50. Sister	Bhäṇ	Bhäṇ	Bhäṇ, bhēṇ	Bhäṇ
51. Man	Jaṇā	Jaṇā, marad	Ādmī, jaṇā	Ādmī
52. Woman	Janānī	Janānī	Rann, istrī	Trīmat

Pōṭhwārī.	Ḍhūṇḍī-Kaiṛālī.	Chibhālī (Kashmir).	Punchhī.	English.
Oh	Ōh	Ōh	Ōh	26. He.
Us-nā	Ōs-nā, us-nā	Us-nā	Us-nā	27. Of him.
Us-nā	Ōs-nā, us-nā	Us-nā	Us-nā	28. His.
Oh	Ōh	Ōh	Ōh	29. They.
Unhā̃-nā, unā̃-nā	Ōnhā̃-nā, unhā̃-nā	Unā̃-nā, unhā̃-nā	Unhē̃-nā	30. Of them.
Unhā̃-nā, unā̃-nā	Ōnhā̃-nā, unhā̃-nā	Unā̃-na, unhā̃-nā	Unhē̃-nā	31. Their.
Hatth	Hatth	Hatth	Hatth	32. Hand.
Pär	Pär	Pär	Pär	33. Foot.
Nakk	Nakk	Nak	Nakh	34. Nose.
Akkh	Akkh	Akkh	Akkh	35. Eye.
Mū̃h	Mū̃	Jāt	Mū̃h	36. Mouth.
Dand	Dand	Dand	Dand	37. Tooth.
Kann	Kaṇṇ	Kann	Kŏnn	38. Ear.
Wāl	Bāl	Bāl	Bāl	39. Hair.
Sir	Sir	Sir	Sir	40. Head.
Jibbh, jībh	Jīw	Jibbh	Jīb	41. Tongue.
Ḍhiḍḍh	Ḍhiḍḍh, pēṭ	Ḍhiḍḍ	Pēṭ	42. Belly.
Kaṇḍ	Lakk (*lower back*), kaṇḍh (*upper back*).	Kaṇḍ	Lakk (*lower part*), kŏṇḍ (*upper part*).	43. Back.
Lōhā	Lōhā	Lōhā	Lōhā	44. Iron.
Sōnā	Sō̃nā	Sōnā	Sônô	45. Gold.
Chāndī	Ruppā	Chā̃dī	Chāndī	46. Silver.
Peō	Pē, peō	Ajī	Peō, (*voc.* abbā)	47. Father.
Mā	Bēwē, mā, māē	Bēwī	Mā	48. Mother.
Bhrā	Bhrā	Bhrā	Bhrā	49. Brother.
Bhāṇ	Bhēṇ	Būā-jī	Bhān	50. Sister.
Ādmī	Ādmī	Jaṇā	Mard	51. Man.
Janānī, rann	Bīwī, kuṛī	Bībī, janānī	Kuṛī	52. Woman.

English.	Salt Range (Shāhpur).	Awāṇkārī (Attock).	Hindkō of Kohat.	Ghēbī.
53. Wife	Sawāṇī	Sawāṇī	Rann	Sawāṇī
54. Child	Chhōhur	Chhōhr	Jātak, mashūm	Jātak
55. Son	Puttur	Puttr	Naḍā, puttar	Puttur
56. Daughter	Dhī	Dhī	Kuṛī, dhī	Dhī
57. Slave	... ...	... ...	Gullā	Naukar
58. Cultivator	... ...	Halwāh	Zimĩdār	Kirsāṇ
59. Shepherd	Ăĩyāl	Ajṛī	Ajṛāī	Âjṛī
60. God	K͟hudā	Khudā	K͟hudā, Rabb	Rabb, Allāh
61. Devil	Shātān	Shitān	Shātān	Shatān
62. Sun	Dēhũ	Dihõ, sūraj	Dẽ	Dȉh
63. Moon	Chann	Chann	Chan	Chann
64. Star	Tārā	Tārā	Tārā	Tārā
65. Fire	Agg	Agg	Agg	Agg
66. Water	Pāṇī	Pāṇī	Pāṇī	Pāṇī
67. House	Ghar	Ghar	Ghar	Kōṭhā
68. Horse	Ghōṛā	Ghōṛā	Ghōṛā	Ghōṛā
69. Cow	Gā̃	Gā̃	Gā̃	Gā̃
70. Dog	Kuttā	Kuttā	Kuttā	Kuttā
71. Cat	Billā (*f.* billī)	Billā (*f.* billī)	Billī	Billī
72. Cock	Kukkuṛ	Kukkuṛ	Kukkaṛ	Kukkar
73. Duck	Battak	Battak	Battak	Battak
74. Ass	Gaddō̃, khōtā, kharkā	Khōtā, kharkā	Kharkā	Khōtā
75. Camel	Uṭṭh	Uṭṭh	Uṭṭh	Uṭṭh
76. Bird	Pakkhū, pakkhi, pakhērū	Pȁkhērū	Chiṛī	Pȁkhērū
77. Go	Vañj	Wañj	Wā̃	Wañj
78. Eat	Khā	Khā	Khā	Khā
79. Sit	Bāh	Bāh	Ash thī, aj	Ajjh

Pōṭhwārī.	Ḍhūṇḍī-Kaiṛālī.	Chibhālī (Kashmir).	Punchhī.	English.
Wohṭī	Jauāṇī, rann	Bauṭṛī	Janônī	53. Wife.
Bachchā	Jātuk	Nikkā	Jaṅgut *or* jŏṅgut (*boy*), kuṛī (*girl*).	54. Child.
Puttur	Puttur	Puttur	Puttur	55. Son.
Dhī	Dhī	Dhī	Dhī	56. Daughter.
Ṭahliā	Ghulām	Gulām	Ghulam	57. Slave.
Halwāhiā	Zamindār	Jimī̃dār	Jimī̃dār	58. Cultivator.
Ājṛī	Pāhlā	Ajṛī	Guāl	59. Shepherd.
Rabb	Khudā, Rabb, Allāh	Allā	Rabb, *etc.*	60. God.
Shatān	Shatān, Shaitān	Shattāṇ	Shaitòn	61. Devil.
Suraj, dihȭ, diȭ	Dēh, dĭ̃h	Dinh	Dīū̃h	62. Sun.
Chann	Cann	Chaṇ	Chann	63. Moon.
Tārā	Tārā	Tārā	Tārā	64. Star.
Agg	Agg	Agg	Agg	65. Fire.
Pāṇī	Pāṇī	Pānī	Pònī	66. Water.
Ghar	Ghar	Ghar	Ghar	67. House.
Ghōṛā	Ghōṛā	Ghōṛā	Ghōṛā	68. Horse.
Gā̃	Gā̃	Gā̃	Găĭ̃v	69. Cow.
Kuttā	Kuttā	Kuttā	Kuttā	70. Dog.
Billī	Bilāl	Billī	Billā (*masc.*)	71. Cat.
Kukkaṛ	Kukkuṛ	Kukkuṛ	Kukkuṛ	72. Cock.
Batakh	Badkī, batak	Batak	Badk	73. Duck.
Khōtā	Khōtā	Khōtā	Khōtā	74. Ass.
Uṭṭh	Ū̃ṭh, uṭṭh	Ū̃ṭh	Ŭṭh	75. Camel.
Pàkhēru	Pakhṇū, pakhlū, pakhērū̃	Pakhērū	Pakhrū	76. Bird.
Jā, gachh, gau	Gachh, jul	Jā	Gachh	77. Go.
Khā	Khā	Khā	Khā	78. Eat.
Bāh	Bah	Bah	Bē	79. Sit.

English.	Salt Range (Shāhpur).	Awāṇkārī (Attock).	Hindkō of Kohat.	Ghēbī.
80. Come	Ā	Ā	Ā	Ā
81. Beat	Mār	Mār	Mār	Mār
82. Stand	Khalō	Khalō	Khal thī, uchchā thī	Uṭṭh
83. Die	Mar	Mar	Mar	Mar
84. Give	Dē	Dē	Dē	Dē
85. Run	Bhajj	Bhajj	Dauṛ, bhajj	Bhajj, nas
86. Up	Uttē	Uttē	Uttē	Uttē
87. Near	Nēṛē	Kōḷ	Nēṛē	Nēṛē
88. Down	Taḷē	Tallē	Tallē	Taḷē
89. Far	Mōkḷē	Dūr	Dūr	Parē, dūr
90. Before	Aggē	Aggē	Aggē	Aggē
91. Behind	Pichchhē	Pichchhē	Pichchhē	Pichchhē
92. Who	Kōr	Kōr	Kōī	Kōr
93. What	Kē, kī	Kē	Kē	Kē
94. Why	Kiū̃	Kiū̃	Kiō̃	Kiū̃
95. And	Te	Te	Watt, te	Hōr
96. But	Par	Par	K͟hō	Par
97. If	Jē	Jē	... ...	Kadē, kadī
98. Yes	Hā, hā̃	Āh	Hā̃	Hā̃
99. No	Nahī̃, nā, k͟hair	Nehī̃	Nā̃	Nahī̃
100. Alas	Hāē hāē	Habā	Armā̃d	Armān
101. A father	Peō	Piū	Peō	Peō
102. Of a father	Piūnā̃	Piūnā̃	Peōnā̃	Piūnā̃
103. To a father	Piū-hā̃	Piū-dāī̃	Peō-kō, peō-ā̃	Piūnū̃
104. From a father	Piū-thāō̃	Piū-dāīō̃	Peō-kōlō	Piū-kōḷū̃
105. Two fathers	Dōē̃ peō	Dō̃ piū	Dō peō	Dō peō
106. Fathers	Peō	Piū	Peō	Peō

Pōṭhwārī.	Ḍhūṇḍī-Kaiṛālī.	Chibhālī (Kashmir).	Punchhī.	English.
Ā	Achh	Ā	Achh	80. Come.
Kuṭṭ	Mār	Mār	Mār	81. Beat.
Khalō	Khal	Khalā hō	Uḍ	82. Stand.
Mar	Mar	Mar	Mar	83. Die.
Dē	Dē	Dē	Dē	84. Give.
Dauṛ	Nas	Nas	Nas	85. Run.
Upar	Tē̃, upar	Uppar	Tōē̃	86. Up.
Kōḷ, nēṛē	Nēṛē, kōḷ	Nēṛā	Kōḷ, nēṛē	87. Near.
Bun	Buṇ, bṇē	Bunn	Bnē, bun	88. Down.
Dūr	Dūr	Dūr	Dūr	89. Far.
Pähḷū̃	Aggē	Pahlū̃	Aggē	90. Before.
Pichchhē	Pichchhē	Pichchhū̃	Pichchhē	91. Behind.
Kehṛā, kuṇ	Kuṇ, (*adj.*) kehṛā	Kehṛā	Kuṇ	92. Who.
Käh	Kä, käh	Kāh, kä	Kä	93. What.
Kīā̃, kiō̃	Kiū̃, kīhā̃	Kiō̃	Kīā̃	94. Why.
Hōr	Tē, attē	Tē	Te	95. And.
Par	Par	Par	... ...	96. But.
Jē kadē, jēkar	Jē, jē-kadē	Jēkar	... ...	97. If.
Āhā̃, hā̃	Hā̃	Hā̃	Ōhō̃	98. Yes.
Nā̃h, nahī̃	Nā, nā̃, nahī̃	Nahī̃	Nehī̃	99. No.
Basōs, absōs	Hāē hāē	Amsōs	Hāē hāē	100. Alas.
Peō	Peō, pē	Ajī	Pēō	101. A father.
Piūnā (-nā̃)	Piūnā	Ajīnā	Pīūnā	102. Of a father.
Piū-kī, -nū̃	Piū-kī	Ajīnū̃	Pīūnū̃	103. To a father.
Piū-kōḷū̃, -thī̃	Piū-thī̃, -kōḷā	Ajī-kōlū̃	Pīū-tī, -kōlō̃	104. From a father.
Dō piū	Dō pēwrē	Dō ajī	Dō pērē	105. Two fathers.
Piū	Pēwrē	Ājī	Pērē	106. Fathers.

English.	Salt Range (Shāhpur).	Awāṇkārī (Áttock).	Hindkō of Kohat.	Ghēbī.
107. Of fathers	Pēwā̃nā̃	Piuā̃nā̃	Peōā̃nā̃	Pēwā̃nā̃
108. To fathers	Pēwā̃-hā̃	Piuā̃-dāī̃	Peōā̃-kō, -ā̃	Pēwā̃nū̃
109. From fathers	Pēwā̃-thāō̃	Piuā̃-dāī̃ō̃	Peōā̃-kōḷō	Pēwā̃-kōḷū̃
110. A daughter	Dhī	Dhī	Dhī	Dhī
111. Of a daughter	Dhīūnā̃	Dhīnā̃	Dhīnā̃	Dhīūnā̃
112. To a daughter	Dhīū-hā̃	Dhī-dāī̃	Dhī-kō; -ā̃	Dhīūnū̃
113. From a daughter	Dhīū-thāō̃	Dhī-dāī̃ō̃	Dhī-kōḷō	Dhīū-kōḷū̃
114. Two daughters	Dōē̃ dhīā̃	Dō̃ dhīā̃	Dō dhīā̃	Dō dhīā̃
115. Daughters	Dhīā̃	Dhīā̃	Dhīā̃	Dhīā̃
116. Of daughters	Dhīā̃nā̃	Dhīā̃nā̃	Dhīā̃nā̃	Dhīā̃nā̃
117. To daughters	Dhīā̃-hā̃	Dhīā̃-dāī̃	Dhīā̃-kō, -ā̃	Dhīā̃nū̃
118. From daughters	Dhīā̃-thāō̃	Dhīā-dāī̃ō̃	Dhīā-kōḷō	Dhīā̃-kōḷū̃
119. A good man	Chaṅgā jaṇā	Chaṅgā jaṇā	Chaṅgā jaṇā	Chaṅgā ādmī
120. Of a good man	Chaṅgē jaṇēnā̃	Chaṅgē jaṇēnā̃	Chaṅgē jaṇēnā̃	Chaṅgē ādmīnā̃
121. To a good man	Chaṅgē jaṇē-hā̃	Chaṅgē jaṇē-dāī̃	Chaṅgē jaṇē-kō, -ā̃	Chaṅgē ādmīnū̃
122. From a good man	Chaṅgē jaṇē-thāō̃	Chaṅgē jaṇē-dāī̃ō̃	Chaṅgē jaṇē-kōḷō	Chaṅgē ādmī-kōḷū̃
123. Two good men	Dōē̃ chaṅgē jaṇē	Dō̃ chaṅgē jaṇē	Dō chaṅgē jaṇē	Dō chaṅgē ādmī
124. Good men	Chaṅgē jaṇē	Chaṅgē jaṇē	Chaṅgē jaṇē	Chaṅgē ādmī
125. Of good men	Chaṅgeā̃ jaṇeā̃ nā̃	Chaṅgeā̃ jaṇeā̃nā̃	Chaṅgē jaṇeā̃nā̃	Chaṅgē ādmīā̃nā̃
126. To good men	Chaṅgeā̃ jaṇeā̃-hā̃	Chaṅgeā̃ jaṇeā̃-dāī̃	Chaṅgē jaṇeā̃-kō, -ā̃	Chaṅgē ādmīā̃nū̃
127. From good men	Chaṅgeā̃ jaṇeā̃-thāō̃	Chaṅgeā̃ jaṇeā̃-dāī̃ō̃	Chaṅgē jaṇeā̃-kōḷō	Chaṅgē ādmīā̃-kōḷū̃
128. A good woman	Chaṅgī janānī	Chaṅgī janānī	Chaṅgī istrī, chaṅgī rann	Chaṅgī trīmat
129. A bad boy	Bhāṛā chhōhur	Bhāṛā chhōhr	K̲h̲arāb naḍā	Bhāṛa naḍḍhā
130. Good women	Chaṅgīā̃ janānīā̃	Chaṅgīā̃ janānīā̃	Chaṅgīā̃ istrīā̃, chaṅgīā̃ rannā̃.	Changīā̃ sawāṇīā̃
131. A bad girl	Bhāṛī chhōhir	Bhāṛī chhōhr	K̲h̲arāb kuṛī	Bhāṛī kuṛī
132. Good	Chaṅgā	Chaṅgā	Chaṅgā	Chaṅgā
133. Better	Chaṅgērā	Bahū̃ chaṅgā	Baū̃ chaṅgā	(Us-koḷū̃) chaṅgā

Pōṭhwārī.	Ḍhūṇḍī-Kaiṛālī.	Chibhālī (Kashmir).	Punchhī.	English.
Pēwā̃nā, peoriā̃nā	Pēwreā̃nā, pēwā̃nā	Ajiā̃nā	Pēreā̃nā	107. Of fathers.
Pēwā̃-kī, peoriā̃-kī, -nū̃	Pēwreā̃-kī, pēwā̃-ki	Ajiā̃nū̃	Pēreā̃nū̃	108. To fathers.
Pēwā̃-kōḷū̃, peoriā̃-kōḷū̃, -thī̃.	Pēwreā̃-thī̃, pēwā-thī̃, -kōḷā	Ajiā̃-kolū̃	Pēreā̃-tī	109. From fathers.
Dhī	Dhī	Dhī	Dhī	110. A daughter.
Dhīūnā	Dhīūnā	Dhīūnā	Dhīūnā	111. Of a daughter.
Dhīū-ki, -nū̃	Dhīū-kī	Dhīūnū̃	Dhiūnū̃	112. To a daughter.
Dhīū-kōḷū̃, -thī̃	Dhīū-thī̃	Dhīū-kōlū̃	Dhīū-tī	113. From a daughter.
Dō dhiā̃	Dō dhiā̃	Dō dhiā̃	Dō dhirī̃	114. Two daughters.
Dhiā̃	Dhiā̃	Dhiā̃	Dhirī̃	115. Daughters.
Dhiā̃nā	Dhiā̃ṇā	Dhiā̃nā	Dhirī̃ṇā	116. Of daughters.
Dhiā̃-kī, -nū̃	Dhiā-kī	Dhiā̃nū̃	Dhirī̃nū̃	117. To daughters.
Dhiā̃-kōḷū̃, -thī̃	Dhiā-thī̃	Dhiā̃-kōlū̃	Dhirī̃-tī	118. From daughters.
Changā ādmī	Changā ādmī	Changā ādmī	Changā janā	119. A good man.
Changē ādmīēnā	Changē ādmīānā	Changē ādmīānā	Changē janēnā	120. Of a good man.
Changē ādmīē-kī, -nū̃	Changē ādmīā-kī	Changē ādmīānū̃	Changē janēnū̃	121. To a good man.
Changē ādmīē-kōḷū̃, -thī̃	Changē ādmīā-thī̃	Changē ādmīā-kōlū̃	Changē janē-tī	122. From a good man.
Dō changē ādmī	Dō changē ādmī	Dō changē ādmī	Dō changē janē	123. Two good men.
Changē ādmī	Changē ādmī	Changē ādmī	Changē janē	124. Good men.
Changē ādmiā̃nā	Changeā̃ ādmiā̃nā	Changeā̃ ādmiā̃nā	Changeā̃ janeā̃nā	125. Of good men.
Changē ādmiā̃-ki, -nū̃	Changeā̃ ādmiā̃-kī	Changeā̃ ādmiā̃nū̃	Changeā̃ janeā̃nū̃	126. To good men.
Changē ādmiā̃-kōḷū̃, -thī̃	Changeā̃ ādmiā̃-thī̃	Changeā̃ ādmiā̃-kōlū̃	Changeā̃ jaṇeā̃-tī	127. From good men.
Changī znānī	Changī bīwī	Changī siwāṇī	Changī aurat	128. A good woman.
Bhārā jākat	Mandā jātuk	Bhaiṛā lauhṛā	Mandā jangut	129. A bad boy.
Changiā̃ zanāniā̃	Changiā̃ bīwiā̃	Changiā̃ siwāṇiā̃	Changiā̃ auratā̃	130. Good women.
Bhārī kuṛī	Mandī kuṛī	Bhaiṛī kuṛī	Mandī kuṛī	131. A bad girl.
Changā	Changā	Changā	Changā	132. Good.
(Us-kōḷū̃) changā	(Us-thī̃) changā, baūh changā.	(Us-thī̃) changā	(Us-tī) changā	133. Better.

English.	Salt Range (Shāhpur).	Awāṇkārī (Attock).	Hindkō of Kohat.	Ghēbī.
134. Best	Habbṇā̃-thāō̃ chaṅgō	Sāreā̃-kōḷō̃ chaṅgā	Baū̃-ī chaṅgā	Sāreā̃-kōḷū̃ chaṅgā
135. High	Uchchā	Uchchā	Uchchā	Uchchā
136. Higher	(Us-thāō̃) uchchā	Bahū̃ uchchā	Baū̃ uchchā	(Us-kōḷū̃) uchchā
137. Highest	Habbṇā̃-thāō̃ uchchā	Sāreā̃-kōḷō̃ uchchā	Baū̃-ī uchchā	Sāreā̃-kōḷū̃ uchchā
138. A horse	Ghōṛā	Ghōṛā	Ghōṛā	Ghōṛā
139. A mare	Ghōṛī	Ghōṛī	Ghōṛī	Ghōṛī
140. Horses	Ghōṛē	Ghōṛē	Ghōṛē	Ghōṛē
141. Mares	Ghōṛiā̃	Ghōṛiā̃	Ghōṛiā̃	Ghōṛiā̃
142. A bull	Dānd	Dānd	Dānd	Dā̃d
143. A cow	Gā̃	Gā̃	Gā̃	Gā̃
144. Bulls	Dānd	Dānd	Dānd	Dā̃d
145. Cows	Gāī̃	Gāyā̃	Gā̃iā̃	Gāī̃
146. A dog	Kuttā	Kuttā	Kuttā	Kuttā
147. A bitch	Kuttī	Kuttī	Kuttī	Kuttī
148. Dogs	Kuttē	Kuttē	Kuttē	Kuttē
149. Bitches	Kuttiā̃	Kuttiā̃	Kuttiā̃	Kuttiā̃
150. A he goat	Chhēlā, bakrā	Bakkrā	Bakrā	Bakrā
151. A female goat	Bakrī	Bakkrī	Bakrī	Bakrī
152. Goats	Chhēlē, bakrē	Bakkrē	Bakrē	Bakriā̃
153. A male deer	Harn	Harn	Harn	Harṇ
154. A female deer	Harnī	Harnī	Harnī	Harṇī
155. Deer	Harn	Harn	Harn	Harṇ
156. I am	Maī̃ ā̃h, ā̃, ēhwā̃	Mā̃ ā̃h, ā̃.	Mā̃ ā̃, ē̃	Mā̃ ā̃h, hā̃
157. Thou art	Tū̃ ēh, ē̃h, ā̃h, ē̃	Tū̃ ā̃h	Tū̃ ē̃	Tū̃ ēh, hē̃
158. He is	Ō eh, äh, ē	Oh äh, äyē, ē, -wō	Ō ē, -wō	Oh äh, ähē
159. We are	Asī̃ ā̃h, ā̃	Asī̃ ā̃h, ā̃, äyā̃	Assī ā̃	Assī ā̃h, hā̃
160. You are	Tusī̃ ahō, ō	Tusī̃ hō, ō, äyō	Tussī ō	Tussī hō

Pōṭhwārī.	Ḍhūṇḍī-Kaiṛālī.	Chibhālī (Kashmir).	Punchhī.	English.
Bahū̃-hī changā	Sāreā̃-thī̃ chaṅgā	Changē-thī̃ chaṅgā	Sāreā̃-tī chaṅgā	134. Best.
Uchchā	Uchchā	Uchchā	Uchchā	135. High
(Us-kōḷū̃) uchchā	(Us-thī̃) uchchā, baũh uchchā.	(Us-thī̃) uchchā	(Us-tī) uchchā	136. Higher.
Habbnā-kōḷū̃ uchchā	Sāreā̃-thī̃ uchchā	Uchchē-thī̃ uchchā	Sāreā̃-tī uchchā	137. Highest.
Ghōṛā	Ghōṛā	Ghōṛā	Ghōṛā	138. A horse.
Ghōṛī	Ghōṛī	Ghōṛī	Ghōṛī	139. A mare.
Ghōṛē	Ghōṛē	Ghōṛē	Ghōṛē	140. Horses.
Ghōṛīā̃	Ghōṛīā̃	Ghōṛīā̃	Ghōṛīā̃	141. Mares.
Sāhn	Dānd	Sāhṇ	Dānd	142. A bull.
Gā̃	Gā̃	Gā̃	Gāĩv	143. A cow.
Sāhn	Dānd	Sāhṇ	Dānd	144. Bulls.
Gāī̃	Gāī̃	Gāī̃	Gawā̃	145. Cows.
Kuttā	Kuttā	Kuttā	Kuttā	146. A dog.
Kuttī	Kuttī	Kuttī	Kuttī	147. A bitch.
Kuttē	Kuttē	Kuttē	Kuttē	148. Dogs.
Kuttīā̃	Kuttīā̃	Kuttīā̃	Kuttīā̃	149. Bitches.
Bakrā	Bakrā	Bakrā	Bakrā	150. A he goat.
Bakrī	Bakrī	Bakrī	Bakrī	151. A female goat.
Bakrē	Bakrē	Bakrē	Bakrē	152. Goats.
Harn	Harn	Harn	Harn	153. A male deer.
Harnī	Harnī	Harnī	Harnī	154. A female deer.
Harn	Harn	Harn	Harn	155. Deer.
Mā̃ ā̃, hā̃	Mā̃ ā̃, eā̃	Mā̃ ā̃	Mē̃ ēs, nā-ēs, dā-es, thēs	156. I am.
Tū̃ ē̃, hē̃, ā̃, hā̃	Tū̃ ē̃, ā̃	Tū̃h ā̃	Tū̃ ī̃, nā-ī̃, dī̃, thī̃	157. Thou art.
Oh ē, hē, ā, hā, āh, -wē	Ōh ā (*fem.* ī), ā	Ōh ā	Ōh ā, nā (*f.* nī), dā (*f.* dī), theā (*f.* thī).	158. He is.
Asī̃ ā̃, hā̃	As ā̃, eā̃	As ā̃	As ā̃, nēō̃, theā̃	159. We are.
Tusī̃ ō, hō	Tus ō, eō	Tus aō	Tus ā, nēā, theā	160. You are.

English.	Salt Range (Shāhpur).	Awāṇkārī (Attock).	Hindkō of Kohat.	Ghēbī.
161. They are	Un āhin, āhin, in, an	Unnh āhn, āyan	Un an	Oh āhn
162. I was	Maĩ ā̃hus, âhs, hā̃us	Mā̃ āhō̃	Mā̃ hāā̃, hāō̃	Mā̃ aheā̃
163. Thou wast	Tū̃ āhū̃, āhū̃, hā̃ū̃	Tū̃ āhō̃	Tū̃ hāō̃	Tū̃ aheā̃
164. He was	Ō āhā, āh, hāā	Oh āhā	Ō hāā	Oh aheā, āhā
165. We were	Asī̃ āhā̃, āhā̃, hā̃, âhsē	Asī̃ āhō̃	Assī hāā̃	Assī aheā̃
166. You were	Tusī̃ āhō, āhō, hāō	Tusī̃ āhō	Tussī hāō	Tussī aheō, ahyō
167. They were	Un āhē, āhē, hāē	Unnh āh, āhē	Un haē	Oh ahē, ahyē, āhē
168. Be	Thī	Hō	Hō, thī	Hō
169. To be	Thīwuṇ	Hōwuṇ	Hōwuṇ, thīwuṇ	Hōṇā
170. Being	Thīnā̃	Hōnā̃	Hōnā, thīnā	Hōnā
171. Having been	Thī-ke	Hō-kē	Hō-kē, thī-kē	Hō-ke
172. I may be	Maĩ thīā̃	Mā̃ hōā̃	... ...	... ...
173. I shall be	Maĩ thīsā̃	Mā̃ hōsā̃	Mā̃ hōsā̃, thīsā̃	Mā̃ hōsā̃
174. I should be	... ...	... ...	... ...	... ...
175. Beat	Mār	Mār	Mār	Mār
176. To beat	Māruṇ	Māruṇ	Māruṇ	Mārṇā
177. Beating	Marēnā̃	Mārēnā̃	Mārnā	Mārnā
178. Having beaten	Mār-ke	Mār-kē	Mār-kē	Mār-kē
179. I beat	Maĩ marēnā-ā̃h, marēnā̃	Mā̃ marēnā̃-ā̃h	Mā̃ mārnā-ē̃	Mā̃ mārnā hā̃
180. Thou beatest	Tū̃ marēnā̃-ā̃h	Tū̃ marēnā̃-ā̃h	Tū̃ mārnā-ē̃	Tū̃ mārnā hē̃
181. He beats	Ō marēnā̃-āh	Ōmarēnā̃-ā̃h	Ō mārnā-ē	Oh mārnā āh
182. We beat	Asī̃ marēnē̃-ā̃h	Asī̃ marēnē̃-ā̃	Assī mārnē-ā̃	Assī mārnē hā̃
183. You beat	Tusī̃ marēnē̃-ō	Tusī̃ marēnē̃-ō	Tussī mārnē-ō	Tussī mārnē hō
184. They beat	Un marēnē̃n	Unnh marēnē̃n	Un mārnēn	Oh mārnō āhn
185. I beat (*Past Tense*)	Maĩ māreā	Mā māreā	Mā̃ mārā	Mā̃ māreā
186. Thou beatest (*Past Tense*).	Tuddh māreā	Tuddh māreā	Tū̃ mārā	Tū̃ māreā
187. He beat (*Past Tense*)	Us māreā	Us (*or* hus) māreā	Us mārā	Ūs māreā

Pōṭhwārī.	Ḍhūṇḍī-Kaiṛālī.	Chibhālī (Kashmir).	Punchhī.	English.
Oh an, han, hā̃, -n	Ōh ē, dē	Ōh nē	Ōh ē, nē, dē, thē (*f.* thīā̃), hän.	161. They are.
Mā̃ äā̃, sā̃	Mā̃ aseā̃, āseā̃	Mā̃ sā̃	Mē̃ asēs, nā-asēs, sēs	162. I was.
Tū̃ ā̃, sā̃	Tū̃ asā̃, āsā̃	Tū̃h sā̃	Tū̃ asī̃, sī̃	163. Thou wast.
Oh ähā, sā	Ōh asā, āsā ; *fem.* asī, āsī	Ōh sā (*f.* sī)	Ōh asā (*f.* asī), sā (*f.* sī)	164. He was.
Asī̃ äā̃, sā̃	As aseā̃, āseā̃	As sā̃	As aseō̃, nĕ-seō̃, seō̃	165. We were.
Tusī̃ ähō, sō	Tus aseō, āseō	Tus sā̃	Tus aseā, nĕ-seā, seā	166. You were.
Oh ähē, sē	Ōh asē, āsē ; *fem.* asīā̃, āsīā̃	Ōh sā̃	Ōh asē, nĕ-sē, sē	167. They were.
Hō	Hō	Hō	Hō	168. Be.
Hōṇā	Hōṇā	Hōnā	Hōnā	169. To be.
Hōnā, hōṇā	Hōṇā	Hōnā	Hōnā, hōnô	170. Being.
Hōī-kē	Hōī-tē	Hōī-kä	Hōī, hōī-tē	171. Having been.
Mā̃ hōā̃	Hōā̃	Mā̃ hōā̃	Mē̃ hōā̃, hōō̃	172. I may be.
Mā̃ hōsā̃	Hōsā̃	Mā̃ hōsā̃	Mē̃ hōsā̃	173. I shall be.
... ...	Mā̃ hōṇā	... ...	Mē̃ hōnā, hōnô	174. I should be.
Kuṭṭ	Mār	Mār	Mār	175. Beat.
Kuṭṭṇā	Mārnā	Mārnā	Mārnā	176. To beat.
Kuṭṭnā, kuṭṭṇā	Mārnā	Mārnā	Mārnā, mārnô	177. Beating.
Kuṭṭī-kē	Mārī-tē	Mārī-kä	Mārī, mārī-tē	178. Having beaten.
Mā̃ kuṭṭṇā̃	Mā̃ mārnā-ā̃	Mā̃ mārnā-ā̃	Mē̃ mārnā-ēs	179. I beat.
Tū̃ kuṭṭṇā̃-ā̃	Tū̃ mārnā-ē̃	Tū̃h mārnā-ā̃	Tū̃ mārnā-ī̃	180. Thou beatest.
Oh kuṭṭṇä, kuṭṭṇā̃-ä	Ōh mārnā-ā	Ōh mārnā-ä	Ōh mārnā-ā	181. He beats.
Asī̃ kuṭṭṇē-ā̃	As mārnē-ā̃	As mārnē-ā̃	As mārnē-ā̃	182. We beat.
Tusī̃ kuṭṭṇē-ō	Tus mārnē-ō	Tus mārnē-aō	Tus mārnē-nēā	183. You beat.
Oh kuṭṭṇē	Ōh mārnē-ē	Ōh mārnē-nē	Ōh mārnē-ē	184. They beat.
Mā̃ kuṭṭeā	Mā̃ māreā	Mā̃ māreā	Mē̃ māreā	185. I beat (*Past Tense*).
Tū̃ kuṭṭeā	Tū̃ māreā	Tū̃h māreā	Tū̃ māreā	186. Thou beatest (*Past Tense*).
Us kuṭṭeā	Ōs māreā	Us-nē māreā	Unī māreā	187. He beat (*Past Tense*).

English.	Salt Range (Shāhpu r).	Awāṇkārī (Attock).	Hindkō of Kohat.	Ghēbī.
188. We beat (*Past Tense*)	Asā̃ māreā	Asā̃ māreā	Assā̃ mārā	Assā̃ māreā
189. You beat (*Past Tense*)	Tusā̃ māreā	Tusā̃ māreā	Tussā̃ mārā	Tussā̃ māreā
190. They beat (*Past Tense*)	Unhā̃ māreā	Unnhā̃ māreā	Unnā̃ mārā	Unhā̃ māreā
191. I am beating	Maī̃ marēnā̃ ā̃h	Mā̃ marēnā̃-ā̃h	Mā̃ mārnā-ē̃	Mā̃ mārnā hā̃
192. I was beating	Maī̃ marēnā ā̃hus	Mā̃ marēnā̃-āhō̃	Mā̃ mārnā hāā̃	Mā̃ mārnā aheā̃
193. I had beaten	Maī̃ māreā āhā	Mā̃ māreā-āhā	Mā̃ mārā hāā	Mā̃ māreā aheā
194. I may beat	Maī̃ mārā̃	Mā̃ mārā̃	Mā̃	Mā̃ mārā̃
195. I shall beat	Maī̃ marēsā̃	Mā̃ marēsā̃	Mā̃ mārsā̃	Mā̃ marēsā̃
196. Thou wilt beat	Tū̃ marēsē̃	Tū̃ marēsē̃	Tū̃ mārsē̃	Tū̃ marēsē̃
197. He will beat	Ō marēsī	Oh marēsī	Ō mārsī	Oh marēsī
198. We shall beat	Asī̃ marēsā̃h, mārsā̃h	Asī̃ marsā̃h	Assī mārsā̃	Assī marēsā̃
199. You will beat	Tusī̃ marēsō	Tusī̃ marēsō	Tussī mārsō	Tussī marēsō
200. They will beat	Un marēsan	Unnh marēsan	Un mārsan	Oh marēsan
201. I should beat	... ...	... ...	... ...	... ...
202. I am beaten	Maī̃ marīnā̃-ā̃h	Mā̃ marīnā̃-ā̃	... ...	Mā̃ mārea jānā hā̃
203. I was beaten	Maī̃ marī gēā	Mā̃ marī geā	... ...	Mā̃ māreā geā
204. I shall be beaten	Maī̃ mārīsā̃	Mā̃ marīsā̃	... ...	Mā̃ māreā jāsā̃
205. I go	Maī̃ vānā̃	Mā̃ wānā	Mā̃ wēnā-ē̃	Mā̃ jānā hā̃
206. Thou goest	Tū̃ vānā̃-ā̃h	Tū̃ wānā̃-ā̃h	Tū̃ wēnā-ē̃	Tū̃ jānā hē̃
207. He goes	Ō vānā̃-āh	Oh wānā̃-āh	Ō wēnā-ē	Oh jānā āh
208. We go	Asī̃ vānē̃-ā̃h	Asī̃ wānē̃-ā̃h	Assī wēnē-ā̃	Assī jānē hā̃
209. You go	Tusī̃ vānē̃-ō	Tusī̃ wānē̃-ō	Tussī wēnē-ō	Tussī jānē hō
210. They go	Un vānēn	Unnh wānē̃n	Un wēnēn	Oh jānē āhn
211. I went	Maī̃ gēā	Mā̃ geā	Mā̃ geā̃	Mā̃ geā
212. Thou wentest	Tū̃ gēā	Tū̃ geā	Tū̃ geō̃	Tū̃ geā
213. He went	Ō gēā	Oh geā	Ō geā	Oh geā
214. We went	Asī̃ gāē	Asī̃ gaē, geōsē	Assī gayā̃	Assī giē

Pōṭhwārī.	Ḍhūṇḍī-Kaiṛālī.	Chibhālī (Kashmir).	Punchhī.	English.
Asā̃ kuṭṭeā	Asā̃ māreā	Asā̃ māreā	Asē̃ māreā	188. We beat (*Past Tense*).
Tusā̃ kuṭṭeā	Tusā̃ māreā	Tusā̃ māreā	Tusē̃ māreā	189. You beat (*Past Tense*).
Unā̃ kuṭṭeā	Ōnhā̃ māreā	Unā̃ māreā	Unhē̃ māreā	190. They beat (*Past Tense*).
Mā̃ kuṭṭṇā̃-ā̃	Mā̃ mārnā-ā̃	Mā̃ mārnā-ā̃	Mē̃ mārnā ēs	191. I am beating.
Mā̃ kuṭṭṇā̃-sā̃	Mā̃ mārnā-aseā̃	Mā̃ mārnā-sā̃	Mē̃ mārnā asēs	192. I was beating.
Mā̃ kuṭṭeā-sā	Mā̃ māreā-asā	Mā̃ māreā-sā	Mē̃ māreā asā	193. I had beaten.
Mā̃ kuṭṭā̃	Mā̃ mārā̃	Mā̃ mārā̃	Mē̃ mārō̃	194. I may beat.
Mā̃ kuṭṭsā̃	Mā̃ mārsā̃	Mā̃ mārsā̃	Mē̃ mārsā̃	195. I shall beat.
Tū̃ kuṭṭsē̃	Tū̃ mārsā̃	... ...	Tū̃ mārnô	196. Thou wilt beat.
Oh kuṭṭsī	Ōh mārsī	Ōh mārsī	Ōh mārsī	197. He will beat.
Asī̃ kuṭṭsā̃	As mārsā̃	... ...	As mārneō̃	198. We shall beat.
Tusī̃ kuṭṭsō	Tus mārsau, mārsō	... ...	Tus mārleā	199. You will beat.
Oh kuṭṭsan	Ōh mārsun, mārsan	... ...	Ōh mārlē	200. They will beat.
... ...	Mā̃ mārnā	Mā̃ mārnā	Mē̃ mărnô	201. I should beat.
Mā̃ kuṭṭeā gēā ā̃	Mā̃ māreā gachhṇā ā̃	Mā̃-nū̃ mār peī	Mē̃ mārnō nā-ēs	202. I am beaten.
Mā̃ kuṭṭeā gēā sā̃	Mā̃ māreā gā	Mā̃-nū̃ mār peī-sī	Mē̃ mārnō nā-asēs	203. I was beaten.
Mā̃ kuṭṭeā gäsā̃	Mā̃ māreā gäsā̃	Mā̃-nū̃ mār päsī	Mē̃ mārnō hōsā̃	204. I shall be beaten.
Mā̃ gachhṇā̃	Mā̃ gachhṇā-ā̃	Mā̃ julnā-ā̃	Mē̃ julnā-ēs	205. I go.
Tū̃ gachhṇā̃-ā̃	Tū̃ gachhṇā-ā̃	Tū̃h julnā-ā̃	Tū̃ julnā-ī̃	206. Thou goest
Oh gachhṇä, gachṇā̃-ä	Ōh gachhṇā-ā	Ōh julnā-ä	Ōh julnā-ā	207. He goes.
Asī̃, gachhṇē-ā̃	As gachhṇē-ā̃	As julnē-ā̃	As julnē-ā̃	208. We go.
Tusī̃ gachhṇē-ō	Tus gachhṇē-ō	Tus julnē-aō	Tus julnē-neā	209. You go.
Oh gachhṇē̃	Ōh gachhṇē-ē	Ōh julnē-nē	Ōh julnē-ē	210. They go.
Mā̃ gēā	Mā̃ gā	Mā̃ geā	Mē̃ gā-asēs	211. I went.
Tū̃ gēā	Tū̃ gā	Tū̃h geā	Tū̃ gā-asī̃	212. Thou wentest.
Oh gēā	Ōh gā	Ōh geā	Ōh gā-asā	213. He went.
Asī̃ gē	As gaē, gē	As gē	As gē-seō̃	214. We went.

English.	Salt Range (Shāhpur).	Awāṇkārī (Attock).	Hindkō of Kohat.	Ghēbī.
215. You went	Tusī̃ gäē	Tusī̃ gaē	Tussī gayō	Tussī giē
216. They went	Un gäē	Unnh gaē	Un gaē	Oh giē
217. Go	Vanj	Wanj	Wā̃	Wañj
218. Going	Vänā̃	Wänā̃	Wēnā	Wänā
219. Gone	Gēā	Geā	Geā	Geā
220. What is your name ?	... ...	Tũḍhā nā̃ kē-wē ?	Tēḍā nā̃ kē-wē ?	Tā̃ḍā kē nā̃ äh ?
221. How old is this horse ?	... ...	Is ghōṛēnī̃ kitṇī̃k ummar äh ?	Is ghōṛīnī̃ kē umar ē ?	Is ghōṛēdī kē umar äh ?
222. How far is it from here to Kashmir ?	... ...	Itthō̃ Kashmīr kädīk dūr äh ?	Itthō Kashmīr kittī dūr ē ?	Kashmīr itth kitnā äh ?
223. How many sons are there in your father's house ?	... ...	Tũḍhē piūnē̃ ghar kitṇē̃ puttar ähu ?	Tēḍē peōnē̃ ghar kittē puttar an ?	Tuḍḍē piūdē ghar kitnē puttr ähn ?
224. I have walked a long way to-day.	... ...	Mā̃ ajj bhalā pā̃ḍā kītā äh.	Ajj-tē mā̃ baū̃ mazal kītī-ē.	Mā̃ ajj bahū̃ pā̃ḍā kītā äh.
225. The son of my uncle is married to his sister.	... ...	Mā̃ḍhē chāchēnā̃ puttur usnī̃ bhäṇū̃-nāḷ wiāheā hōeā äyē.	Mē̃ḍē chāchēnē̃ puttre usnī̃ bhäṇ kītī waī-ē.	Mā̃ḍē chāchēdē puttrā usnī bhäṇū̃-nāḷ wajāh kītā äh.
226. In the house is the saddle of the white horse.	... ...	Chittē ghōṛēnī̃ kāṭhī ghar paī ē.	Chiṭṭē ghōṛēnī̃ zīn ghar paī-ē.	Us chittē ghōṛēdī kāṭhī us kōṭhē-vichch äh.
227. Put the saddle upon his back.	... ...	Usnē̃ uttē kāṭhī pāō	Usnī̃ trikkal-uttē zīn rakkh-dō.	Usnī kaṇḍī uttē kāṭhī pā
228. I have beaten his son with many stripes.	... ...	Mā̃ usnē̃ puttrē-āh bhalīā̃ chhimkīā̃ mārīā̃ ähn.	Mā̃ usnē̃ puttre-kō baū̃ bā̃tā̃-nāḷ mārā-ē.	Mā̃ usnē puttrā-ā̃ chābkā̃-nāḷ māreā äh.
229. He is grazing cattle on the top of the hill.	... ...	Oh ḍhibbē uttē ḍanggar peā chārnā̃-äh.	Ō partēnē̃ sire-tē māl peā charānā-ē.	Oh bhāṛīnī chōṭī uttē ḍaṅgar charēnā äh.
230. He is sitting on a horse under that tree.	... ...	Oh ghōṛē uttē chaṛh-kē, us drak͟ht-tallē khalōtā hōeā äh.	Ō ghōṛē-tē sawār us būṭē tallē-wē.	Oh us darakhtā taḷē ghōṛē uttē āṭhā äh.
231. His brother is taller than his sister.	... ...	Usnā̃ bhirā usnī̃ bhäṇū̃-koḷō̃ bahū̃ lammā äh.	Usnā̃ bhirā āpṇī bhēṇū̃-kōḷō lammā ē.	Usnā bharā apṇī bhäṇū̃-kōḷū̃ lammā äh.
232. The price of that is two rupees and a half.	... ...	Us-nā̃ mull aḍhāī rupäyē äyē.	Usnā̃ mul ḍhāī rupai an	Usnā mull aḍhāī rupäyē äh.
233. My father lives in that small house.	... ...	Mā̃ḍhā piū us nikkē-jäh kōṭhē-vichch rahnā̃ äh.	Mē̃ḍā peō us nikṛē-jaē ghar-vichch wasnā-ē.	Mā̃ḍā peō us nikṛē kōṭhē-vichch rā̃hdā ā̃h.
234. Give this rupee to him.	... ...	Hē rupäyā usā̃ dē-chā	Ē rupäā usā̃ dē chhōṛ	Usā̃ eh rupäyā chā dē
235. Take those rupees from him.	... ...	Us-kōḷō̃ unnh rupäyē ghinn-chā.	Ō rupä us-kōḷō ghinn chhōṛ.	Oh rupäyē us-kōḷū̃ chā ghinn.
236. Beat him well and bind him with ropes.	... ...	Usā̃h bhalā mārō te rassīā̃-nāḷ bannh-chhōṛō.	Usā̃ chaṅgā mār-kē rassīā̃-nāḷ bann-chhōṛ.	Usā̃ chaṅgī tarah-nāḷ māres te rassiā̃ nāḷ bannhes.
237. Draw water from the well.	... ...	Khūē-vichchō̃ pāṇī kaḍḍh	Khūī-vichchō pāṇī kaḍḍ	Khūhē-vichchū̃ pāṇī kaḍḍh
238. Walk before me	... ...	Mā̃ḍhē aggē aggē jul	Mē̃ḍē sāmṇē ṭur	Mā̃ḍē aggē ṭur
239. Whose boy comes behind you ?	... ...	Kā̃ḍhā jākat tū̃ḍhē pichchhē ānā̃ peā äh ?	Kēḍā naḍā tē̃ḍē pichchhē peā ānā-ē ?	Kā̃ḍā naḍḍhā tusḍē pichchhē ānā-wē ?
240. From whom did you buy that ?	... ...	Tuddh eh kā̃ḍhē-kōlō̃ mull ghiddā äh ?	Kēḍē-kōḷō mull-ghiddī-ā ?	Kā̃-kōḷū̃ mull ghiddā ī ?
241. From a shopkeeper of the village.	... ...	Mōhṛēnē̃ hikkī haṭṭīāḷē-kōḷō̃.	Shahrenē̃ hikkī dukāndāre-kōḷō.	Garā̃nē haṭṭīāḷē-kōḷū̃

Pōṭhwārī.	Ḍhūṇḍī-Kaiṛālī.	Chibbālī (Kashmir).	Punchhī.	English.
Tusī̃ gē	Tus gaē, gē	Tus gē	Tus gē-seā	215. You went.
Oh gē	Ōh gaē, gē	Ōh gē	Ōh gē-sē	216. They went.
Gachh	Gachh, jul	Jā, gachh	Gachh	217. Go.
Gachhṇā̃	Gachhṇā, julṇā	Gēnā	Gēnā	218. Going.
Gēā	Gā, juleā	Geā	Gā	219. Gone.
Tuhāṛā nā̃ kä-wē ?	Tuhāṛā nā̃ kāh ā ?	Tuhāṛā kāh nā̃ ä ?	Tuhāṛā kai nō̃ dā ?	220. What is your name ?
Is ghōṛēnī kitṇī omar hä ?	Is ghōṛēnī kä amr ī ?	Is ghōṛēnī kitnī umar ä ?	Is ghōṛēnī kītrī umr dī ?	221. How old is this horse ?
Itthō̃ Kashmīr kitṇī ä ?	Itthō Kashmīr tokṇī kitnī dūr ī ?	Ithō̃ Kashmīr kitnī dūr ä ?	Is jāī hōī Kashmīr kitrē kōh dī ?	222. How far is it from here to Kashmir ?
Tā̃ḍē piunē kitṇē puttarn ?	Tuhāṛē piūnē ghar kitnē puttar ē ?	Tuhāṛē ajīnē ghar kitnē puttar nē ?	Tuhāṛē pīūnē kitrē puttar hān ?	223. How many sons are there in your father's house ?
Mā̃ ajj bahū̃ pā̃ḍā māreā	Mā̃ ajj baṛē dūrō piyādā ṭureā eā̃.	Ajj mā̃ baṛā pā̃ḍā kītā ä	Ajj dūr juliā ēs	224. I have walked a long way to-day.
Mahāṛē chāchēnā puttur usnī bhāṇū̃-nāḷ wiāheā-hōeā-ä.	Mhāṛē chāchēnā puttur usnī bhāṇū-nāḷ biāeā huā.	Mhāṛē chāchēnā puttur usnī bhānū-nāl bihāeā ä.	Mhāṛē chāchēnā puttur isnī bhān bīāī nīs.	225. The son of my uncle is married to his sister.
Chiṭē ghoṛēnī kāṭhī gharē-vichch ä.	Ghar-vichch chiṭṭē ghōṛēnī kāṭhī theī.	Chiṭṭē ghōṛēnī kāṭhī ghar ä	Chiṭṭē ghōṛēnī kāṭhī gharā-ichch.	226. In the house is the saddle of the white horse.
Usnī kaṇḍē upar kāṭhī pā.	Usnī kaṇḍhī pur kāṭhī dhar.	Usnē uttā kāṭhī pā	Ghōṛē-ar kāṭhī pā	227. Put the saddle upon his back.
Mā̃ usnē puttrē-ā̃ bahū̃ saṭṭā̃ mārīā̃-an.	Mā̃ usnē puttrē-kī baṛē kōiṛē mārē.	Mā̃ usnē puttrē-kī baū̃h kōlṛē mārē-nē.	Mē usnē puttrēnū̃ phāṭā̃nē māreā.	228. I have beaten his son with many stripes.
Oh ḍhakkī upar ḍaṅgar chārnā̃-ä.	Ḍhākēnē sirē-pur ōh gāī̃ bakriā̃ charāṇā-ā.	Ōh ḍaṅgar pahāṛēnī chhimbṛī uppur chārnā pēā-ä.	Ōh uppurē nakkē-uppur mālā chārnā-ā.	229. He is grazing cattle on the top of the hill.
Oh us būṭē hēṭh ghōṛē upar chaṛeā-hōeā-ä.	Ōh ghōṛēnē uppur būṭē-nē hēṭh bāṭhā huā.	Ōh ghōṛē uppur chaṛhī-kä drakht hēṭh bāṭhā hōeā-ä.	Būṭē hēṭh ghōṛē-ar chaṛheā nā.	230. He is sitting on a horse under that tree.
Usnā bhrā usnī bhāṇū̃-kōḷū̃ lammā ä.	Usnā bhrā usnī bhāṇū-naḷō baṛā ā.	Usnā bhrā usnī bhāṇū kōlū̃ uchchā ä.	Usnā bhrā usnī bhānū-thī̃ baṛā.	231. His brother is taller than his sister.
Usnā mull ḍhāī rupīē ä	Usnā mull ḍhāī rupayyē	Isnā mull ḍhāī rupaiyā ä	Isnā mull ḍhāī rupaiyē	232. The price of that is two rupees and a half.
Mā̃ḍā peō us nikkē kōṭhē-vichch rähṇā̃-ä.	Mhāṛā peō us nigṛē gharē-vichch rähṇā ā.	Mhāṛa ajī us nikkē-jahē kōṭhē-wichch rahnā ä.	Mhāṛā pēō us nikkē gharā-ichch rēhnā.	233. My father lives in that small house.
Eh rupiā us-ā̃ chā-dēh	Ih rupayyā us-kī chāī-dē	Ēh rupaiyā us-kī dē	Yō rupaiyā usnū̃ dē	234. Give this rupee to him.
Oh rupīē usnē kōḷū̃ chā-ghinn.	Uh rupayyā us-thī̃ chāī-ghinn.	Ōh rupaiyē us-kōlū̃ hin	Us-kōlō̃ ōh rupaiyē hin	235. Take those rupees from him.
Us-kī chaṅgā kappī-kä rassīā̃-nāḷ bannhī chhōṛ.	Us-kī baū̃h mārau tē bannhaus rassīā̃-nāḷ.	Us-kī baū̃h mārō, nālē rassīā̃-nāl bannh hinō.	Usnū̃ baū̃h mārī̃, te rassiā̃ṇē bannhī̃s.	236. Beat him well and bind him with ropes.
Khūhē-vichchū̃ pāṇī kaḍḍh	Khuhē-vichchō pāṇī kaḍḍhō	Khuē-wichchū̃ pāṇī kaḍḍhō	Khūhē-ichchā pônī khaḍḍh	237. Draw water from the well.
Mahāṛē aggē aggē ṭur	Mhārē aggē jul	Mhāṛē aggē aggē jul	Mhāṛē (*or* mē̃) aggē jul	238. Walk before me.
Tuhāḍē pichchhē kisnā jātak pēā-achhṇā̃-ä ?	Kusnā lauhṛā tuhāṛē pichchhē achhṇā ā ?	Tuhāṛē pichchhā kusnā puttur lagā achhnā ä ?	Kusnā jaṅgut tū̃ pichchhē pichchhē julnā-ā ?	239. Whose boy comes behind you ?
Oh kis-kōḷū̃ mullē̃ ghiddā-ä ?	Ōh kus-kōḷō mullēnā ghinndā asā ?	Ōh tusā̃ kus-kōlū̃ mullē̃ hindā ?	Kusā-kōlū̃ mullī hindā ?	240. From whom did you buy that ?
Girā̃ēnē haṭṭīwālē-kōḷū̃	Girā̃nē kusā haṭṭīwāḷē kōḷō	Garā̃nē haṭṭīālē-kōlū̃	Girō̃nē kusā haṭṭīwālē-kōlū̃ hindā.	241. From a shopkeeper of the village.

NORTH-WESTERN LAHNDĀ.

The differences between North-Eastern and North-Western Lahndā have been referred to under the head of the former group of dialects (see pp. 431ff.), and need not be repeated here. Suffice it to say that the main distinction is that the North-Eastern dialects form the genitive case by adding *nā*, while the North-Western employ *dā*.

The North-Western dialects occupy a comparatively small area, they commence in the south of the Pind Dadan Khan Taḥṣīl, in which they meet the Thaḷī variety of the Southern dialect (*vide* p. 383 *ante*), cross the Salt Range and cover the whole of the Chakwal Taḥṣīl of the Jhelum District. In this district it is locally known as Dhannī. North of Chakwal lies the Fattehjang Taḥṣīl of the Attock District, lying on both sides of the valley of the river Soan. Here the local dialect is called Sawain, and is also of the North-Western type, but is said to be mixed with the North-Eastern Ghēbī spoken immediately to its west. North of Fattehjang lies the Attock Taḥṣīl of the Attock District. In this Taḥṣīl Paṣḥtō is spoken in some thirty villages of the Chhachh ‘ilāqa, but elsewhere the language is a Lahndā of the North-Western type, which is probably akin to the Sawain of Fattehjang, but is mixed with Peshāwarī (*vide* p. 449 *ante*). West of the Attock Taḥṣīl lies the District of Peshawar. Here the main language is Paṣḥtō, but a North-Western form of Lahndā called Hindkō or Peshāwarī is spoken by nearly 130,000 Hindūs. Beyond Peshawar, to the west the language is entirely Paṣḥtō. North of Attock lies the District of Hazara. Here also the language is North-Western Lahndā, locally known as Hindkō. In Hazara, besides the main Hindkō, two other minor dialects, Tināulī and Ḍhunḍī or Kaiṛālī, are found. The former, spoken in the west of the district, belongs to the North-Western type, but Ḍhunḍī, in the east, bordering on the Mari (Murree) Hills of Rāwalpindī is a form of Pōṭhwārī and belongs to the North-Eastern type. It has been described on pp. 495ff. *ante*. We then get the following figures for North-Western Lahndā :—

Dhannī of Jhelum		201,082
Sawain of Attock	106,010	188,051
Attock dialect of Attock	82,041	
Hindkō or Peshāwarī of Peshawar		129,000
Hindkō of Hazara		308,867
Tināulī		54,425
Total speakers of North-Western Lahndā		881,425

DHANNĪ.

The District of Jhelum (Jehlam) includes three Taḥṣīls, *viz.* Jhelum to the east, Pind Dadan Khan to the south, and Chakwal to the north-west.

The Jhelum Taḥṣīl is bounded on the east by the river Jhelum (Jehlam) which separates it from the District of Gujrat. The dialect of West Gujrat is a form of Standard Lahndā, and in the riverain tract along the banks on the Jhelum side of the river, the dialect is the same, but the speakers are comparatively few in number. Over the rest of the Taḥṣīl, including the eastern part of the Salt Range, the language is Pōṭhwārī, described on pp. 477ff. *ante.*

Through the Pind Dadan Khan Taḥṣīl, from east to west runs the Salt Range which is continued further west into the Shahpur District. The dialect of the Shahpur Salt Range belongs to the North-Eastern dialect and has been described on pp. 433ff. *ante.* Going eastwards we next come to the western end of the Pind Dadan Khan Salt Range. Here the language belongs to the North-Western dialect, and is the same as the Dhannī of Chakwal immediately to its north, and described in the following pages. In the south of the Pind Dadan Khan Taḥṣīl, below the Salt Range we come upon the Thaḷ or Sandy Waste, of the Sind-Sāgar Dōāb. Here the language is the Thaḷī form of Southern Lahndā, and has been described on pp. 395ff.

Going further east along the Salt Range in the Pind Dadan Khan Taḥṣīl the language is the Pōṭhwārī form of North-Eastern Lahndā, so that we find that the Salt Range has North-Eastern Lahndā at both the eastern and the western end, but in the centre, south of Chakwal, it has the North-Western dialect.

The Taḥṣīl of Chakwal, and the adjoining part of Pind Dadan Khan to its south, consists of a plateau, the western portion of which is known as the Dhan. The language of the eastern part of Chakwal is the same as that of Jhelum Taḥṣīl, Pōṭhwārī. That of the Dhan is entirely different, and belongs to the North-Western Group of Lahndā. It is called Dhannī.

The Dhan tract is shut in between the Sōhan or Sōan stream and the Salt Range. The two main tribes are the Māirs and Kassars. These are a very conservative people. Almost alone among the Pañjābī Musalmān tribes do they hold back from serving the British Government in the Army, whereas the Ghakkars, the Janjūas, and the Awāṇs, their neighbours, freely enlist. The Dhan is a self-contained area and to a large extent supplies its own wants. It is, so far, untapped by a railway, the nearest station being 40 miles from Chakwal.[1]

Dhannī is spoken not only over the Dhan, but also, as already stated, in the portion of the Salt Range immediately to its south, beyond which it meets the South Lahndā Thaḷī of Pind Dadan Khan.

North of Chakwal lies the Taḥṣīl of Fattehjang, belonging to the Attock District. The local dialect is known as Sawain, from the Sōhan or Sōan river, which runs through the Taḥṣīl. No specimens of Sawain have been received, but from inquiries from local officers I gather that it closely resembles Dhannī, being, however, mixed with the Ghēbī, a dialect of the North-Eastern type spoken immediately to the west.

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[1] The foregoing particulars have been supplied through the kindness of Colonel H. Fox Strangways, Deputy Commissioner of Jhelum.

North and north-west of Fattehjang lies the Attock Taḥṣīl of Attock District. Here the language, like Sawain, is also of the North-Western type, but is mixed with the Peshāwarī (also North-Western type) spoken across the Indus and still further west.

As no specimens of Sawain or of the dialect of Taḥṣīl Attock are available, we must content ourselves with describing Dhannī, and leave the reader to understand that the two other dialects resemble it, but are mixed with Ghēbī and Peshāwarī, respectively. Ghēbī is described on pp. 468ff. *ante*, while an account of Peshāwarī will be found on pp. 554ff. *post*. Fortunately excellent specimens of Dhannī have been received from which I am able to give the following account. It will be observed that while it has the typical North-Western genitive in *dā*, it has not yet abandoned the Southern Lahndā root *vañj*, go, in favour of the North-Eastern and North-Western *gachh*.

PRONUNCIATION.—The vowel *ä*, which Mr. Wilson writes *é*, commonly represents the letter which in other languages would be written *ai*. It is not, however, pronounced as *ai* is, like the *ai* in 'aisle,' but something between that and an ordinary long *ē* (the *a* in 'tale'). Mr. Wilson compares it to the sound of *e* in 'there,' as pronounced in Scotland. It often almost approaches the flatter sound of *a* in 'hat.' I therefore, as elsewhere in Lahndā, represent it by the sign *ä*, which, in German, would be almost equivalent to it. In Dhannī it is often written, though not pronounced, *ai*, and is freely interchanged with the letter *ē*, especially at the end of a word. Thus we have both *dillē-vichch* and *dillä-vichch*, in the heart, written in the Gurmukhī character ਦਿੱਲੇ ਵਿੱਚ and ਦਿੱਲੈ ਵਿੱਚ. As other examples of the use of this vowel I may quote *ä* (compare Pañjābī *hai*), I am; *mä̃* (compare Pañjābī *maĩ*), I. Many others will be found in the specimens.

Dhannī is very fond of nasalizing vowels, in this agreeing with the dialects of the Salt Range. Thus we have *usä̃h*, not *usä* or *usäh*, to him.

On the other hand Dhannī has a distinct tendency to substitute *ḍ* for *r*, in this agreeing with North-Eastern Lahndā and Thaḷī. Thus we have *mä̃ḍā* instead of the Shahpur Lahndā and the Pañjābī *mērā*, my. Thaḷī, however, goes much further in its preference for cerebrals. Thus, Thaḷī *ḍāh*, Dhannī *dāh*, ten. The pronunciation of *h* follows the usual Lahndā rule as described on p. 251, but the letter is often inserted where it is not found elsewhere. Thus, *uh* or *huh*, he; *mä̃ḍā* or *mä̃hḍā*, my.

There is the usual Lahndā tendency to double the final consonant of a monosyllable containing a short vowel. Thus, *dill*, not *dil*, a heart. This doubling is retained even when the letter ceases to be final, as in *dillä-vichch*, in the heart.

DECLENSION.—Nouns Substantive.

The oblique form of masculine nouns ending in *ā* (like *ghōṛā*, a horse), ends in *ä* or *ē*. The two seem to be quite interchangeable (see the above remarks on pronunciation). Thus the oblique form of *ghōṛā* is *ghōṛä* or *ghōṛē*. Similarly we have *kōṭhē-vichch*, in the house; *gaḷē-nāḷ*, with the neck. The nominative plural, as usual, takes the same form, as in *ghōṛä* or *ghōṛē*, horses.

But this termination of the oblique form is by no means confined to nouns which, like *ghōṛā*, end in *ā*. As in the North-Eastern Lahndā, and sporadically in the Lahndā of Jhang, Gujranwala, and Gujrat, it is over and over again used with nouns which end in a consonant. Thus we have *puttur*, a son; *puttränū̃*, to the son; *māl*, property; nom. plur. *mālä*: *girā̃w*, a village; *girā̃wā̃dā*, of a village; *gharē-bahrēdā*, of the house and of outside (the house); *mulkhē-dār*, towards a (far) country: *mulkhē-vichch*, in a country: *dillē-vichch* and *dillä-vichch*, in (his) heart: *gharä-kōḷ*, near the house: *is-gallädā*, of this thing (but, exceptionally *is-gallā̃-tä*, from this thing, therefore): *sirä-uttä*, on the top (of a hill): *darakhtä-talä*, under a tree: *khuhä-vichchō*, from in the well: *khēträ-vichch*, in the field: *kharchä-vichch*, in the expenditure.

This oblique form can be used by itself either for the agent or for the locative case. Thus, *puttrē ākheā*, by the son it was said: *uttä*, upon: *taḷä*, below: *aggä*, before: *pichchhä*, behind: *jis-wēlä*, at what time.

When an adjective or genitive agrees with such a locative, it is put into the same case, as in *mä̃ḍä aggä*, before me: *tä̃ḍä pichchä*, behind you. In *piōdä ghar*, in the house of the father (sentence 223), *ghar* does not take the termination, although in the locative, but the adjective agreeing with it (*piōdä*) does take it.

Some nouns take an oblique form, or locative in *ī* or *ī̃*. The commonest is *hikk*, one; oblique *hikkī*. So also we have *hatthī̃*, on the hand; *pärī̃*, on the foot; *kā̃ḍī-tä*, on (the horse's back) (*kāḍ*, back, is feminine).

Finally some feminine nouns take *ū̃* in the oblique form. Such are *dhī*, a daughter; oblique *dhīū̃*: *bhäṇ*, daughter; oblique, *bhäṇū̃*.

In the Lahndā of Shahpur, nouns of more than one syllable, of which the vowel of the last syllable is *u*, change the *u* to *a* in the oblique form. Thus, the oblique of *chhōhur*, a boy, is *chhōhar*. The only example of such a noun which I have met with in the Dhannī specimens is *puttur*, a son, which does not change in the oblique singular or in the nominative plural, but when *ä* or *ē* of the oblique form is added, the second *u* is dropped, as in *puttrē*, by the son. So, also, the vocative is *puttrā*, O son.

The termination of the genitive is *dā* (obl. *dä* or *dē*, fem. *dī*). This is typical of North-Western Lahndā.

The postpositions of the dative are *nū̃* and also *dār*. From the latter we have an ablative postposition *dārō* or *dāō*. The elision of *r* between vowels is common in the Dardic languages spoken further north between Peshawar and the Hindū Kush.

Pronouns.—The pronouns of the first and second persons are as follows. Except in the genitive, they closely agree with Shahpur Lahndā :—

I.

Sing.			
	Nom.	*mä̃*, I.	*tū̃*, thou.
	Ag.	*mä̃*, by me.	*tū̃*, *tuddh*, by thee.
	Gen.	*mäḍa*, *mä̃ḍā*, *mähḍā*, or *mä̃hḍā*, my.	*täḍā*, *tä̃ḍā*, *tähḍā*, or *tä̃hḍā*, thy.
	Obl.	*mä̃*.	*tä̃*.
Plur.			
	Nom.	*assī̃*, *asī̃*, we.	*tussī̃*, *tusī̃*, ye.
	Ag.	*assā̃*, *asā̃*, by us.	*tussā̃*, *tusā̃*, by you.
	Gen.	*asāḍā*, our.	*tusāḍā*, your.
	Obl.	*assā̃*, *asā̃*.	*tussā̃*, *tusā̃*.

Pronominal suffixes as a whole are as in Standard Lahndā. The only important exception is a suffix *-j* of the nominative of the pronoun of the second person, as in *tū̃ bī khush hōwã-j*, thou also mayest be happy. This *-j* corresponds to Pañjābī *jē*, which is usually translated 'is,' but which always refers in some way to the second person, as in *sāhib jē*, it is the Sāhib, literally, (I say to) you (it is) the Sāhib.

The following forms have been noted of Demonstrative pronouns, which are also used as pronouns of the third person :—

Sing.		
Nom.	*oh*, *uh*, *hoh*, *huh*, he, she, it, that.	*eh*, *ih*, *heh*, *hih*, this.
Ag.	*us*, *hus*.	*is*, *his*.
Dat.	*usä*, *usäh*, *husä*, *husäh*, to him, etc.	*isä*, *isäh*, *hisä*, *hisäh*, to this.
Gen.	*usdā*, *husdā*, his, etc.	*isdā*, of this.
Obl.	*us*, *hus*.	*is*, *his*.
Plur.		
Nom.	*oh*, *uh*, *ho*, *huh*, they, those.	*eh*, *ih*, *heh*, *hih*, these.
Obl. & Ag.	*unhā̃*.	*inhā̃*.

Emphatic forms noted are *ĩjã-ī*, this indeed ; oblique *issä*.

The relative pronoun is *jehṛā*, who, obl. *jã* or *jãh*, declined as in Standard Lahndā.

The Interrogative pronouns are :—

1. *kehṛā*, who ; oblique *kã* or *kãh ;*
2. *kē*, what ? Oblique form not noted, but probably *kis* as in Shahpur.

Other pronominal forms are *kōī*, anyone, someone, oblique *kissä*. We have also *kaĩ-waskīṇē-kōḷ*, near a certain resident. *Hōr-kōī* is 'anyone else.' *Kujjh* is 'anything,' and *kaī*, several.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

Present.

ā̃, *ā̃h*, I am.	*ā̃h*, *ā̃hā̃*, we are.
ãh, thou art.	*ō*, *ahiō*, *ahau*, you are.
ä, *äh*, he is.	*ahn*, *an*, they are.

Past.

āhs, I was.	*ahsä*, we were.
āhē̃, thou wast.	*āhō*, you were.
āh, he was ; *āhī*, she was.	*āhē*, they were.

The active verb calls for few remarks. As will be seen from the List of Words on pp. 582ff. its conjugation is very similar to that of Standard Lahndā. We may note that, as in the North-Eastern Lahndā and Thaḷī, the verbal root meaning 'take' is *ghinn* (past part. *ghiddā*), not *lē*. It will be noted that the present participle is formed, as in the Standard, by adding *dā*, not as in North-Eastern Lahndā by adding *nā*. Thus, *marē̃dā*, not *mārnā*, striking.

As specimens of Dhannī, I give a version of the Parable of the Prodigal Son, and a local folktale. The Standard List of Words and Sentences will be found on pp. 576ff.

[No. 44.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

DHANNĪ DIALECT. (JHELUM DISTRICT.)

SPECIMEN I.

Hikkī-jaṇēdē dō puttr āhē. Unhā̃-vichchō̃ nikṛē
Of-one-man two sons were. Them-from-among by-the-young-one

piōnū̃ ākheā, 'piō, gharē-bahrēdā jehṛā hissa mā̃nū̃
to-the-father it-was-said, 'father, of-the-house-and-outside what share to-me

āū̃dā-ä, uh tū̃ mā̃nū̃ chā-dēh.' Piō āpṇā māl
coming-is, that thou to-me give-away.' By-the-father his-own property

unhā̃nū̃ waṇḍ dittā. Ajē bahū̃ dihāṛē nāhī langhē jē nikṛā
to-them dividing was-given. Yet many days not passed that the-young

puttr habbhā-kujjh hikatṭhā kar-kä hikk dūrdē mulkhē-dār
son all-anything together made-having a of-distance country-towards

ṭur-gēā, tä utthä āpṇā māl luchpuṇē-vichch
went-away, and there his-own property debauchery-in

wañā-chhōṛe-us. Jis-wēlä uh habbhā-kujjh
causing-to-go-was-lost-by-him. At-what-time he all-anything

khā-pī-riā, us-mulkhē-vichch waḍḍā kāḷ ā-piā, tä
having-eaten-drunk-remained, that-country-in a-great famine coming-fell, and

uh muthāj hōṇ laggā. Uh us-mulkhēdē kaī̃-waskīṇē-kōḷ
he needy to-become began. He of-that-country a-certain-resident-near

laggā-giā, tä us usäh āpṇē-khētrā̃-vichch sūr
was-attached, and by-him as-for-him his-own-fields-in swine

charāṇē-wāstä munj-dittā. Usdā dill karē̃dā-āh jē, 'mā̃ āpṇā
grazing-for it-was-sent. Of-him the-heart doing-was that, 'I my-own

ḍhiḍḍ us-patrī-nāḷ bharā̃ jehṛī sūr khā̃dē-āhē.' Hōr-kōī
belly that-leaf-with may-fill which the-swine eating-were.' Other-anyone

usäh kujjh nā dē̃dā. Jis-wēlä us āpṇē-dillē-vichch
to-him any-thing not used-to-give. At-what-time by-him his-own-heart-in

ḍhū̃ḍh kītī, tä us ākheā jē, 'mäḍē-piōdē kitnē
search was-made, and by-him it-was-said that, 'of-my-father how-many

naukrā̃-kōḷ aphrahū ṭukkar äh, tä mā̃ piā bhukkhā-mardā-hā̃.
servants-near superfluous bread is, and I fallen hungry-dying-am.

Mā̃ uṭṭh-kä piō-kōḷ laggā-wānā̃ tä usnū̃ ākhsā̃, “piō,
I arisen-having the-father-near will-go-along and to-him I-will-say, “father,

mā̃ K͟hudādā gunāh kītā, tä tā̃hḍā bī kītā, tä tā̃ḍā
by-me of-God sin was-done, and of-thee also was-done, and thy

puttr akhwāwaṇē jōgā nāh rehā. Mā̃nū̃ āpṇā hikk naukar
son to-be-called fit not I-remained. Me thine-own a servant

jāṇ-kä rakkh-ghinn.”’ Watt uh uṭṭheā tä āpṇē-piō-kōḷ
considered-having keep.”’ Then he arose and his-own-father-near

āeā. Par ajē bahū̃ dūr-hī āh, jē usdē-piō usnū̃
came. But yet very distant-even he-was, that by-his-father as-for-him

wēkh-ghiddā, tä usnū̃ taras āeā. Bhajj-kä usnū̃
it-was-seen, and to-him compassion came. Run-having as-for-him

gaḷē-nāḷ lā-ghidde-us, tä chume-us. Puttrē
the-neck-with it-was-applied-by-him, and it-was-kissed-by-him. By-the-son

usnū̃ ākheā, ‘piō, mā̃ tā̃ḍā gunāh kītā tä K͟hudādā
to-him it-was-said, ‘father, by-me of-thee sin was-done and of-God

gunāh kītā; tā̃hḍā puttr akhwāwaṇē jōgā nāh rehā.’ Par
sin was-done; thy son to-be-called worthy not I-remained.’ But

piō āpṇē-naukrā̃ ākheā jē, ‘changē-sī̃ changē
by-the-father (to-)his-own-servants it-was-said that, ‘good-than good

chīṛē ghinn-āō, tä isnū̃ puwāeō; nāḷē
garments bring, and to-this-one clothe; together-with

isdē-hatthī̃ chhāp, tä pärī̃ juttī puwāeō; khāwā̃,
of-this-one-on-the-hand a-ring, and on-the-foot shoe clothe; let-us-eat,

piā̃, nāḷē khushī karā̃; kiõ-jē ihū mā̃ḍā
let-us-drink, together happiness let-us-make; why-that this-very-one my

puttr mar-gēā-āh, huṇ watt jiweā; ihū wañā-piā-āh, huṇ
son dead-gone-was, now again lived; this-very-one lost-fallen-was, now

labbh-piā.’ Phir uh khushī karaṇ laggē.
got-fell.’ Then they happiness to-do began.

Us-wēlā usdā waḍḍā puttr khētrā-vichch āh. Jis-wēlā uh
At-that-time his great son the-field-in was. At-what-time he

āeā tä gharā-kōḷ pauhtā, us gāuṇā-khēḍṇādā awāj
came and the-house-near arrived, by-him of-singing-sporting the-sound

suṇeā. Us hikkī-naukrānū̃ saddeā tä puchchhe-us
was-heard. By-him to-one-servant it-was-called and it-was-asked-by-him

jē, ‘eh kē gall āh?’ Us usāh ākheā jē, ‘tā̃ḍā
that, ‘this what thing is?’ By-him to-him it-was-said that, ‘thy

bhirā ā-rehā, tā̃ḍē-piō rōṭī kītī-āh, kiõ-jē uh khärī-mehrī
brother has-come, by-thy-father bread made-is, why-that he safe-sound

labbh-piā.' Uh kāwṛī hōeā, tä andar nā gēā. Is-gallā̃-tä
got-fell.' He angry became, and within not went. This-reason-for

usdā piō bāhar laggā-āeā, tä usdī minnat-muthājī
his father outside came, and of-him persuasion-entreaty

kītī-us. Us piōnū̃ jawāb dittā, 'wēkh, mā̃
was-made-by-him. By-him to-the-father answer was-given, 'see, by-me

bahūā̃-warhiā̃-thī̃ tā̃ḍā ākheā nahī̃ mōṛeā; par tuddh mā̃nū̃
many-years-from thy said-thing not was-turned-aside; but by-thee to-me

kaddī hikk lēḷā bī nā̃ dittā, jē mā̃ āpṇē-yārā̃-vichch
ever one lamb even not was-given, that I my-own-friends-among

khushī karā̃; par tā̃ḍā ihū puttur āū̃dā-ī-gēā,
happiness may-make; but thy this-very son immediately-on-his-coming,

jis täḍā māl kanjriā̃-uttä wañā-chhōṛeā, tuddh usdī khātar
by-whom thy property harlots-on was-wasted, by-thee of-him for-the-sake

rōṭī kītī-äh.' Piō usnū̃ ākheā, 'puttrā, tū̃ hamēshā̃
bread made-is.' By-the-father to-him it-was-said, 'son, thou always

mā̃ḍē-kōḷ rehnā̃. Jō-kujjh mā̃ḍē-kōḷ äh, sārā tā̃ḍā-ī
of-me-near art-remaining. What-anything of-me-near is, all thine-verily

äh. Changā ī̃jā̃-ī āh, jē asī̃ khushī karē̃dē-ā̃h, tä tū̃
is. Good thus-indeed was, that we happiness doing-are, and thou

bī khush hōwā̃-j, kiō̃-jē ih tā̃ḍā bhirā mar-gēā-āh, watt
also happy may-be-thou, why-that this thy brother dead-gone-was, again

jīweā; tä wañātā-hōeā, phēr laddhā.'
lived; and lost-became, again was-got.'

[No. 45.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

DHANNĪ DIALECT. (JHELUM DISTRICT.)

SPECIMEN II.

Hikk āh bātshāh. Hikk-dihāṛā uh shikār gēā. Rāh-vichch
One was king. One-one-day he to-hunting went. The-road-in
wā̃deā̃ hikk lakṛiā̃-āḷā takke-us, tä us-kōḷõ
while-going a wood-man was-seen-by-him, and him-from-near
puchchhe-us, 'tā̃hḍā nā̃ kē āh?' Us ākheā jē, 'mā̃hḍā
it-was-asked-by-him, 'thy name what is?' By-him it-was-said that, 'my
nā̃ Bahādur Shāh äh.' Bātshāh dillä-vichch hirāṇ hōeā jē,
name Bahādur Shāh is.' The-king the-heart-in perplexed became that,
'ih bī Bahādur Shāh, tä mā̃ bī Bahādur Shāh. Mā̃
'this-one also Bahādur Shāh, and I also Bahādur Shāh. I
sārē-mulkhēdā sāī̃ ā̃, tä ih lakṛiā̃ wēch-kä gujrāṇ
of-the-whole-country lord am, and this-one woods sold-having livelihood
karẽdā.' Issä-hirāṇgī-vichch āpṇē-girā̃ āeā, tä āpṇī-
is-making.' This-very-perplexity-in in-his-own-village he-came, and of-his-
bātshāhīdā sāreā̃-siyāneā̃nū̃ sadd-kä puchchhe-us jē 'mā̃hḍā
own-kingdom to-all-the-wise-men called-having it-was-asked-by-him that 'my
nā̃ tä is-lakṛiā̃-āḷēdā nā̃ hikkā-ī äh. Phir bakhtā̃-vichch itnā̃
name and of-this-wood-man the-name one-verily is. Then fortunes-in so-much
faruq kiõ piā?' Par is-gallädā jawāb kissä na-dittā.
difference why fell?' But of-this-thing the-answer by-anyone not-was-given.
Phir ih gall āpṇī-sawā̃ṇīnū̃ suṇāe-us. Us
Then this thing to-his-own-wife was-caused-to-be-heard-by-him. By-her
ākheā jē, 'hōr-tä kujjh faruq sahī nahī̃ hõdā, par
it-was-said that, 'other-in-fact any difference exact not is-becoming, but
ih malūm hõdā jē isdī tarīmut kōī ku-chajjī-jahī äh.'
this evident becomes that of-him the-wife some un-wise-like is.'
Bātshāh is-gallä-thī̃ kāwṛī hōeā, tä usnū̃ lakṛiā̃-āḷēdē hawālä
The-king this-thing-from angry became, and her of-the-wood-man in-charge
kar-kä ākhe-us tā̃, 'wanj isnū̃, bātshāh baṇā-dēh.'
made-having it-was-said-by-him then, 'go to-this-one, a-king make(-him).'

Khär, us-vichārīdā kē zōr āh ? Uh us-lakṛī-āḷē-nāḷ
Well, of-that-hapless-one what strength was ? She that-wood-man-with
laggī-gaī, tä usnū̃ ākhe-us, 'suṇ, jē bātshāh kāwṛī-nāḷ
went-along, and to-him it-was-said-by-her, 'hear, that by-the-king anger-with
mā̃nū̃ tā̃hḍä-hawālä kar-chhōṛeā. Huṇ mā̃ tā̃hḍī dhī, tū̃
as-for-me in-thy-charge it-has-been-abandoned. Now I thy daughter, thou
mā̃hḍā piō. Ī̃jā̃ kujjh-dihāṛē gujrāṇ karīē̃h, tä wēkhā̃h
my father. In-this-way for-some-days passing let-us-do, and let-us-see
jē Khudā kē karē̃dā.' Us ākheā, 'chā̃gā.'
that God what will-do.' By-him it-was-said, 'good.'

Jis-wēlä uh bātshāh-zādī usdē-ghar gaī, tä diṭṭhe-us
At-what-time that princess into-his-house went, and it-was-seen-by-her
jē aggä usdē dō puttur tä dō dhīā̃ hikk sawā̃ṇī āhī, tä
that in-front of-him two sons and two daughters one wife was, and
chhē̃wā̃ uh āp āh. Huṇ satt ādmī hō-gaē. Pählä-dihāṛä uh
the-sixth he himself was. Now seven persons became. On-the-first-day she
chup kar-kä unhā̃dā tamāshā wēkhdī rahī. Lakṛīā̃dē jehṛē
silence made-having their exhibition seeing she-remained. Of-woods what
paisē usnū̃ ḍhāhē-āhē, unhā̃dīā̃ bajārō̃ rōṭīā̃ ghinn āeā.
pice to-him got-were, of-them from-the-market breads having-taken he-came.
Par uh ṭukkar unhā̃nū̃ pūrā nā hōeā. Bātshāh-zādī ih hāl
But that bread to-them full not became. By-the-princess this condition
wēkh-kä usnū̃ ākheā jē, 'dē̃hā̃ tū̃ dā̃ṇē ghinn
seen-having to-him it-was-said that, 'to-morrow thou grains having-taken
ā̃ṇī̃, rōṭīā̃ nā ā̃ṇī̃.' Us ī̃jā̃ kītā, tä unhā̃ dā̃ṇē
bring, breads not bring.' By-him thus it-was-done, and by-them the-grains
ghar pīh-ghiddē. Ap bī raj khādhe-ōnā̃, tä
at-home were-ground. Themselves also to-satisfaction was-eaten-by-them, and
kujjh āṭā wadh-piā. Nitt āṭā pichchhä paũdeā̃-paũdeā̃
some flour remained-over. Continually flour behind on-falling-on-falling
itnā juṛ-gēā, jē unhā̃ hikk khōtā chā-ghiddā.
so-much accumulated, that by-them an ass was-taken (i.e. *bought*).
Usdē-sirdī-gaḍḍī rōzdē-kharchä-vichch rahī, tä jē unhā̃
Of-its-head-the-bundle of(-every)-day-the-expense-in was, and that by-them
hikk ṭahlīā rakkh-ghiddā. Usäh bī unhā̃ issä-kammä-tä
a servant was-engaged. As-for-him also by-them in-this-very-business
lā-dittā. Hōr bachat wadhīk hōṇ lagg-paī, par rut
it-was-appointed. Other saving more to-be began, but the-season
unhālēdī ā-gaī ; gujārē-wāstä rōz gaḍḍī ghinn-ā̃waṇ tä
of-the-summer arrived ; livelihood-for (every-)day a-bundle to-bring and

hōr lakṛiā̃ bāhar pahāṛä-muḍḍh hikaṭṭhiā̃ karaṇ lagg-paē, tā̃
other woods outside the-hill-at-the-foot together to-make they-began, so
jē hikk waḍḍā ḍhēr hikaṭṭhā hō-gēā.
that a great pile together became.

Khudādī karnī kē hōeā, jē hikkī-dihāṛä us-ḍhērnū̃ agg
Of-God the-doing what became, that on-one-day to-that-pile fire
lagg-paī, tä sārā saṛ-gēā. Dūä-dihāṛā jē uh lakṛiā̃
became-attached, and all was-burnt-up. On-the-second-day that they woods
ghinnaṇ gaē, tä wēkhdēn jē sāriā̃ lakṛiā̃ saṛiā̃ paiā̃-ahn,
to-take went, and they-are-seeing that all the-woods burnt fallen-are,
par kōleā̃-tallä pīḷē-pīḷē kujjh ṭōṭē kissä-shädē paē-hōē-ahn.
but the-coals-under yellow-yellow some pieces of-some-thing fallen-become-are.
Uh wēkh-kä Bahādur Shāh rō̃dā-piṭē̃dā ghar laggā-āeā.
That seen-having Bahādur Shāh weeping-beating home came-along.

Bātshāh-zādīnū̃ ākhe-us jē, 'wēkh, asāḍī kītī-kartī
To-the-princess it-was-said-by-him that, 'see, our did(-and)-done
ruṛh-gaī-äh, tä ajähē kaī ṭōṭē unhā̃dē-tallä paē-hōē-ahn.'
rolled-away-gone-is, and this-like some pieces of-them-under fallen-become-are.'
Uh wēkh-kä bahū̃ khushī hōī, tä ākhe-us jē, 'kujjh
She seen-having very happy became, and it-was-said-by-her that, 'any
haul nā̃ kar. Ih tä waḍḍī chā̃gī shä laddhī äh. Wanj,
fear not make. This indeed very good thing got is. Go,
bajār-vichch wēch ā.' Uh ṭōṭā wēch-kä rähṇē-wāstä chā̃gī
the-market-in having-sold come.' That piece sold-having remaining-for a-good
jā baṇwāi-us, tä us-sōnēdī khāṇ chaphērē hikk
place was-got-made-by-her, and of-that-gold the-mine on-the-four-sides a
hawēlī baṇwā-chhōṛi-us, tä thōṛeā̃-dihāṛeā̃-vichch hikk waḍḍā
palace was-got-completely-made-by-her, and a-few-days-in a great
amīr hō-gēā. Tä bātshāh-zādīdē ākhṇä-tä bātshāhdī rōṭī
lord he-became. And of-the-princess the-saying-on of-the-king bread
hōṛ-kä ghar ghinn-āeā. Par bātshāh usnū̃
invited-having (to-his)-house he-brought. But by-the-king as-for-her
na-pachhātā. Duhā̃ ral-kä rōṭī khādhī. Bātshāh-zādī
it-was-not-recognised. By-both united-having bread was-eaten. The-princess
bātshāhdē-kōḷ bahū̃-sārē ḍhōē ghinn-kä hatth bannh-kä ā
of-the-king-near many-all presents taken-having hand joined-having having-come
khalōtī, tä ākhe-us, 'wēkh, Bātshāh, ih ōhī Bahādur
stood, and it-was-said-by-her, 'see, King, this that-very Bahādur
Shāh lakṛiā̃ wēchṇä-āḷā äh, tä mā̃ ōhī gōlī ā̃h, jisnū̃
Shāh woods selling-man is, and I that-very maid am, as-for-whom

tuddh	gharō̃	kaḍḍh-chhōṛeā-āh.'	Bātshāh	waḍḍā	khush	hōeā,	tä
by-thee	*from-the-house*	*it-was-expelled.'*	*The-king*	*very*	*happy*	*became,*	*and*

bīwīnū̃	ghar	ghinn-āeā,	tä	usdī-danāī-tä	shābās	ākhi-us.
the-lady	*home*	*he-brought,*	*and*	*her-wisdom-upon*	*'bravo'*	*was-said-by-him.*

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king. One day he went a-hunting. On the way he met a woodcutter, and asked him his name. The woodcutter replied, 'my name is Bahādur Shāh.' The king became astonished in his heart, and thought, 'this man and I are of the same name, yet I am the lord of the whole country, and this poor fellow gets his livelihood by cutting wood.' Thinking thus, the king returned to his city, and, having called together the wise men of his country, inquired of them the reason for the difference in fortunes, while the names of the woodcutter and of himself were the same. No one could give him an answer. Then the king told the whole story to his wife, and she replied, 'no difference lies, except that his wife is a fool.' At this answer the king became wroth, and putting her in charge of the woodcutter, said, 'go, and make him a king.' The hapless princess went off with the woodcutter and said to him, 'hear, the king in his wrath has put me in your charge. You are my father, and I your daughter. Wait for a few days, and let us see what God does.' He replied, 'good.'

When the princess arrived at the woodcutter's house she saw that he had already two sons, two daughters, and one wife, so that the family numbered six persons. She now made a seventh mouth to feed. For the first day she remained silent, taking notes of what she saw. The few coppers which the woodcutter realised from the sale of his fuel were spent in buying loaves of bread in the bazar, but this was not sufficient food for the whole family. Seeing this she told the woodcutter to bring grain instead of ready made loaves. This he did, and his wife ground the corn, and besides saving a small quantity of flour, they were now all able to eat their fill. Every day, a little flour was saved, and he bought an ass with the money saved from its sale. Now the value of the bundle of wood which it bore exceeded the daily expenditure, so that he gradually saved money and was able to engage a hired man to help him in his work. In this way he saved much. When the summer came he collected the wood he cut at the foot of a hill, and this soon became a great pile.

One day God ordained that this pile should take fire and be burnt to ashes. Next day he went to fetch some wood, and to his dismay saw nothing but a heap of ashes, but several pieces of some very yellow substance were lying under them. Bahādur Shāh returned home weeping and beating his breast. 'Look,' said he to the princess, 'see how all my hard work has become of no effect. Nothing is left lying under the charcoal, but yellow bits, like this piece which I have brought.' When the princess saw the piece she became glad and said to him, 'don't be afraid. This is a precious thing. Go and sell it in the bazar.' With the money he got for it she made him build a comfortable dwelling house, and made him erect a fine building all round the site of the gold-mine. In a very short time he became a person of great importance and she told the woodcutter to go to the court and invite the king to come and dine at his house.

The king and the woodcutter ate together, but the former did not recognise the latter. Then the princess, taking a tray of magnificent presents, stood before the king with joined hands. 'Your Majesty,' said she, 'this is that very Bahādur Shāh, the woodcutter, and I am that very maid whom you drove out of your palace.' The king, at hearing this, was much pleased, and took the lady home with him, crying 'bravo to her wisdom!'

HINDKŌ OF PESHAWAR.

Lahndā cannot be called the language of the District of Peshawar, any more than it can be called the language of Kohat.[1] Peshawar is a Paṣhtō-speaking district. The population of Peshawar in 1901 was 788,707, of whom 619,025 spoke that language. At the same time the Hindūs settled in the district speak a form of North-Western Lahndā, which deserves more than a passing reference, as the number of speakers was estimated, for the purposes of this Survey, at 129,000.

There is no territorial division between the two languages. The speakers live side by side, and the distinction is one of nationality, not of locality. The great city of Peshawar contains a further mixture of peoples. Here, not only are Paṣhtō and Hindkō spoken, but also Hindōstānī, Pañjābī and other languages of various parts of India. All these have contributed to corrupt Hindkō, and we therefore find not only a very free use of Persian and Arabic words, but even of Hindōstānī idioms. This is specially the case in regard to the 50,000 speakers of Hindkō in Peshawar City itself. Here the mixture of languages is so great that some, not without reason, describe this form of Hindkō, locally known as Peshāwarī, as a mongrel product of city life. Be that as it may, we may class the Hindkō of Peshawar District and City as follows :—

Hindkō of the District	79,000
Peshāwarī or Hindkō of the City	50,000
TOTAL	129,000

I give two examples of the Hindkō of Peshawar. The first is a version of the Parable of the Prodigal Son in the language of the district, and the second is a *g̲h̲azal*, or ode, in the language of the city. As the latter is a literary production it appears, not only in the Roman character, but also in the Persian character, as received from the local authorities. The language of both specimens is nearly the same as North-Western Lahndā of the Jhelum Dhan and of Hazara.

In dealing with the Hindkō of Mianwali we noticed some instances of the mispronunciation of Arabic and Persian words. In Peshawar we have a similar case in the word *laik̲h̲* instead of *lāiq*, fit. In the second specimen, if the translation supplied with the text is correct, we have the Arabic word *aks̤ar*, generally, used in the sense of *āk̲h̲ir*, in the end, finally.

Persian and Arabic words are borrowed with great freedom, and this is specially the case in the second specimen,—that in the so-called Pēshāwarī. Here we even have Persian idioms used with Indian words. Thus *vich* is used as a preposition, not as a postposition, and we have *g̲h̲am maḥs̲h̲ar-dē-nē* for *maḥs̲h̲ar-dē g̲h̲am-nē*, an order of words entirely un-Indian, and due to the memory of the Persian *g̲h̲am-ĕ-maḥs̲h̲ar*.

The influence of Pañjābī and Hindōstānī is very strong. The Agent case is formed by adding *nē*, and not as in the standard by a special declensional form. The postposition of the Ablative is the Hindōstānī *sē* (*sab-sē*, *sālā̃-sē*, *kahṇē-sē*, *mukh-sē*). In the Peshāwarī specimens we have the Hindōstānī *äsā*, (= *aisā*), of this kind, and *kuchh*, instead of *kujjh*, anything.

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[1] See page 458.

In verbs, the infinitive ends in *ṇā* or *nā*, as in Pañjābī (not in *uṇ*), its oblique form ending in *ṇē* (*nē*) (not in *aṇ*) as in *karnē laggē*, they began to do; *gāṇē-nachchṇēdā āwāz*, the sound of singing and dancing. In the latter example, note that *āwāz* is treated as masculine, not as feminine.

Several Hindōstānī verbs are used, such as *jāṇā* instead of *vañun*, to go; *kahṇā*, not *ākhun*, to say; *dauṛnā*, not *bhajjuṇ*, to run.

In pronunciation, we may note that *i* takes the place of short *e*, as in *kahiā*, instead of *kaheā*, said. The letter *d* is not cerebralized as in Thaḷī.

In the declension of nouns the word for 'father' is *piū*, which remains unchanged for all cases of the singular and the nominative plural. The obl. plur. is *piūā̃*.

The words for 'in' and 'from in' are *vich* and *vichō*, not *vichch*, *vichchō̃*. In sentence 237, we have *chō̃*, meaning 'from,' apparently a contraction of the latter.

The following pronominal forms occur:—

mẵ, I; *manē*, case of agent; *manū̃*, or *mănū̃* (Specimen II), to me; *mērā*, my.
assī, obl. plur. *assā̃*, we; *asāḍā*, our.
tū or *tū̃*, thou; *tanē*, case of agent; *terā*, thy.
tussī, obl. plur. *tussā̃*, you; *tusāḍā*, your.
eh, *ē*, this, these; obl. sing. *is*; obl. plur. *inhā̃* or *inā̃*.
woh, *oh*, *ō*, he, they; obl. sing. *us*; obl. plur. *unhā̃* or *unā̃*.

Other pronouns are as in Standard Lahndā.

The Present of the verb substantive is conjugated as follows:—

'I am,' etc.

	Sing.	Plur.
1.	*hū̃*, *hā̃*, *wā̃*, *ā̃*	*hā̃*, *ā̃*, *wā̃*.
2.	*hẵ*, *wẵ*, *ẵ*, *hē̃*, *wē̃*, *ē̃*	*hō*, *ō*.
3.	*hă*, *wă*, *ă*, *hē*, *wē*, *ē*	*hẵ*, *ẵ*, *han*, *an*.

It will be seen that it differs from the Standard in the third person plural. The forms beginning with *w*, *wā̃*, *wē̃*, *wẵ*, *wē*, *wă*, seem to be used only after vowels, as in *mārnā-wā̃*, I am striking; *charāndā-wă* (sentence 229), he is grazing; *lammā-wă*, he is tall (sentence 231).

The Past tense is quite different from the Standard. It is *āyā*, was, plur. *āē*; fem. sing. and plur. *āī*. It will be observed that it is identical in form with *āyā*, he came.

There is a negative verb substantive *nayyā̃*, I am not, equivalent to the Standard *nimhū̃*.

The verb 'to become' is *hōṇā*, not *thīṇā*.

In the active verb, the infinitive, as previously stated, ends in *ṇā* or *nā*, not *uṇ*.

The chief departures from the Standard are, however, in the future and present definite tenses.

The future is thus conjugated:—

'I will strike,' etc.

	Sing.	Plur.
1.	*mārsā̃*	*mārsīā̃*, *mārsā̃*.
2.	*mārsē̃*	*mārsō*.
3.	*mārsī*	*mārsan*.

So *jāsā̃*, I will go; ***kahsā̃***, I will say; ***khāsē̃*** (Specimen II), thou wilt eat; ***chhuṭsē̂***, thou wilt escape (*id.*). It will be observed that transitive verbs do not insert *ē* as in the Standard. In ***puchhsiā***, he will question thee (Specimen II), the suffix of the accusative of the 2nd person singular appears to be *ā*. If this is correct, we may compare the corresponding suffix *ā* of Shiṇā, one of the Dardic languages, spoken in the country round Gilgit.

For the Present Definite we have :—

'I am striking,' 'I strike,' etc.

	Sing.	Plur.
1.	*mārnā-ā̃, mārnā-wā̃, mārnā̃*	*mārnē-ā̃, mārnē-wā̃.*
2.	*mārnā-ē̃, mārnā-wē̃, mārnē̃*	*mārdē-ō.*
3.	*mārdā-ē, mardā-wē, mārdā*	*mārdē-ā̃.*

Similarly ***marnā-ā̃***, I am dying, ***karnā-wā̃***, I am doing. There are probably contracted forms in the plural, as in the singular, but I have not come across them. It will be observed that both the North-Eastern (*mārnā*) and the North-Western (*mārdā*) forms of the present participle are employed.

The Perfect contracts its forms as in the present. Thus we have not only ***miliā-wĕ***, it is being got; *phiriā-wā̃*, I have walked (sentence 224); but also *hōiā̃*, for *hōiā-ā̃*, I have become.

For irregular past participles we may note :—

piā, not *pēā*, fallen.
giā, not *gēā*, gone.
littā, not *lēā*, taken.
dittā, given.
kītā, done.

[No. 46.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKŌ. DISTRICT PESHAWAR.

SPECIMEN I.

Hikk-ādmīdē dō puttar āē. Unā̃-vichō nikṛēnē
Of-one-man two sons were. Them-from-among by-the-younger

piūnū̃ kahiā, 'bāwē, jāedād-vichō jehṛā hissa manū̃
to-the-father it-was-said, 'father, the-property-from-in what share to-me

pahũchdā-ē manū̃ dē-dē.' Tē usnē unā̃dē vichkār sārā māl
arriving-is to-me give.' And by-him of-them among all the-property

waṇḍ-dittā. Thōṛē-hī dinā̃dē pichchhē chhōṭē-naḍḍhēnē sab-kujjh
was-divided-out. A-few-verily of-days after by-the-younger-boy everything

jamā kar-kē hikk-dūr-mulkdā safar ikhtiyār kītā, tē utthē
collected made-having of-a-far-country journey recourse was-made, and there

sārī dunyā badmāshī-vich uḍā-dittius. Tē jad oh
all wealth debauchery-in was-caused-to-fly-away-by-him. And when he

sab-kujjh kharch kar-chukkiā, us-mulk-vich waḍḍā kāl piā,
everything expended had-done-completely, that-country-in a-great famine fell,

tē oh mōtāj hoṇē laggā. Oh jā-kē us-mulkdē
and he poor to-become began. He gone-having of-that-country

hikk-muʻtabirdē nāḷ hō-giā, jisnē usnū̃ apṇiā̃-paṭṭiā̃-tē sūr
of-a-well-to-do-man with became, by-whom as-for-him his-own-fields-to swine

charāṇē bhēj-dittā. Tē oh unā̃-chilkiā̃dē nāḷ pēṭ bharnēnū̃
to-feed it-was-sent. And he of-those-husks with the-belly for-filling

rāzī āyā, jehṛē sūr khāndē-āē, par oh bhī usnū̃ kōī
willing was, which the-swine eating-were, but that even to-him anyone

nahī̃ dēndā-āyā. Jad usnū̃ ḥōsh āē, tā̃ kahṇē laggā ke,
not giving-was. When to-him senses came, then to-say he-began that,

'mērē-piūdē kaī nōkar bhī hōrā̃nū̃ rōṭī dē sakdē-aī̃, tē
'of-my-father how-many servants also to-others loaves give can, and

mā̃ bhukkhē piā marnā-ā̃. Mā̃ uṭh-kē apṇē-piū-kōḷ
I in-hunger fallen dying-am. I arisen-having my-own-father-near

jāsā̃, tē usnū̃ kahsā̃, "bāwā, manē Khudādā gunāh kītā-ē tē
will-go, and to-him I-will-say, "father, by-me God-of sin done-is and

tērē-sāmṇē ; mā̃ hōr tērē-puttar-kahāṇēdē laikh nayyā̃ ; manū̃
in-thy-presence ; I any-more of-thy-son-to-be-called fit am-not ; me
hikk naukrā̃-hār rakh-lē." ' Tē oh uṭhiā, tē piūdē kōḷ
one servants-like keep." ' And he arose, and of-the-father near
āyā. Magar oh ajlē bahut dūr-ī āyā ke piūnē usnū̃
came. But he still very distant-even was that by-the-father to-him
vēkh-littā. Usnū̃ tars āyā, dauṛiā, tē usdē gaḷē-nāḷ
it-was-descried. To-him compassion came, he-ran, and of-him the-neck-with
lagg-giā, tē usnū̃ chumius. Puttarnē usnū̃
became-applied, and to-him it-was-kissed-by-him. By-the-son to-him
kahiā ke, 'bāwā, manē Khudādā gunāh kītā-ē, atē tērē-
it-was-said that, 'father, by-me God-of sin done-is, and in-thy-
sāmṇē ; pas mā̃ hōr tērē-puttar-kahāṇēdē laikh nayyā̃.'
presence ; moreover I any-more of-thy-son-to-be-called fit am-not.'
Magar piūnē nōkrā̃nū̃ kahiā ke, 'hikk sab-sē hachchhā
But by-the-father to-the-servants it-was-said that, 'a all-than good
jāma liyā-kē usnū̃ pawāō ; hikk mundrī hatth-vich, tē
garment brought-having to-him clothe ; a ring the-hand-on, and
juttīā̃ pārā̃-vich pawāō ; tē āō, khāē̃ tē khushī maṇāē̃ ;
shoes the-feet-on put-on ; and come, let-us-eat and rejoicing let-us-celebrate ;
kyū̃-ke mērā naḍḍhā mōiā hōiā, phir jī piā-ē ; gumiā-āyā, tē
because my boy dead became, again living fallen-is ; lost-was, and
labbh-piā-ē.' Tē ō khushī karnē laggē.
got-fallen-is.' And they rejoicing to-make began.

Us-vēlē usdā waḍḍā puttur apṇī-paṭṭī-vich āyā. Jad ke
At-that-time of-him the-elder son his-own-field-in was. When that
oh apṇē-ghardē nēṛē pahũchiā, tad usnē gāṇē-nachchṇēdā āwāz
he of-his-own-house near arrived, then by-him of-singing-dancing sound
suṇiā. Usnē nōkrā̃dē vichō hikknū̃ balāiā, tē
was-heard. By-him of-the-servants from-among one-to it-was-called, and
puchhius ke, 'eh kē muāmla ē ?' Usnē usnū̃ kahiā
it-was-asked-by-him that, 'this what business is ?' By-him to-him it-was-said
ke, 'tērā bhirā āyā-ē. Tērē-piūnē mihmānī kītī-ē, kiū̃-ke
that, 'thy brother come-is. By-thy-father a-feast made-is, because
usnū̃ oh sahīh-salāmat miliā-wē.' Oh ghussa-vich ā-giā, tē andar
to-him he safe-and-sound got-is.' He anger-in came, and inside
nahī̃ jāndā-āyā. Watt piū usdā bāhir āyā, tē usdiā̃
not going-was. Then the-father of-him outside came, and of-him
minnatā̃ karnē laggā. Usnē jawāb-vich piūnū̃ kahiā
remonstrances to-make began. By-him answer-in to-the-father it-was-said

ke, 'vēkh, itṇē-sālā̃-sē mā̃ tērī khidmat kārnā-wā̃, tē
that, 'see, so-many-years-from I thy service doing-am, and

tērē-kahṇē-sē bāhir kadī nahī̃ hōiā̃; tē tad bhī tanē hikk
thy-saying-from outside ever not I-became; and then even by-thee a

bakrōṭa-jiā manū̃ nahī̃ dittā, ke mā̃ yārā̃dē nāḷ khushī
kid-even to-me not was-given, that I of-friends with rejoicing

maṇāwā̃. Jū̃-hī tērā eh puttur āyā, jisnē tērā māl-matā
may-make. When-even thy this son came, by-whom thy property

kanjrīā̃-tē uḍāiā-ē, tanē usdī khātir mihmānī kītī-ē.' Usnē
harlots-on wasted-is, by-thee of-him for a-feast made-is.' By-him

usnū̃ kahiā ke, 'puttar, tū mērē nāḷ ē̃. Jō-kujjh mērē-
to-him it-was-said that, 'son, thou of-me with art. Whatever of-me-

kōḷ ē sab-hī tērā ē. Eh munāsib āyā ke assī khush tē
near is all-even thine is. This proper was that we happy and

khurram hōē̃, kiū̃-ke eh tērā bhirā mōiā hōiā, huṇ jī-piā;
joyful may-be, because this thy brother dead became, now living-fell;

gumiā hōiā, paidā hō-giā-ē.'
lost became, found become-is.'

[No. 47.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

PESHĀWARĪ DIALECT. DISTRICT PESHAWAR.

SPECIMEN II.

غزل پشاور

خالق اکبر دی بندگی کرلے کچھہ وقت سحار *
اکثر مرنائی بندیا غفلت وچ نہ سو قرار *

ایسی غفلت نے بہلائیں بہلیں کیوں نادان توں *
خوشیاں کر دم نوں نبائیی وچ فاني دوران توں *

بہت کہاسیں ارمان توں جد پُچھہسیا پروردگار *
خالق اکبر دی بندگی کرلے کچھہ وقت سحار *

خالق اکبر دے آگّي بن عملاں دیسیں ے جواب *
مشکل چھٹسیں اسجگہہ جگ فانی کرلے ثواب *

دل نوں ورم ایے لگی ای حق میری ندی عذاب *
عرضاں کرنا وچ جناب تو بخشن‌والا ھیں ستّار *

بخشش منگنا تیری خالق غم محشر دی نے چھوڑی گال *
عفو کر قدرت دے مالک مشکل دسدی بہت محال *

سب کچھہ ھی وچ تیری تعلق ھور کسی دی ے مجال *
خاطر حضرت دي ذوالجلال میری بیڑی نوں جھب کردی پار *

خاطر حضرت دي خدا غم نہ مینوں توں دکھا *
دین نبی دا ھے سوایا شافع روز جزا *

نام اقدس توں گھول گھمایا یا محمد مصطفے *
میرزے کرلے خوش طبع خوش غزل مکھہ سے پکار *

[No. 47.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

PESHĀWARĪ DIALECT. DISTRICT PESHAWAR.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

G̲H̲AZAL-Ĕ-PESHĀWAR.
ODE-OF-PESHAWAR.

1. Khāliq-ĕ-Akbardī bandagī kar-lä kuchh waqt-ĕ-saḥār.
Of-Creator-the-Great worship perform some (at-)the-time-of-dawn.
Aks̤ar marnā-ī, bandi-ā, g̲h̲aflat-vich na sō qarār.
At-last one-must-die-verily, man-O, negligence-in not sleep permanently.

2. Äsī-g̲h̲aflatnē bhulā-ē̃; bhullē̃ kyū̃ nādān tū̃?
By-such-negligence misled-thou-art; should-be-misled why fool thou?
K̲h̲ẉushiā̃ kar damnū̃ nibāiyē vich-fānī-dōrān, tū̃.
Happinesses having-done life (acc.) *pass in-transitory-age, thou.*

3. Bahut khāsē̃ armān tū̃, jad puchhsiā Parwardagār.
Much thou-wilt-eat regret thou, when will-question-thee Providence.
K̲h̲āliq-ĕ-Akbardī bandagī kar-lä kuchh waqt-ĕ-saḥār.
Of-Creator-the-Great worship perform some (at-)the-time-of-dawn.

4. K̲h̲āliq-ĕ-Akbardē aggē bin-ʻamlā̃ dēsē̃ kē jawāb?
Of-Creator-the-Great before without(-good)-works thou-wilt-give what answer?
Mushkil chhuṭsē̃ us-jagah, jag fānī,
With-difficulty thou-wilt-escape (in-)that-place, the-world transitory,
kar-lä s̤awāb.
perform virtuous-acts.

5. Dilnū̃ warm-ī laggī-ē, Haqq mērē, na dē
To-the-heart inflammations-verily attached-is, Truth my, not give
ʻaz̤āb.
punishment.

ʻArẓā̃ karnā̃ vich-Janāb, Tū̃ Bak̲h̲shaṇwālā hē̃, Sattār.
Petitions I-make in-the-Presence, Thou the-Forgiver art, O-Veiler.

6. Bak̲h̲shish mangnā̃ Tērī, K̲h̲āliq, g̲h̲am maḥshardēnē chhōṛē-gāl.
Forgiveness I-ask Thy, Creator, the-woe by-of-doomsday I-am-eaten-away.

‘Afū kar, Qudratdē Mālik, mushkil dissdē bahut
Pardon make, of-Omnipotence Lord, difficulty appears very
mŏḥāl.
insurmountable.

7. Sab-kuchh hē vich-Tērē-ta‘alluq, hōr-kisēdī kē majāl?
Everything is in-Thy-control, of-other-anyone what authority?
Khāṭir-Ḥaẓratdī, Zu’l-jalāl, mērī bēṛīnũ̃ jhabb
For-the-sake-of-the-Prophet, Possessor-of-Splendour, my boat (acc.) *quickly*
kar-dē pār.
cause-to pass-over.

8. Khāṭir-Ḥaẓratdī, Khudā, gham na mänũ̃ Tũ̃ dikhā.
For-the-sake-of-the-Prophet, God, woe not to-me Thou show.
Dīn Nabīdā hē siwāyā, shāfĕ‘-ĕ-rōz-ĕ-jazā.
Faith of-the-Prophet is superior-to-all, a-mediator-of-the-day-of-requital.

9. Nām-ĕ-aqdas, tũ̃ ghōl-ghumāy-ā, Yā Muḥammad Muṣṭafā.
Name-the-Holy, thou the-escape (?), *O Muḥammad Mustafa.*
Mīrzē, kar-lä khẉush-ṭab‘, khẉush ghazal mukh-sē
O-Mirza, make(-thyself) of-joyful-disposition, joyful ode mouth-from
pukār.
cry-out.

FREE TRANSLATION OF THE FOREGOING.

1. Offer prayer at least at dawn to the Great Creator. In the end[1] must thou die, O man, remain thou not asleep in negligence.
2. By such negligence art thou led astray; why, Fool, art thou so misled? In this transitory life passing thy time in vain delights.
3. Many vain regrets wilt thou experience, when Providence will question thee. Offer prayer at least at dawn to the Great Creator.
4. If thou have no store of good works, what answer wilt thou give to the Great Creator? Hardly wilt thou escape without them. Perform thou works of merit, for the world is transitory.
5. My heart is suffering from a burning sorrow; O Thou who art my Truth, punish thou me not. Petitions make I in Thy Presence; O Thou that veilest iniquity, be thou my Forgiver.
6. Thy forgiveness do I implore, O Creator; I am eaten up[2] by the woe of Doomsday. Pardon me, O Thou Lord of Omnipotence; for desperate seem to me my difficulties.

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[1] So translated in the copy of the text received from Peshawar. *Akṣar* seems to be written by mistake for *ākhir*.

[2] So *chhōṛē gāl* is translated by the local scribe, but I am unable to explain the form, if it is correct.

7. All things are subject to Thee. What power hath any man beside Thee? O Thou Abode of Splendour, for the sake of Thy Prophet quickly carry Thou my boat across the Ocean of Existence.
8. For the sake of Thy Prophet, O God, let me not see woe. The Faith taught by the Prophet hath none other to compare with it. He is a mediator in the Day of Requital.
9. O Thou Holy Name! Thou art my escape,[1] O Muḥammad Mustafa. O Mirzā (the poet's name), make thyself joyful, and cry out from thy mouth a joyful ode.

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[1] The meaning of *ghŏl-ghumāī* is doubtful. In Hindī it means 'evasion,' 'subterfuge.' The local scribe translates the passage :—'I consecrate my life for Thy Holy Name,'—but I cannot make this to agree with the text.

HINDKĪ OF HAZARA.

The Lahndā of the District of Hazara is locally known as Hindkī. It is the language of the great majority of the people, but is not the only language of the district (the number of speakers being estimated at 308,867). Except in the extreme south-east there are also speakers of Pashtō in most parts of the district, and in the extreme north Gujurī is spoken by the Gujurs and Ajaṛs who wander with their flocks over the hill-country.[1] In the Tināwal hills in the west of the district, there is a separate form of Lahndā called Tināulī, while in a small tract on the eastern side we have another called Ḍhūṇḍī or Kaiṛālī.

The Hindkī of Hazara and also Tināulī both employ the North-Western suffix *dā* for the genitive, while Ḍhūṇḍī employs the North-Eastern *nā*. Immediately after Hindkī we shall describe Tināulī, but Ḍhūṇḍī has been already described in connexion with the other North-Eastern dialects of Lahndā which form the genitive in *nā* on pp. 495ff. *ante*. According to the Hazara Gazetteer, 1907 (p. 41), the pronunciation of this Hindkī has not the marked nasal twang that it has down country, and the use of pronominal suffixes added to verbs is not quite so common, being generally confined to the third person singular and plural. In this latter point it agrees not only with other North-Western dialects, but also with the North-Eastern forms of Lahndā.

In two other respects this Hindkī shows points of agreement with the North-Western dialects of Lahndā, and these may thus be considered to be typical of both the Northern types of the language. Both occur in the declension of nouns, and consist in the use of the postposition *ā̃* for the dative, and in the addition of *ē* to form the oblique singular of masculine nouns ending in a consonant. The specimens show one or two other minor peculiarities. Thus, the letter *s* (representing an original *sh*) is used instead of the standard *h* in the word *warsā* (Sanskrit *varshakaḥ*), but Southern *warhā*, a year. Also we have the termination of the past participle *iā*, instead of *eā*, as in *ākhiā*, standard *ākheā*, said. So also *piō* (obl. *piū*), not *peō* (*peū*), a father.

The Vocabulary occasionally follows Hindōstānī or Pañjābī. Thus we have *dēkhuṇ*, not *vēkhuṇ*, to see; *dauṛuṇ*, not *bhajjuṇ*, to run; *gachhuṇ*, to go; *gäsā̃* or *jāsā̃*, not *väsā̃*, I will go. The word for 'to say' is *ākhuṇ*, not *kahuṇ* or *kahṇā*, as in Peshāwarī. All these words may be taken as typical of both types of Northern Lahndā.

The declension of nouns follows Pañjābī and the Hindkō of Peshawar in using the postposition *nē* for the case of the agent. This postposition is also used in the North-Western Lahndā of the Murree Hills and of the Chibhal country. As in Awāṇkārī (p. 449), the postposition of the dative is *ā̃*. It is in frequent use. With it we may compare the suffix *ā̃* of the genitive in the neighbouring Kōhistānī of the Indus Kohistan and the dative postposition *ā̃h* of the Western Salt Range (*vide* p. 437 *ante*). Examples are *piū-ā̃*, (said) to the father; *mulkē-ā̃*, (went) to a country; *naukarē-ā̃*, (called) to a servant; *charāṇē-ā̃*, sent him for grazing (swine).

It will be observed that most of these nouns add an *ē* to the base to form the oblique form. Thus, from *mulk*, we have *mulkē*; from *naukar*, we have *naukarē*. *Charāṇē* (from the Pañjābī *charāṇā*) is, however, not an example of this. This is also a peculiarity of North-Eastern Lahndā. Other examples of this oblique form in Hindkī are *mālēdā*, of the property; *dūrēdā*, of distance; *gaḷē-nāḷ*, with the neck; *gharēdē nēṛē*, near the house. But the *ē* is not uniformly added. As well as *mulkē-ā̃*, we have *mulk-vich*, in the country; *us dēsdā*, of that land; *manāwaṇdā*, of celebrating; *jōwāb-vich*, in answer.

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[1] For an account of Gujurī, see pp. 930ff. of Vol. IX, Part IV of this Survey.

Very similarly the word *hikk*, one, sometimes becomes *hikkī* in the oblique form. Thus, *hikkī bāshindēdē*, of a dweller, but *hikk ādmīdē*, of one man.

For the pronouns, the following forms occur in the specimens:—

mä̃, I; *mhā̃*, to me; *mērā*, my; *assī*, we.
tū̃, thou; *tuddh-nē* or *tū̃-nē*, by thee; *tērā*, thy.
ē, this; *isā̃*, to this one.
ō, he, that; *usā̃*, to him; *ō*, they. For the Agent singular *us* is used, without *nē*.

For the verb substantive, the following forms occur:—

hā̃, I am; *hä̃*, thou art; *hä*, *hē*, or *ē*, he is.

A list of words, received from Hazara but not printed, gives for the present:—

	Sing.	Plur.
1.	*ā̃*	*ā̃*.
2.	*ä̃*	*ō*.
3.	*ä*	*ä̃*.

For the past, the specimens give:—

ähā (fem. *ähī*), he (she) was; *āhun* and *ähē*, they were.

The list of words gives:—

	Sing.	Plur.
1.	*ayā̃*	*ayā̃*.
2.	*ä̃*	*ayō*.
3.	*ayā*	*ä̃*.

This resembles the Peshāwarī *āyā*.

In the conjugation of the active verb the standard is closely followed. The infinitive ends in *uṇ*, with an oblique form in *aṇ*. Thus, *hōwaṇ laggā*, he began to be; *maṇāwaṇ laggē*, they began to celebrate; *maṇāwaṇdā hukm*, an order of celebrating (*i.e.* to celebrate).

The Pañjābī infinitive in *ṇā* with an oblique form in *ṇē* occurs once, in *charāṇē-ā̃*, for feeding.

The Present participle ends in *dā*, not in *nā*, as in the North-Eastern dialects.

In the present there is an instance of apparent false concord in *rōṭī mildē-ähē*, loaves (fem. singular) were being got (masculine plural). If *rōṭī* is not a mistake of the scribe for *rōṭē* (masculine plural), or if *mildē-ähē* is not a mistake for *mildī-ähī*, I am unable to explain this.

The future is as in the standard, except that transitive verbs do not insert *ē* (so also in Peshawar). Thus, *jāsā̃*, I will go; *ākhsā̃*, I will say.

We have both *rihā̃* and *rihā* meaning 'I remained.'

An instance of a passive occurs in *ākhwāwā̃*, I may be called.

As a specimen of Hazara Hindkī, I give a version of the Parable of the Prodigal Son.

[No. 48.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKĪ OF HAZARA.

Hikk-ādmīdē dō puttar āhun. Unhā̃-vichū̃ nikkē-nē
Of-one-man two sons were. Them-from-among the-younger-by

piū-ā̃ ākhiā ki, ‘ä piō, mālēdā jehṛā hissa mhā̃
the-father-to it-was-said that, ‘O father, of-the-property what share to-me

pahū̃chdā-hā, mhā̃ dē.’ Us-nē apṇā māl unhā̃nū̃ waṇḍ-dittā.
arriving-is, to-me give.’ Him-by his-own property to-them was-divided-out.

Atē thōṛē-dinā̃-pichchhū̃ nikkā puttur apṇā habbhā-kujjh waṭlā
And a-few-days-from-after the-younger son his-own everything collected

kar-kē dūrēdē mulkē-ā̃ ṭur-piā, atē utthē apṇā māl
made-having of-distance country-to departed, and there his-own property

badchalṇī-vich gumā-chhōṛius. Atē jad habbhā-kujjh kharch
bad-conduct-in was-wasted-by-him. And when everything expended

kar-chukiā, tā̃ us-mulk-vich ḍāḍhā kāl piā, atē ō
was-made-completely, then that-country-in severe famine fell, and he

muhtāj hōwaṇ laggā. Phir us-dēsdē hikkī-bāshindēdē ghar
poor to-become began. Then of-that-land of-one-dweller (in)house

jā-piā. Us-nē usā̃ apṇiā̃-ḍōgiā̃-vich sūar charāṇē-ā̃
he-betook-himself. Him-by as-for-him his-own-fields-in swine feeding-for

bhējiā; atē usā̃ ārzū āhī ki, jehṛiā̃-phaliā̃ sūar khāndē-āhē,
it-was-sent; and to-him longing was that, what-husks the-swine eating-were,

unhā̃-nāḷ apṇā ṭēḍ bharē, par kōī usā̃ nahī̃ dēndā-āhā.
them-with his-own belly he-may-fill, but anyone to-him not giving-was.

Phir us-nē hōshā̃-vich ā-kē ākhiā ki, ‘mērē-piūdē
Then him-by senses-in come-having it-was-said that, ‘of-my-father

kitṇeā̃-hī-mazdūrā̃nū̃ rōṭī bahū̃ mildē-āhē, atē mā̃ itthē bhukkhā
to-how-many-verily-servants loaves many being-got-were, and I here hungry

mar-rihā̃. Mā̃ uṭh-kē apṇē-piūdē-kōḷ jāsā̃, atē usā̃ ākhsā̃
dying-am. I arisen-having of-my-own-father-near will-go, and to-him I-will-say

ki, “ä piō, mā̃ āsmāndā atē tērē-nāzrā̃-vich gunāhgār hōiā; huṇ
that, “O father, I of-heaven and thy-sights-in sinner became; now

is-lāiq nahī̃ rihā ki phir tērā puttur ākhwāwā̃. Mhā̃
this-worthy not I-remained that again thy son I-may-be-called. Me

apṇeā̃-mazdūrā̃-jihā̃ kar-lē."' Phir uṭh-kē apṇē-piū-wall
thine-own-servants-like make-for-thyself."' Then arisen-having his-own-father-near

ṭur-piā. Ō icharā dūr-hī ähā, ki usā̃ dēkh-kē usdē-piū-ā̃
he-departed. He yet distant-even was, that him seen-having his-father-to

tars āyā, atē dauṛ-kē usā̃ gaḷē-nāḷ lā-liā,
compassion came, and run-having as-for-him the-neck-with it-was-applied,

atē chumiā. Puttar-nē usā̃ ākhiā ki, 'ä piō, mā̃
and it-was-kissed. The-son-by to-him it-was-said that, 'O father, I

āsmāndā atē tērē-nazrā̃-vich gunāhgār hōiā, hōr is-lāiq nahī̃
of-heaven and thy-sights-in sinner became, and this-worthy not

rihā ki phir tērā puttur ākhwāwā̃.' Piū-nē
I-remained that again thy son I-may-be-called.' The-father-by

apṇeā̃-naukarā̃ ākhiā ki, 'chaṅgē-tō-chaṅgā jāmā jaldī-nāḷ
his-own-servants(-to) it-was-said that, 'good-than-good garment speed-with

khaḍ-kē isā̃ pāwāō; atē usdē-hāth-vich chhāp, atē
brought-out-having to-this-one clothe; and his-hand-on a-ring, and

pärā̃-vich juttī pāwāō, atē khāṇā pakāō, tāki assī khā-kē khushī
feet-on shoes put-on, and food cook-ye, so-that we eaten-having rejoicing

maṇāwā̃, kiū̃ki mērā ē puttur murda ähā, huṇ jinda hōiā;
may-celebrate, because my this son dead was, now living became;

gum-gayā ähā, huṇ labbhiā hä.' Phir ō khushī manāwaṇ laggē.
lost-gone was, now got is.' Then they rejoicing to-celebrate began.

Par usdā waḍḍā puttur ḍōgī-vich ähā. Jad ō ā-kē
But his the-elder son the-field-in was. When he come-having

gharēdē nēṛē pahũchiā, tā̃ gāṇē-bajāṇē-atē-nachchṇēdī awāj suṇī,
of-the-house near arrived, then of-singing-music-and-dancing sound was-heard,

atē hikk-naukarē-ā̃ saḍḍ-kē puchchhaṇ laggā, 'ē kē piā-hōndā-hē?'
and a-servant-to called-having to-ask he-began, 'this what happening-is?'

Us usā̃ ākhiā ki, 'tērā bhirā ā-rihā-ē, atē tērē-piū-nē
By-him to-him it-was-said that, 'thy brother come-is, and thy-father-by

khushī maṇāwaṇdā hukm dittā-ē, is-wāstē ki usā̃ bhalā-changā
rejoicing of-celebrating order given-is, this-for that as-for-him safe-sound

pāius.' Ō gussē hōiā, atē andar āṇā na chāhiā.
he-is-got-by-him.' He in-anger became, and within to-come not wished.

Par usdā piō bāhar jā-kē usā̃ maṇāwaṇ laggā.
But his father outside come-having to-him to-remonstrate began.

Us-nē apṇē-piū-ā̃ jōwāb-vich ākhiā ki, 'dēkh, itṇē-warseā̃dā
Him-by his-own-father-to answer-in it-was-said that, 'see, of-so-many-years

mā̃ tērī khidmat kar-rihā-hā̃, atē kadī tērā hukm nahī̃ mōṛiā,
I thy service doing-remained-am, and ever thy order not was-transgressed,

par tuddh-nē mänū̃ kadī bakrōṭā na dittā ki mā̃
but thee-by to-me ever a-kid not was-given that I

apṇē-samgeā̃-yārā̃dẹ nāḷ k͟hushī manāndā ; par jad
of-my-own-companions-friends with rejoicing might-have-celebrated ; but when

tērā ē puttur āyā, jis-nē tērā māl kasbiā̃-vich uḍā-chhōṛius,
thy this son came, whom-by thy property harlots-on was-wasted-by-him,

tā̃ tū̃-nē usdē wāstē waḍḍā khāṇā pakwāiā.' Us
then thee-by of-him for a-great dinner was-caused-to-be-cooked.' By-him

usā̃ ākhiā ki, 'puttar, tū̃ tā̃ hamēsha mērē kōḷ hā̃,
to-him it-was-said that, 'son, thou verily always of-me near art,

atē jō-kujjh mērā hä, ō tērā-hī hä. Par k͟hushī maṇāwuṇ
and whatever mine is, that thine-verily is. But rejoicing to-celebrate

atē shädmā̃ hōwuṇ munāsib ähā, kiū̃ki tērā ē bhirā murda ähā,
and happy to-become proper was, because thy this brother dead was,

huṇ jinda hō-gayā ; gum-gayā ähā, huṇ labbh-gayā hä.'
now living became ; lost-gone was, now got-gone is.'

TINĀULĪ.

The Tināulīs or Tanāolīs are a tribe, regarding whose origin little is known. They were pushed out of their trans-Indus county round Mahāban by the Yusufzais and established themselves, probably in the 17th or at the beginning of the 18th century, in the tract on the west of Hazara now known as the Tanāwal Hills. We read that in 1853 they united with the Hindōstānī fanatics of Sitāna in attacking the English, and this perhaps points to a longer intercourse with these people, and accounts for the presence of occasional Hindōstānī forms in their language.

This language, named Tināulī (the number of speakers of which has been estimated at 54,425), is a form of Lahndā akin to the Hindkī of Hazara. Like this Hindkī, it follows North-Western and North-Eastern Lahndā in adding *ē* or *ā* to form the oblique case singular of masculine nouns ending in consonants, while it shows connection with Hindōstānī in the use of *kō* as the postposition of the dative.

As specimens of Tināulī, we have a version of the Parable of the Prodigal Son and the usual List of Words and Sentences printed on pp. 576ff. There is also a short account of the dialect in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, which I have freely utilized in the following pages.

The vocabulary of Tināulī closely follows that of the Standard Lahndā of Shahpur. We may note three words meaning 'to go.' These are *julṇā*, *gachhṇā*, and *jāṇā*. The first of these properly means 'to start,' 'set out,' and also occurs in North-Eastern Lahndā. The second also occurs in North-Eastern Lahndā, but properly belongs to the Dardic languages further north, and occurs in Kāshmīrī under the form *gatshun*. The last is Pañjābī or Hindōstānī. *Ārṇā*, to bring, seems to be peculiar to the dialect. 'To see' is the Hindōstānī *dēkhṇā*, not *vēkhṇā*.

In pronunciation we may note a tendency to drop aspiration, as shown by *ajhehā* or *ajehā*, such. An *l* has become *ṛ* in *khēṛnā*, to sport.

The oblique form of masculine nouns ending in consonants is generally formed by adding *ā* or *ē*. Thus, *mālādā*, of the property; *durādē mulk* (not *mulkā* or *mulkē*), to a distant country; *us mulkā-bichch*, in that country; *hatthā-bichch*, on the hand; *hikkī naukarā-k*, (having called) a servant; *hikkī jaṇēdē*, of a certain man (there were two sons); *asmānēdā*, of heaven; *gaḷē-nāḷ*, on the neck.

We meet a similar oblique form of a feminine noun in *hōshē-bichch*, in sense; but some other feminines take *ū*, as in *bhāṇū*, from *bhāṇ*, a sister, and *dhīū*, from *dhī*, a daughter.

The use of *ā* instead of *ē* to form the masculine oblique singular does not occur in Hazara Hindkī, but is found in the North-Eastern Punchhī, to the west of Hazara Hindkī, and separated from it by Chibhālī, see p. 508. But *ā* is added to make the oblique form of masculine nouns in *ī*, such as *ādmī*, in several other North-Eastern dialects, including Chibhālī, and the Pōṭhwārī of the Murree Hills (p. 496).

The case of the Agent is formed as in Standard Lahndā, and does not take *nē* as in Hindkī. In other words it is the same as the oblique form. Thus, *nikṛē*, the younger (said); *puttrā* or *puttrē*, from *puttur*; *piū*, from *peō*, a father. Note that, as occurs in Hindī dialects, this case is sometimes used to indicate the subject of an intransitive verb. Thus, *nikṛē puttrā durādē mulk ṭur-giā*, by the younger son it was departed to a far country.

Infinitives in *ṇā* or *nā* sometimes do not change in the oblique form. Thus, while we have *hōṇē laggā*, he began to be in want, we also have *charālnā chhōṛiā*, he was sent to feed (swine), and *gaṇā-tē-nachchṇādā shōr*, the noise of singing and dancing. Infinitives in *uṇ* have the oblique form in *aṇ*, as in *ākhaṇ laggā*, he began to say.

The word *hikk*, one, as usual, has its oblique form *hikk* or *hikkī*.

We may note the following postpositions:—

kō or *k*, postposition of the Dative-Accusative.
thī̃, from.
bichch, in.
bichchō̃ or *chō̃*, from in.

For the pronouns, we have:—

mē̃, I, by me; *māh-k* or *māh-kō*, to me; *māhṛā*, my; *asī̃*, we; *asā̃*, by us; *asdā*, our.
tū̃, thou, by thee; *tuddh*, by thee; *tāh-k* or *tāh-kō*, to thee; *tōhṛā*, thy; *tusī̃*, you; *tusā̃*, by you; *tusdā*, your.
ēh, this, these; obl. sing. *is*; obl. plur. *inhā̃*.
ōh, he, that, they, those; obl. sing. *us*; obl. plur. *unhā̃*.
jō, who; obl. sing. *jis*; obl. plur. *jinhā̃*.
kōṇ, who? gen. sing. *kāhṛā* (sentence 239).
kē, what?
kōī, anyone, someone.
kichh, *kuchh*, or *kujjh*, anything, something.

We have seen that in Hazara Hindkī, the use of pronominal suffixes is comparatively rare. There is not a single example of these suffixes in the Tināulī specimens.

The Verb Substantive is thus conjugated:—

Present.

	Sing.	Plur.
1.	*hā̃*, *ā̃*	*hā̃*, *ā̃*.
2.	*hū̃*, *hē̃*, *ū̃*, *ē̃*	*hō*, *ō*.
3.	*ā*, *ē*	*hū̃*, *hē̃*, *ū̃*, *ē̃*.

Past.

	Sing.	Plur.
1.	*asā̃*, *āsā̃*	*asĕā̃*, *asā̃*, *āsā̃*.
2.	*asū̃*, *āsū̃*	*asĕō*, *āsĕō*.
3.	*asā*, *āsā* (fem. -*ī*)	*asē*, *āsē* (fem. -*īā̃*).

So far as the active verb is concerned, the infinitive usually ends, as in Pañjābī, in *ṇā* or *nā*. Thus, *hōṇā*, to become; *mārnā*, to beat. The oblique form, as already stated, sometimes ends in *ā*, instead of *ē*. We have also the true Lahndā infinitive in *uṇ*, with its oblique form in *aṇ*, as in *ākhaṇ laggā*, he began to say.

The Present Participle is usually formed by adding *dā*, as in the Standard, as in *kardā*, doing; *khēṛdā*, sporting; *āndā*, coming; *khāndā*, eating; *dēndā*, giving; *hōndā*, becoming. Sometimes, however, we have the North-Eastern termination *nā*, as in *mārnā*, striking; *chārnā*, grazing (sentence 229).

The Past Participle has its termination *iā*, as in *ākhiā*, said.

For the old present we have :—

I may strike, etc.

	Sing.	Plur.
1.	*mārā̃*	*mārā̃.*
2.	*mārē̃*	*mārō.*
3.	*mārē*	*māran.*

The Definite present and the Imperfect are formed as in the Standard, and call for no remarks. We may note the contracted form *kardā̃*, I am doing.

For the Future we have :—

I shall strike, etc.

	Sing.	Plur.
1.	*mārsā̃*	*mārsā̃.*
2.	*mārsẵ, mārsē*	*mārsau.*
3.	*mārsī*	*mārsun, mārsan.*

So, *juḷsā̃*, I will go; *ākhsā̃*, I will say. Note that transitive verbs do not insert *ē*.

The Past tenses are formed as in the Standard. In the perfect tense, intransitive verbs sometimes take contracted forms. Thus :—

I have gone, etc.

	Sing.	Plur.
1.	*giā̃* (for *giā-ā̃*)	*gĕā̃.*
2.	*giẵ*	*gĕō.*
3.	*giā*	*gā.*

Irregular past participles are *kītā*, done; *ditta*, given; *gā* or *giā*, gone.

Causal verbs sometimes insert an *l*, as in *charālnā*, for *charāṇa*, to graze (cattle); *luālnā*, for *luāṇā*, to cause to be applied.

[No. 49.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

Tinaulī Dialect. District Hazara.

Hikkī-jaṇēdē dō puttar āsē. Unhā̃-bichchō̃ nikṛē
Of-one-person two sons were. Them-from-among by-the-younger

piū-kō ākhiā ke, 'ä piū, mālādā bakhrā jō
the-father-to it-was-said that, 'O father, of-the-property share which

māh-kō āndā-hä, ōh māh-kō dē.' Tā̃ us māl
me-to coming-is, that me-to give.' Then by-him the-property

baṇḍ-dittā. Aur thōṛē-dhiāṛē-pichchhō̃ nikṛē-puttrā sabh-kuchh
was-divided-out. And a-few-days-from-after by-the-younger-son everything

akaṭṭhā kar-kē dūrādē mulk ṭur-giā, atē us-jāī
together made-having of-distance country it-was-departed, and (in)that-place

sārā māl mandēā̃-kammā̃-bichch gamāyā. Jadō̃ sārā māl
all property evil-deeds-in was-wasted. When all the-property

gamā-rahiā, tē us-mulkā-bichch kāl pä-giā. Ōh jaṇā
was-wasted, then that-country-in a-famine fell. That person

bhukkhā hōṇē laggā. Phir hikk-k͟hānwādēdē ghar giā.
hungry to-be began. Then of-one-nobleman (to)the-house he-went.

Us-k͟hānwādē āpṇī-zimī-bichch sūr charālnā chhōṛiā, atē usdā
By-that-nobleman his-own-field-in swine for-feeding he-was-sent, and his

dil ākhē ki ōh pattar, jinhā̃-kō sūr khāndā-hä,
heart says that those leaves, which (acc.) *the-pig eating-is,*

ōh khā-kē rajjē; jē kōī sus-kō nā
that eaten-having he-may-be-satiated; because anyone him-to not

dēndā-āsā. Tā̃ hōshē-bichch ā-kē ākhaṇ laggā, 'māhṛē-piūdē
giving-was. Then sense-in come-having to-say he-began, 'of-my-father

kitnē mĕhnit-hārā̃-kōḷ much hē, atē mē̃ bhukkhā mardā-hā̃.
how-many hired-servants-near much is, and I hungry dying-am.

Mē̃ āpṇē-piū-kōḷ julsā̃. Tā̃ us-kō ākhsā̃ jē, "ä
I my-own-father-near will-go. Then him-to I-will-say that, "O

piū, asmānēdā tĕ tōhrā gunāh kītā-hä; nāh mē̃ ajhehā hā̃
father, of-heaven and of-thee sin done-is; not I such am

jē tōhṛā puttur baṇā̃. Māh-kō āpṇē-hikkī-mehnit-hārē jihā
that thy son I-may-be-made. Me (acc.) *thine-own-one-hired-servant like*

baṇā."' Tā̃ uṭṭh-kē āpṇē-piū-kōḷ juḷiā. Ajjē dūr
make."' Then arisen-having his-own-father-near he-set-out. Still distant

asā jē us-kō dēkh-kē usdē-piū-kō tars āiā.
he-was that him (acc.) *seen-having his-father-to compassion came.*

Dūr gachh-kē us-kō gaḷē-nāḷ lāyā, atē much
Distance gone-having him-to the-neck-with it-was-applied, and much

chummiā. Puttrē us-kō ākhiā ke, 'piū, asmānēdā tĕ
he-was-kissed. By-the-son him-to it-was-said that, 'father, of-heaven and

tōhṛā gunāh kītā-hä, nā mē̃ ajehā hā̃ jē tōhṛā puttur
of-thee sin done-is, not I such am that thy son

baṇā̃.' Piū naukarā̃ ākhiā jē, 'much chaṅgē
I-may-be-made.' By-the-father (*to*)*the-servants it-was-said that, 'very good*

chhikṛē āṛō, atē us-kō luālō; usdē-hatthā-bichch mundrī, atē
garments bring-ye, and him-to put-ye-on; his-hand-on a-ring, and

pärā̃ nukkā̃ luālō; atē asī̃ khāwā̃ tĕ khushī karā̃,
(*on*) *feet shoes put-ye-on; and we may-eat and rejoicing may-make,*

jē māhṛā ēh puttur mar-giā-āsā, huṇ jī-giā-hä; nikkal-giā-āsā,
because my this son dead-gone-was, now alive-gone-is; lost-gone-was,

huṇ āiā-hä.'
now come-is.'

Hōr usdā baḍḍā puttur ḍōgī-bichch asā. Jis-vēlē ghar
And his great son the-field-in was. At-what-time the-house

āiā gāṇā-tĕ-nachchṇādā shōr suṇiā. Tĕ hikkī-naukarā-kō
he-came of-singing-and-dancing sound was-heard. And one-servant-to

ṭāk-kē ākhiā jē, 'kē hai?' Us ākhiā, 'tōhṛā
called-having it-was-said that, 'what is?' By-him it-was-said, 'thy

bhirā āiā-hä, tōhṛē-piū baḍḍī rōṭī kītī-hä.' Us mandā
brother come-is, by-thy-father a-great bread made-is.' (*To*) *him bad*

jātā, tĕ khaffā hō-kē andar nā giā. Pē
it-comes, and angry become-having within not he-went. The-father

suṇ-kē bāhir āiā, us-kō bōliā. Us piū-kō
heard-having outside came, him-to it-was-spoken. By-him the-father-to

juwāb dittā jē, 'mandā hō-giā-hä. Tōhṛī khidmat kardā̃;
answer was-given that, 'bad become-it-is. Thy service I-am-doing;

kadē tōhṛē-thī̃ mū̃h nāhī̃ mōṛiā; tuddh kadē hikk
ever thy(*-command*)*-from face not was-turned-aside; by-thee ever one*

jā̃diṛā bhī nāhī̃ dittā, jē mē̃ saṅgiā̃-nāḷ kheṛdā.
kid even not was-given, that I companions-with might-have-sported.

Jad tōhṛā ēh puttur āiā, jis tōhṛā māl badchaliā̃-bichch
When thy this son came, by-whom thy property bad-conduct-in
gamāiā, atē tuddh usdī baḍḍī rōṭī kītī.' Us juwāb
was-wasted, and by-thee of-him great bread was-made.' By-him answer
dittā ke, 'ä puttrā, tũ̃, muddā hō-giā, jē māhṛē-kōḷ
was-given that, 'O son, thou, a-long-time passed, that of-me-near
hā̃. Jō-kujjh māhṛā hä, ōh tōhṛā hä; par khush hōṇā tĕ
thou-art. Whatever mine is, that thine is; but happy to-become and
khushī karṇī chaṅgī gall hä, jē tōhṛā bhirā mar-giā-āsā,
rejoicing to-be-made good thing is, because thy brother dead-gone-was,
huṇ jī-giā-hä; gum-giā-āsā, huṇ labbh-giā-hä.'
now alive-gone-is; lost-gone-was, now got-gone-is.'

STANDARD LIST OF WORDS AND SENTENCES IN NORTH-WESTERN LAHNDĀ.

English.	Dhannī of Jhelam.	Hindkō of Peshāwar.	Tināulī.
1. One	Hikk (*obl. sg.* hikkī)	Ikk, hikk	Hikk.
2. Two	Dō	Dō	Dō.
3. Three	Trāē, tarai	Trē	Trā.
4. Four	Chār	Chār	Chār.
5. Five	Panj	Pañj	Panj.
6. Six	Chhē̃	Chhĕ	Chhē.
7. Seven	Satt	Satt	Satt.
8. Eight	Aṭṭh	Aṭṭh	Aṭṭh.
9. Nine	Naũ	Nau	Nū̃.
10. Ten	Dāh	Das	Dāh.
11. Twenty	Wih	Vī	Bīh.
12. Fifty	Pañjāh	Pañjā	Dāh tŏ chālī.
13. Hundred	Sau (*plural* sai=*hundreds*)	Sau	Sō.
14. I	Mā̃	Mā̃	Mē̃.
15. Of me	Mā̃ḍā, mäḍā, mā̃hḍā, mähḍā	Mērā	Māhṛā.
16. Mine	Mā̃ḍā, mäḍā, mā̃hḍā, mähḍā	Mērā	Māhṛā.
17. We	Asī̃, assī̃	Assī	Asī̃.
18. Of us	Asāḍā	Asāḍā	Asdā.
19. Our	Asāḍā	Asāḍā	Asdā.
20. Thou	Tū̃	Tū, tū̃	Tū̃.
21. Of thee	Tā̃ḍā, täḍā, tā̃hḍa, tähḍā	Tērā	Tōhṛā.
22. Thine	Tā̃ḍā, täḍā, tā̃hḍā, tähḍā	Tērā	Tōhṛā.
23. You	Tusī̃, tussī̃	Tussī	Tusī̃.
24. Of you	Tusāḍā	Tusāḍā	Tusdā̃.
25. Your	Tusāḍā	Tusāḍā	Tusdā.

English.	Dhaunī of Jhelam.	Hindkō of Peshāwar.	Tināulī.
26. He	Oh, uh	Woh, oh, ō	Ōh.
27. Of him	Usdā	Usdā	Usdā.
28. His	Usdā	Usdā	Usdā.
29. They	Oh, uh	Woh, oh, ō	Ōh.
30. Of them	Unhā̃dā	Unhā̃dā, unā̃dā	Unhā̃dā.
31. Their	Unhā̃dā	Unhā̃dā, unā̃dā	Unhā̃dā.
32. Hand	Hatth	Hatth	Hatth.
33. Foot	Pär	Pär	Pär.
34. Nose	Nakk	Nakk	Nakk
35. Eye	Akkh	Akkh	Akkh.
36. Mouth	Mū̃h	Mū̃h	Mū̃h.
37. Tooth	Dā̃d	Dand	Dand.
38. Ear	Kann	Kann	Kann.
39. Hair	Wāl	Wāl	Bāl.
40. Head	Sir	Sir	Sir.
41. Tongue	Jibbh	Zabān	Jībh.
42. Belly	Ḍhiḍḍh	Pēṭ	Ḍhiḍḍh.
43. Back	Kā̃ḍ	Kamar	Lakk (*lower back*), kaṇḍh (*upper back*).
44. Iron	Lōhā	Lōwā	Lōhā.
45. Gold	Sō̃nā̃	Sōnā	Sōnā.
46. Silver	Chā̃dī	Chā̃dī	Ruppā.
47. Father	Piō	Piū	Peō, pē (*addressed as* addhā).
48. Mother	Mā	Mā	Ammā̃.
49. Brother	Bhirā	Brā, bhirā	Bhirā, lālā.
50. Sister	Bhäṇ	Bhäṇ, bhēṇ	Bhäṇ, bhēṇ, bēbē.
51. Man	Jaṇā	Ādmī	Jaṇā.
52. Woman	Zanā̃nī	Rann	Bēbē.

English.	Dhannī of Jhelam.	Hindkō of Peshāwar.	Tināulī.
53. Wife	Tarīmut, sã̄wã̄ṇĩ	Trīmat, zanānī	Wauhṭī.
54. Child	Jātuk	Naḍḍhā	Naṇḍā (*boy*), kuṛhī (*girl*).
55. Son	Puttur, puttr	Puttur	Zāh.
56. Daughter	Dhī	Dhī	Dhī, kākī.
57. Slave	Gulām	G͟hulām	Sir.
58. Cultivator	Halwāhiā	Zamīndār	Ḍōgī.
59. Shepherd	Ajṛī	Ajṛōī	Ajṛī.
60. God	K͟hudā	K͟hudā	Rabb, K͟hudā, Allāh.
61. Devil	Shatān	Shātān	Shātān, Azazīl.
62. Sun	Dihõ	Sūrat	Dĩh.
63. Moon	Chann	Chann	Chann.
64. Star	Tārā	Tārā	Tārā.
65. Fire	Agg	Agg	Agg.
66. Water	Pã̄ṇī	Pāṇī	Pāṇī.
67. House	Ghar	Ghar	Ghar.
68. Horre	Ghōṛā	Ghōṛā	Ghōṛā.
69. Cow	Gã̄	Gã̄	Gã̄.
70. Dog	Kuttā	Kuttā	Kuttā.
71. Cat	Billī	Billī	Billā.
72. Cock	Kukkur	Kūkuṛ	Kukkuṛ.
73. Duck	Battuk	Baṭak͟h	Badak.
74. Ass	Khōtā	Khōtā	Khōtā.
75. Camel	Uṭṭh	Ũ̄ṭh	Uṭh.
76. Bird	Pã̆khērū	Pakhērū	Chiṛī.
77. Go	Vañj, ṭur	Jā	Juḷ, gachh.
78. Eat	Khã̄	Khā	Khā.
79. Sit	Bah	Bāṭh	Bāṭh.

English.	Dhannī of Jhelam.	Hindkō of Peshāwar.	Tināulī.
80. Come	Ā	Ā	Ā.
81. Beat	Mār	Mār	Mār.
82. Stand	Khalō	Khalō	Khal.
83. Die	Mar	Mar	Mar.
84. Give	Dih, deh	Dē	Dē.
85. Run	Bhajj	Dauṛ	Nas.
86. Up	Uttā	Uttē	Ut.
87. Near	Nēṛā	Nēṛē	Nēṛē.
88. Down	Taḷā	Taḷē	Talā̃.
89. Far	Dūr	Dūr	Dūr.
90. Before	Aggā	Aggē	Aggā.
91. Behind	Pichchhā	Pichchhē	Pichchhā.
92. Who	Kehṛā	Kauṇ	Kōṇ.
93. What	Kē	Kē	Kē.
94. Why	Kiyō̃	Kiū̃	Kī.
95. And	Tā	Hōr	Tē.
96. But	Par	Lēkin	Tē.
97. If	Jē	Agar	Jē.
98. Yes	Hā̃	Hā̃	Hā̃.
99. No	Nahī̃, nā̃h	Nahī̃	Nī̃h.
100. Alas	Hāē	Afsōs	Ŏnō̃, tauna.
101. A father	Piō	Piū	Addhā.
102. Of a father	Piōdā	Piūdā	Addhēdā.
103. To a father	Piōnū̃, piōdār	Piūnū̃	Addhē-kō.
104. From a father	Piō-kōlō̃, -dāō, -dārō	Piū-sē	Addhē-thī̃, kōḷō.
105. Two fathers	Dō piō	Dō piū	Dō addhē.
106. Fathers	Piō	Piū	Addhē.

English.	Dhannī of Jhelam.	Hindkō of Peshāwar.	Tināulī.
107. Of fathers	Piōā̃dā	Piūā̃dā	Addhĕā̃dā.
108. To fathers	Piōā̃nū̃, *etc.*	Piūā̃nū̃	Addhĕā̃-kō.
109. From fathers	Piōā̃-kōlō̃, *etc.*	Piūā̃-sē	Addhĕā̃-thī̃, -kōḷō̃.
110. A daughter	Dhī	Dhī	Dhī.
111. Of a daughter	Dhīūdā	Dhīdā	Dhīūdā.
112. To a daughter	Dhīūnū̃, *etc.*	Dhīnū̃	Dhīū-kō.
113. From a daughter	Dhīū-kōlō̃, *etc.*	Dhī-sē	Dhīū-thī̃, -kōḷō̃.
114. Two daughters	Dō dhīā̃	Dō dhīā̃	Dō dhīā̃.
115. Daughters	Dhīā̃	Dhīā̃	Dhīā̃.
116. Of daughters	Dhīā̃dā	Dhīā̃dā	Dhīā̃dā.
117. To daughters	Dhīā̃nū̃, *etc.*	Dhīā̃nū̃	Dhīā̃-kō.
118. From daughters	Dhīā̃-kōlō̃, *etc.*	Dhīā̃-sē	Dhīā̃-thī̃, -kōḷō̃.
119. A good man	Hikk chā̃gā jaṇā	Achchhā ādmī	Chaṅgā jaṇā.
120. Of a good man	Hikkī chā̃gē jaṇēdā	Achchhē ādmīdā	Chaṅgē jaṇēdā.
121. To a good man	Hikkī chā̃gē jaṇēnū̃, *etc.*	Achchhē ādmīnū̃	Chaṅgē jaṇē-kō.
122. From a good man	Hikkī chā̃gē jaṇē-kōlō̃, *etc.*	Achchhē ādmī-sē	Chaṅgē jaṇē-thī̃, -kōḷō̃.
123. Two good men	Dō chā̃gē jaṇē	Dō achchhē ādmī	Dō chaṅgē jaṇē.
124. Good men	Chā̃gē jaṇē	Achchhē ādmī	Chaṅgē jaṇē.
125. Of good men	Chā̃giā̃ jaṇiā̃dā	Achchhē ādmīā̃dā	Chaṅgĕā̃ jaṇĕā̃dā.
126. To good men	Chā̃giā̃ jaṇiā̃nū̃, *etc.*	Achchhē ādmīā̃nū̃	Chaṅgĕā̃ jaṇĕā̃-kō.
127. From good men	Chā̃giā̃ jaṇiā̃-kōlō̃, *etc.*	Achchhē ādmīā̃-sē	Chaṅgĕā̃ jaṇĕā̃-thī̃, -kōḷō̃.
128. A good woman	Hikk chā̃gī tarīmut	Achchhī rann	Chaṅgī bēbē.
129. A bad boy	Hikk bhārā jātuk	K͟harāb naḍḍhā	Mandā naṇḍā.
130. Good women	Chā̃gīā̃ tarīmtī	Achchhī rannā̃	Chaṅgīā̃ bēbēā̃.
131. A bad girl	Hikk bhārī jātkaṛī	K͟harāb laṛkī	Mandī kuṛī.
132. Good	Chā̃gā	Achchhā, hachchhā	Chaṅgā.
133. Better	Chā̃gērā	(Us-sē) achchā	(Us-nāḷō̃) chaṅgā.

English.	Dhannī of Jhelam.	Hindkō of Peshāwar.	Tināulī.
134. Best	Bahū̃-ī chā̃gā	Sab-sē achchhā	Sārĕā̃-nāḷō̃ chaṅgā.
135. High	Uchchā	Uchchā	Uchchā.
136. Higher	Uchchērā	(Us-sē) uchchā	(Us-nāḷō̃) uchchā.
137. Highest	Bahū̃-ī uchchā	Sab-sē uchchā	Sārĕā̃-nāḷō̃ uchchā.
138. A horse	Ghōṛā	Ghōṛā	Ghōṛā.
139. A mare	Ghōṛī	Ghōṛī	Ghōṛī.
140. Horses	Ghōṛē	Ghōṛē	Ghōṛē.
141. Mares	Ghōrīā̃	Ghōṛīā̃	Ghōrīā.
142. A bull	Dā̃d	Dā̃d	Dānd.
143. A cow	Gā̃	Gā̃	Gā̃.
144. Bulls	Dā̃d	Dā̃d	Dānd.
145. Cows	Gāī̃, gāyā̃	Gāyā̃	Gāī̃.
146. A dog	Kuttā	Kuttā	Kuttā.
147. A bitch	Kuttē	Kuttī	Kuttī.
148. Dogs	Kuttē	Kuttē	Kuttē.
149. Bitches	Kuttīā̃	Kuttīā̃	Kuttīā̃.
150. A he goat	Bakrā	Bakrā	Bakrā.
151. A female goat	Bakrī	Bakrī	Bakrī.
152. Goats	Bakrē	Bakrē	Bakrē.
153. A male deer	Harā̃ṇ	Harṇ	Harn.
154. A female deer	Harā̃ṇi	Harṇī	Harnī.
155. Deer	Harā̃ṇ	Harṇ	Harn.
156. I am	Mā̃ ā̃, ā̃h	Mā̃ hū̃, ā̃, wā̃	Mē̃ hā̃, ā̃.
157. Thou art	Tū̃ ā̃h	Tū hē̃, ē̃, ā̃, wē̃	Tū̃ hā̃, hē̃, ā̃, ē̃.
158. He is	Oh äh, ä	Woh hē, ē, ä, wä	Ōh hä, hē, ä, ē.
159. We are	Asī̃ ā̃h, ā̃hā̃	Assī hā̃, ā̃, wā̃	Asī̃ hā̃, ā̃.
160. You are	Tusī̃ ō, ahau, ahiō	Tussī hō, ō	Tusī̃ hō, ō.

English.	Dhannī of Jhelam.	Hindkō of Peshāwar.	Tināulī.
161. They are	Oh ahn, an	Ō hā̃, ā̃, an	Ōh hā̃, hē̃, ā̃, ē̃.
162. I was	Mā̃ āhs	Mā̃ ayā	Mē̃ asā̃, āsā̃.
163. Thou wast	Tū̃ āhē̃	Tū āyā	Tū̃ asā̃, āsā̃.
164. He was	Oh āh	Woh āyā	Ōh asā, āsā.
165. We were	Asī̃ āhsā	Assī āē	Asī̃ asĕā̃, asā̃, āsā̃.
166. You were	Tusī̃ āhō	Tussī āē	Tusī̃ asĕō, āsĕō.
167. They were	Oh āhē	Ō āē	Ōh asē, āsē.
168. Be	Hō	Hō	Hō.
169. To be	Hōṇā̃	Hōṇā	Hōṇā.
170. Being	Hō̃dā	Hōtā	Hōndā.
171. Having been	Hō-kā	Hō-kar	Hō-kē.
172. I may be	Mā̃ hōā̃	Mā̃ hū̃	Mē̃ hōā̃.
173. I shall be	Mā̃ hōsā̃	Mā̃ hōsā̃	Mē̃ hōsā̃.
174. I should be	......	......	......
175. Beat	Mār	Mār	Mār.
176. To beat	Mārnā̃	Mārṇā	Mārnā.
177. Beating	Marē̃dā	Mārnā, mārdā	Mārnā.
178. Having beaten	Mār-kā	Mār-kē, mār-kar	Mār-kē.
179. I beat	Mā̃ marēnā̃	Mā̃ mārnā-ā̃, mārnā-wā̃	Mē̃ mārā̃, mārnā-ā̃.
180. Thou beatest	Tū̃ marenā̃	Tū mārnā-ē̃, mārnā-wē̃	Tū̃ mārē̃, mārnā-ā̃.
181. He beats	Oh marē̃dā	Woh mārdā-wē, -ē, mārdā	Ōh mārē, mārnā-ā.
182. We beat	Asī̃ marēniā̃	Assī mārnē-ā̃, mārnē-wā̃	Asī̃ mārā̃, mārnē-ā̃.
183. You beat	Tusī̃ marē̃diō	Tussī mārdē-ō	Tusī̃ mārō, mārnē-ō.
184. They beat	Oh marē̃dēn	Ō mārdē-ē̃	Ōh māran, mārnē-ā̃.
185. I beat (*Past Tense*)	Mā̃ mārēā	Manē māriā	Mē̃ māriā.
186. Thou beatest (*Past Tense*).	Tuddh mārēā	Tanē māriā	Tū̃ māriā.
187. He beat (*Past Tense*)	Us mārēā	Us-nē māriā	Us māriā.

English.	Dhannī of Jhelam.	Hindkō of Peshāwar.	Tināulī.
188. We beat (*Past Tense*)	Asā̃ māreā	Assā̃-nē māriā	Asā̃ māriā.
189. You beat (*Past Tense*)	Tusā̃ māreā	Tussā̃-nē māriā	Tusā̃ māriā.
190. They beat (*Past Tense*)	Uhnā̃ māreā	Unā̃-nē māriā	Unhā̃ māriā.
191. I am beating	Mā̃ marēnā̃	Mā̃ mārnā-wā̃	Mē̃ mārnā-ā̃.
192. I was beating	Mā̃ marē̃dā-āhs	Mā̃ mārdā-āyā	Mē̃ mārnā-asā̃.
193. I had beaten	Mā̃ māreā-āh	Mā̃-nē māriā-āya	Mē̃ māriā-asā.
194. I may beat	Mā̃ mārā̃	Mā̃ mārā̃	Mē̃ mārā̃.
195. I shall beat	Mā̃ marēsā̃	Mā̃ mārsā̃	Mē̃ mārsā̃.
196. Thou wilt beat	Tū̃ marēsā̃	Tū mārsē̃	Tū̃ mārsā̃, mārsē̃.
197. He will beat	Oh marēsī	Woh mārsī	Ōh mārsī.
198. We shall beat	Asī̃ marēsā̃h	Assī mārsiā̃, mārsā	Asī̃ mārsā̃.
199. You will beat	Tusī̃ marēsō	Tussī mārsō	Tusī̃ mārsau.
200. They will beat	Oh marēsan	Ō mārsan	Ōh mārsun, mārsan.
201. I should beat	……	……	……
202. I am beaten	Mā̃ māreā wānā̃	Manū̃ mār paṛē	Mē̃ māriā gachhnā-ā̃.
203. I was beaten	Mā̃ māreā giā	Mā̃ mārā giā	Mē̃ māriā gachhnā-asā.
204. I shall be beaten	Mā̃ māreā wāsā̃	Mā̃ mārā jāsā̃	Mē̃ māriā gāsā̃.
205. I go	Mā̃ wānā̃	Mā̃ jānā-wā̃	Mē̃ gachhnā-ā̃.
206. Thou goest	Tū̃ wānā̃	Tū jānā-wē̃	Tū̃ gachhnā-ā̃.
207. He goes	Oh wā̃dā	Woh jāndā-wē	Ōh gachhnā-ā.
208. We go	Asī̃ wānē-ā̃	Assī jānē-wā̃	Asī̃ gachhnē-ā̃.
209. You go	Tusī̃ wā̃dē-ō	Tussī jāndē-ō	Tusī̃ gachhnē-ō.
210. They go	Oh wā̃dēn	Ō jāndē-ē̃	Ōh gachhnē-ā̃.
211. I went	Mā̃ giā	Mā̃ giā	Mē̃ gā, giā̃.
212. Thou wentest	Tū̃ giā	Tū giā	Tū̃ gā, giā̃.
213. He went	Oh giā	Woh giā	Ōh gā, giā.
214. We went	Asī̃ gaē	Assī gayē	Asī̃ gaē, geā̃.

English.	Dhannī of Jhelam.	Hindkō of Peshāwar.	Tināulī.
215. You went	Tusī̃ gaē	Tussī gayē	Tusī̃ gaē, geō.
216. They went	Oh gaē	Ō gayē	Ōh gaē, gai.
217. Go	Wā̃j, jā	Jā	Gachh.
218. Going	Wändā	Jāndā	Gachhnā.
219. Gone	Giā	Giā	Gā.
220. What is your name ?	Tā̃ḍā kē nā̃ ä ?	Tērā kē nā̃ wē ?	Tōhṛā kē nā̃ ē ?
221. How old is this horse ?	Is ghōṛēdī kē umur ä ?	Eh ghōṛā kitṇī umar ē ?	Ēh ghōṛā kitnā baḍā ē ?
222. How far is it from here to Kashmir ?	Kashmīr ithō̃ kitnī dūr ä ?	Kashmīr itthō̃ kitṇī dūr ē ?	Itthō̃ Kashmīr kitnā dūr hōsī ?
223. How many sons are there in your father's house ?	Tā̃ḍē piōdā ghar kitnē puttur an ?	Tērē piūdē ghar kitṇē puttar an ?	Tōhṛē pēdē ghar kitnē puttar ā̃ ?
224. I have walked a long way to-day.	Ajj m bahū̃ ṭureā̃	Ajj mā̃ bahut phiriā-wā̃	Mē̃ ajj much ṭuriā̃.
225. The son of my uncle is married to his sister.	Mā̃ḍē chāchēdā puttur usdī bhänū̃ nāḷ viāheā giā.	Mērē chāchēdā puttarnē usdī-bhēṇ-nāḷ shādī kītī.	Māhṛē patrīēdā puttur usdī bhāṇū̃-nāḷ bihāyā hōiā.
226. In the house is the saddle of the white horse.	Ghar-vichch chiṭṭē-ghōṛēdī kāṭhī ä.	Chiṭṭē ghōṛēdī zīn ghar-vich ä.	Chiṭṭē ghōṛēdī kāṭhī ghar bichch ä.
227. Put the saddle upon his back.	Kāṭhī usdī kā̃ḍī-tä ghatt	Zīn usdī kamar-tē pā	Us-uttā kāṭhī pāō.
228. I have beaten his son with many stripes.	Mä usdē putträṇū̃ kōrṛīā̃-nāḷ māreā.	Manē usdē puttarnū̃ bahut kōṛē mārē.	Mē̃ usdē puttar-kō much kōlṛē-nāḷ māriā-ä.
229. He is grazing cattle on the top of the hill.	Oh mālä pāhāṛīdē sirä uttä chugā̃dā piā.	Woh pahāṛdī chōṭī-tē ḍaṅgar piā-charāndā-wä.	Ōh ḍhākēdē sirā-uttā ḍā̃gar chārnā-ä.
230. He is sitting on a horse under that tree.	Oh hus darakhtä taḷä ghōṛē uttä bāṭhā ä.	Woh us darakht-taḷē ghōṛē-uttē bāṭhā-wä.	Ōh us būṭē taḷē ghōṛē uttē bāṭhā ä.
231. His brother is taller than his sister.	Usdā bhirā usdī bhāṇū̃ nāḷō̃ uchērā ä.	Usdā bhirā apṇī bhēṇ-sē lammā wä.	Usdā bhirā usdī bhāṇū-kōḷō̃ uchchā ä.
232. The price of that is two rupees and a half.	Usdā mull ḍhāī rōpaiē ä	Usdī qīmat ḍhāī rupaī an	Usdā mul ḍhaī rupä ā̃.
233. My father lives in that small house.	Mā̃ḍā piō hus nikkē kōṭhē-vichch rē̃hdā-ä.	Mērā piū us chhōṭē ghar-vich rehndā.	Māhṛā peō us nikṛē ghar-bichch hōndā-ē.
234. Give this rupee to him.	Heh rōpaiā usā̃ dē	Eh rupaī usnū̃ dē	Ēh rupä us-kō dē.
235. Take those rupees from him.	Oh rōpaiē us-kōḷō̃ chā-ghinn	Us-tē woh rupaī lē	Ōh rupä us-kōḷō̃ chā-ghinn.
236. Beat him well and bind him with ropes.	Usā̃ wall kar-kä mār, tä rasiā̃ nāḷ bannh-us.	Usnū̃ achchhā mārō hōr rassiā̃-nāḷ ban.	Us-kō hachchhā kuṭ-kē rasīā̃-nāḷ ban-chhōṛō.
237 Draw water from the well.	Khūhä-vichchō pāṇī̃ kaḍḍh.	Khū-chō̃ pāṇī kaḍ	Khū-chō̃ pāṇī kaḍḍhō.
238. Walk before me	Mā̃ḍä aggä aggä ṭur .	Mērē aggē ṭur	Māhṛē aggē ṭur.
239. Whose bóy comes behind you ?	Tā̃ḍä pichchhä kā̃hḍā jätuk laggā āū̃dā-ä ?	Kisdā naḍḍhā tērē-pichchhē āundä ?	Kāhṛā naṇḍā tōhṛē-pichchhē āndā ē ?
240. From whom did you buy that ?	Tuddh ih shai kā̃-kōḷō̃ mull ghiddhī-ä ?	Tanē oh kis-tē kharīdiā-āyā ?	Kāhṛē-kōḷō̃ tusā̃ ōh mul ghiddä ?
241. From a shopkeeper of the viilage.	Girā̃wā̃dē hikkī haṭṭī-āḷē-kōḷō̃.	Girā̃dē hikk dukān-dār-tē .	Girā̃dē haṭṭīwāḷē-kōḷō̃.

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